

THE
FREE CHURCHMAN

VOL. III.

FROM JULY TO DECEMBER, 1844.

“Thou shalt arise, and have mercy upon Zion.”—PSALM cii. 13.

CALCUTTA:

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THE

FREE CHURCHMAN.

VOL. III.]

MONDAY, JULY 15, 1844.

[No. 1.

I.—THE GOD OF MY RIGHTEOUSNESS :—PULPIT THOUGHTS.

“ GOD OF MY RIGHTEOUSNESS ! ” — Psalm iv.

MAN, as a creature, is necessarily dependent. Once, he existed not—now, he does exist ; and this existence is by a sovereign act of the divine will, and continued exercise of divine power.

The *sinner* disregards this state of dependence. He acts, for the most part, unconsciously of it ;—or, he acts insensibly to the declaration of it ; or, he acts inconsistently with its claims ;—or, he acts contrarily to all its dictates. Such assumed independence is the very spirit of SIN.

The *believer* or christian has been reclaimed from this state of mind. He feels himself dependent on God for all that he is, and for all that he needs to be. He feels his need that God should forgive, change, and bless him ;—and so he is glad to realize dependence on God. He needed not depend on God when he *sinned* ;—he could sin of himself :—but when he would turn from sin and do good, he must rely entirely on God.

It is the necessary result of *conversion*, to make a man feel his dependence on God. He needs pardon,—to whom shall he look ? He needs a new heart—to whom shall he look ? He needs rescue from all that is evil—to whom shall he look ? He needs to possess and enjoy all that is good—to whom shall he look ? To God alone.

What he is thus taught in conversion, becomes his *habit* in life. He looks to God for every thing ; so that it becomes as natural for

him to trust in himself, a sinner to trust in his own self. The Providence of God works for this end—to make him trust more in His LORD, and to lift him up to Him as His only refuge—"Surely in the LORD have I righteousness and strength!"

But how can a sinner trust in God? what right or warrant has he, seeing he is a rebel and condemned? The gospel reveals to Him "God in CHRIST reconciling the world unto himself, not imputing unto men their trespasses;" he believes in that revelation of mercy, is reconciled, and becomes a friend of God:—Yea, as the LORD says, "Hear, and I will make an everlasting covenant with you!" so he gladly hearkens, and enters, through his Mediator, into this covenant of grace; and so God becomes his God—and he can say, "O God! thou art my God."

From this covenant-union there arises a certain "fellowship with the FATHER and with his SON CHRIST JESUS"—and this involves in it a certain mutual participation, a gracious community of person and property. The believer gives himself up to the LORD, and is known by the LORD's name;—and the LORD gives to him an interest in Himself, in His attributes and in all His property. God in CHRIST thus becomes to him the God of his strength, wisdom, truth, goodness, holiness, and as in the text, of his "*Righteousness*;"—so that the believer glories, rejoices, triumphs, and says, "Hear me, O God of my righteousness!"

In this expression God is glorified as the object of the saints' trust, under a particular relation. Let us now examine this ray of divine glory for ourselves—if so be that it may draw forth our confidence also towards God as our God—and this confidence not merely from a felt necessity, but from a willing and joyful choice.

I.—God is the *original and active fountain of all Righteousness*;—of all that the believer esteems to be such, and of all that he loves, needs, desires, and seeks, as such: of all that is really righteous. God is self-existent as to simple being and all goodness. He is also the source of all existence and of all excellency. As He alone can create, so He alone can communicate, true righteousness. Unfallen beings have the power to remain righteous from him;—restored beings have the power to become righteous from Him. If all creatures were righteous, yet would it be God's righteousness in which they stood; if all creatures became unrighteous, yet would God remain equally and unchangeably righteous—"the God of righteousness." The believer delights to contemplate this peculiar glory of the Lord;—and the more so, when he looks on the world and sees that "there is none righteous—no, not one!" Then does he lift up his eyes to Heaven and say with holy pleasure, "O God of righteousness—just and true art Thou!" He beholds his God in Christ, and says in solemn contemplation, "Thou wert once to me a consuming fire—but now art thou a fountain of living water"—Thou art the God of all the righteousness which I need, desire, love, seek, and faint to possess!

II.—God dispenses that peculiar *righteousness through which the believer is justified and accepted—the mediatorial righteousness of Christ*. It is expressly called the “righteousness of God” in various places—as in Rom. iii., Rom. x., Philip iii. It is His, because, He devised it; sent his Son to execute it; accepted it; proposes it to sinners, in the gospel; applies it to the acceptor; honours it to its full extent, in all who are invested with it; and is Himself glorified as God in its substance and in its fruits, both on earth and in heaven, and that forever. But especially is it the “righteousness of God,” inasmuch as it was wrought by Him who was “God manifest in the flesh”—and who, being in form as a man, was in glory true God—so that His human obedience and suffering, constitute a divine righteousness. In JESUS CHRIST have we righteousness, and th always. He is a mediatorial person, and his work is for the guilty—all our justified life is in Him, and from him do we by faith derive it from day to day. Our great aim and pursuit therefore should be, with Paul, to be “found in Him, having the righteousness which is through the faith of CHRIST, the righteousness which is of God by faith.” Thus should we come to know the meaning and power of that privilege, “coming unto God the Judge of all”—for it is as a judge satisfied that God justifies; and we should also be associated in communion with those of whom it is said, “In Jehovah shall they be justified, and shall glory!” So is He the God of our justifying righteousness.

III.—God communicates personal or inherent righteousness to his saints, by the effectual operation of his HOLY SPIRIT. Man was at first made after the divine image, partaker of the divine nature;—but this glory he lost by sin, so that now he is earthly, sensual, devilish. In the new birth, which is a sovereign and gracious work of God, new life is communicated to the dead soul—the SPIRIT enters in, imparting a divine nature the second time, and renewing the true image of God in the soul; and having united the believer, by faith to CHRIST the justifying Head, He remains and dwells in him, as a perpetual sanctifier: so that the life of righteousness, begun in regeneration, goes on to completion, in progressive sanctification, by the power of the HOLY GHOST. This personal righteousness cannot procure us acceptance before God the JUDGE, but is itself accepted in his sight on account of the justifying righteousness of Christ; and the personal righteousness seeks to be a copy of the mediatorial righteousness by which itself lives and is accepted. The indwelling SPIRIT meets with much hindrance and opposition—for “the flesh lusteth against the spirit, and the spirit against the flesh”—but with the SPIRIT is the victory, and at last the spirits of the just shall we made perfect in the presence of God for ever and ever! So is God the God of our regenerate or inherent righteousness—to whom the believer ever cries, “Create in me a clean heart, O God; and renew a right spirit within me!”

IV.—God is the guide of the Christian’s practical righteousness.

It is not enough that we be inwardly sanctified, we must be outwardly directed—principle may be strong and yet practice be difficult ; we may be right in our aim, and yet err in our acts. The events of divine providence demand a direct and peculiar exercise of righteousness on our part, each according to its kind : relative duties require many and various acts of righteousness, often most painful and peculiar :—the world with all its endless changes of form and influence, fearfully perplexes the spirit :—Satan with unceasing subtleties and devices seeks to baffle and confound the operations of every gracious soul :—and the heart itself is so deceitful, and so evil in seeking to depart from the living God, that the believer, conscious of righteous desires and ends, is yet compelled to cast himself on the LORD and to “commit his way unto Him, that He may direct his steps.” This privilege the LORD hath given—and the REDEEMER as a shepherd does guide his own ; “He leadeth them in the paths of righteousness for his name’s sake.” Their prayer is, “shew me thy ways, O LORD ; teach me thy paths, lead me in thy truth, and teach me” ! and the answer is, “I will instruct thee, and teach thee in the way which thou shalt go—I will guide thee with mine eye.” He that thus walketh, trusting in the LORD to guide him, will ever have occasion to bless Him as the God of his righteousness, who leadeth even the blind by way that they know not of. This He doeth by his own gracious but secret power, disposing the will, and drawing it out to particular acts of righteousness.

V.—God is to the saints the *guardian of all their future Righteousness*. The life of a believer is “hid with CHRIST in God,”—and it is dispensed to him from day to day, so that, “as his day is, so is his strength.” All the grace that he can ever need, until he enter glory, is already secured for him in the mediatorial fulness of CHRIST ; and will be dispensed to him, in faith, by the HOLY SPIRIT, the indwelling Comforter, just as past grace has been already received. The believer then in the prospect of an uncertain futurity in this life, not knowing what a day may bring to pass, is to trust in the LORD, as the present guardian of his future righteousness. If then it be said to him, “Thou mayest live yet fifty years in this evil world ; how canst thou stand all that time” ? He will or may say,—“The LORD will provide” ! Or, “Thou mayest be overtaken by such a trial, visited by such a temptation—how wilt thou then stand” ? His answer will be, “The LORD will provide” ! Or, “Thou shalt surely die, and how wilt thou pass through the dark valley, and cold river, of death” ? His answer will be, “The LORD who is my shepherd, will provide” ! “Yea though I walk through the valley of the shadow of death, I will fear no evil, for THOU art with me, thy rod and staff, they comfort me !” “I know whom I have believed, and I am persuaded that HE is able to keep that which I have committed to Him against that day.” “I will never leave thee, nor forsake thee,” saith that LORD who “is the same yesterday, to-day, and forever !” Had we the prospect of living a thousand years, we should have precisely the same ground of trust for the end of that time, as for its beginning :—for, all the righteous-

ness we shall ever need is already in store for us with HIM who is the sole guardian of the everlasting covenant, "ordered in all things, and sure." Blessed, indeed, is that "peace of God, which passeth all understanding!"

VI.—God is *judge of the relative righteousness* of His saints—that is, of their righteousness in relation to the people of this world. As the believer himself is not known by worldly men, so neither is his conduct understood; but he is spoken against and even persecuted for the sake of the good which he does in the name of God. His righteousness is accounted to him as *unrighteousness*—and men often say to him, as Ahab to Elijah, "Hast thou found me O mine enemy"! So was it with David of old—so was it with Daniel:—So was it above all with JESUS CHRIST, who was crucified on the charges of blasphemy and treason:—and so was it with the multitude of his holy and harmless followers; all, all of them were persecuted, as atheists, blasphemers, impostors, rebels, and irreligious, both by gentile and Jew. Now what are Christians to do in such painful circumstances? even what their LORD himself did:—"He threatened not, but committed himself to Him that judgeth righteously." We must call upon HIM to take up our mis-judged case. He searcheth our hearts, trieth our reins, and knoweth our works—and from Him will our verdict come in the end. Thus David, in the hour of persecution, cries, "Judge me, O LORD, for I have walked in mine integrity—examine me and prove me, try my reins and my heart:"—and again, "Judge me, O God, and plead my cause against an ungodly nation—O deliver me from the deceitful and unjust man!" (Ps. 26. Ps. 43.) Therefore, too, all the people of God in the time of reproach and relative suffering from their fellowmen are thus exhorted, "Commit thy way unto the LORD, trust also in Him, and He shall bring it to pass:—and He shall bring forth thy righteousness as the light, and thy judgment as the noon day!" (Ps. 37.) To commit our cause unto the LORD to be vindicated and owned, even as we commit our souls to be saved and blessed, is thus a privilege that springs out of our relationship to God as the "God of our Righteousness." Oh, what patience and quietness can that Christian afford to exercise, who has put his cause into the hands of "JESUS CHRIST the Righteous," the "Advocate" of heaven!

VII.—God is the *ultimate and blessed End* of all the righteousness of the saints, even as He is also its living source. All that comes from Him, returns to Him—it comes as grace; it returns as glory. Subordinate ends are not excluded: saints would be righteous for their own sakes, because righteousness is their duty, their safety, their happiness, their new nature, and their glory; and saints would be righteous for the sake of others, because righteousness includes all their obligations to their fellowmen, all affection to their fellow-Christians and all love to their fellow-sinners; but, above all, saints would be righteous for God's own sake. Whether they eat or drink, or whatsoever they do, they would do all to the glory of God. They would

be righteous toward CHRIST, to shew the fruit of his redeeming love—they would be righteous towards the SPIRIT, to present the fruit of his regenerating grace—they would be righteous towards the FATHER, to offer up the fruit of his electing, adopting, and preserving mercy—and if they have the hope or the assurance that this their covna nt God, accepts them, or His own work of righteousness, in them, by them, and from them, then are they supremely happy, and God is to them the blessed END of all their righteousness. Thus are all the little rills of righteousness emptying themselves into the ocean of Divine acceptance—and herein is God glorious and his people blessed. This makes Heaven splendid to the spiritual eye—for THERE is GOD seen eternally giving, and eternally receiving, the Beginning and the Ending eternally in ONE!

II.—REVIVALS OF THE CHURCH OF CHRIST IN SCOTLAND.

LORD! Revive Thy work in the midst of the years!

5.—MOULIN, 1798-1800.

*Extract from a LETTER by the REV. ALEXANDER STEWART, late Minister of the Parish of Moulin, afterwards of Canongate, Edinburgh, to the REV. DAVID BLACK, Minister of Lady Yester's Church, Edinburgh.**

MOULIN, 1st September, 1800.

MY DEAR SIR,

As you have signified to me the opinion of Dr. Erskine, Dr. Hunter, and other respected friends, that the happy revival of religion amongst us ought to be more generally known, and that it might be useful to publish an account of it, I shall now endeavour to give a circumstantial detail of its commencement and progress. I am able to do this with tolerable correctness, as my memory is assisted by written notes. I have no doubt that the concern about religion, which has been lately awakened in this place, is already the ground of much rejoicing among the angels before the throne. Pity it should not also engage, as extensively as may be, the praises of our Christian brethren on earth.

The inhabitants of the Highlands have, as you know, the Scriptures in Gaelic, their native tongue—the New Testament, the book of Psalms, and

* Nothing, but the very near and dear relationship of one of the Editors, to the late much loved and venerated writer of this singularly humble and beautiful letter, has prevented the other Editor (who inserts it) from prefixing to it such a notice as its character demands.—THE OTHER EDITOR.

the Assembly's Shorter Catechism, have been long read in the schools. By these means, the people in this part of the country, had some knowledge of the principal events in the history of the creation and fall of man, and of our Saviour's life, death, resurrection, and ascension; they knew also some of the great outlines of Christian doctrine; but, in general, their knowledge of the principles of Christianity was superficial and confused, and their religious opinions were, in many important points, erroneous. Very few, indeed, knew the way in which the gospel informs us a sinner may be reconciled to God. The opinion of their own works recommending them to the favour of God, and procuring them a reward from his bounty, was almost universal. It discovered itself in their ordinary speech, in their common remarks on more solemn occasions, and in almost every religious sentiment that was uttered. Their apprehensions of the demerit and consequences of sin were exceedingly defective. I have heard many on a sick bed, after acknowledging, in common form, that they were sinners, deny that they ever did any ill. And in the view of death, they have derived their hopes of future happiness from the reflection, that they had never wronged any person. Very few seemed to annex any meaning to their words, when they said that they expected pardon for Christ's sake. Being without the true knowledge of God, of Christ, of the gospel, of their own character and state, they lived, as might be expected, to themselves and to the world. They were not, indeed, addicted to open vice, if we except lying and swearing. They were rather distinguished for sobriety, industry, and peaceable behaviour. But they were destitute of religious principle. They attended church, and partook of the sacrament, and rested from their work on the Sabbath. But these outward observances were almost the only appearance of religion. There was little reading of the Scriptures at home; little religious instruction of children; hardly any family worship; no religious conversation; no labouring, in any manner, for the meat which endureth unto everlasting life. Even on the Lord's day, most of the time was spent in loitering, visiting, and worldly talk; and on other days religion was scarcely thought of.

In narrating the means by which the people were brought to pay a more serious attention to their eternal interests, it is necessary to say something of my own case. I was settled minister of this parish in 1786, at the age of twenty-two. Although I was not a "despiser" of what was sacred, yet I felt nothing of the power of religion on my soul. I had no relish for its exercises, nor any enjoyment in the duties of my office, public or private. A regard to character, and the desire of being acceptable to my people, if not the only motives, were certainly the principal motives, that prompted me to any measure of diligence or exertion. My public addresses and prayers were, for the most part, cold and formal. They were little regarded by the hearers at the time, and as little recollected afterwards. I preached against particular vices, and inculcated particular virtues. But I had no notion of the necessity of a radical change of principle; for I had not learned to know the import of those assertions of Scripture, that "the carnal mind is enmity against God;" "that if any man be in Christ, he is a new creature;" and, that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I spoke of making the fruit good; but I was not aware that the tree was corrupt, and must first be itself made good, before it could bear good fruit. The people, however, were satisfied with what they heard, and neither they nor I looked farther.

If there were any persons in the parish at the time who lived a life of faith, under the influence of pure, evangelical principles, I did not know them, nor was I qualified to discern and understand what spirit

they were^{of}. I have since had reason to believe, that there were a very few spiritually-minded persons; but their life was hid, and they had left this world, all but one or two, before they could acknowledge me as a brother.

While I was yet ignorant of the truth, and unacquainted with Christian experience, two persons, under conviction of sin and terrors of conscience, applied to me for advice. They supposed that one in the office of the ministry must, of course, be a man of God, and skilled in administering remedies for the diseases of the soul. They were widely mistaken in their judgment of me; for I had learned less of the practice than of the theory of pastoral duty. I said something to them in the way of advice; but it afforded them no relief. They were, however, under the care of the good Physician. He applied his own balm to their wounded spirits, and "healed, and bade them live." Being progressively and effectually taught of God, they are both now established, judicious Christians. These are the first that appear to have been converted since my incumbency; but they cannot be reckoned the fruits of my ministry.

The Lord was now preparing to gather to himself a fuller harvest in this place. He might have removed me, as a useless encumbrance, or rather an intervening obstacle, out of the way, and subjected me to the doom of the unprofitable servant; but he was graciously pleased to spare me, and visit me in mercy, and even to employ me as one of his instruments in carrying on his own work. Glory to his name who commanded light to shine out of darkness! The writings of pious men, which were put into my hands by one or another Christian friend, were made the means of bringing me acquainted with the truths of the gospel. Among these, I may mention the works of the Rev. John Newton and Thomas Scott, as eminently useful to me. I was slow in receiving and embracing the doctrines maintained by these writers. By degrees, however, I was persuaded that they were agreeable to Scripture, and that no doubt they must be admitted as true. I therefore durst not preach any thing which I conceived to be directly contrary to these doctrines; but I brought them forward rarely, incorrectly, and with awkward hesitation. The trumpet was sounded, but it gave an "uncertain sound."

The biographical sketches in the Evangelical Magazine were principal means of impressing my heart, of opening my eyes to perceive the truth, of exciting a love to godliness, and a desire after usefulness. The conversation and example of some persons of a truly spiritual mind, to whose acquaintance I was admitted, and who exhibited to my view what I could only described in written memoirs, conduced also much to impress on my mind the truths with which I was gradually becoming more acquainted. I cannot omit mentioning, in this connection, the blessings I enjoyed in the preaching, the prayers, and the conversation, of that much favoured servant of Christ, the Rev. Charles Simeon, of King's College, Cambridge. He was a man sent from God to me; was my guest for two days in June 1796, preached in my church, and left a savour of the things of God, which has remained with us ever since.

From that time, I began to teach and to preach Jesus Christ with some degree of knowledge and confidence. From August 1797 to January 1798, I preached a course of sermons on the fundamental doctrines of Christianity, following, for the most part, the selection and order of texts in the tract entitled, "Short Sermons."

The novelty of the matter, and some change in the manner of preaching excited attention. People began to think more, and sometimes to talk together, of religious subjects, and of the sermons they heard. But I did not yet know of any deep or lasting impressions having been made. The

two persons before mentioned as earliest converted, had by this time got clearer views of the gospel, were enabled to derive comfort from the word of salvation, and began to bear their testimony to the grace of God their Saviour. They were in use occasionally of visiting a poor infirm woman, who had long walked with God, and who now lived alone in a mean cottage in the neighbouring village. It was proposed that they should come together to her house at a time appointed, and that I and some of my family should join them, and spend an evening hour or two in reading, conversation and prayer. In process of time, different persons, who were enquiring after the one thing needful, hearing how we were employed and believing that God was with us, were, at their own request, admitted of our party. In this poor woman's little smoky hovel, we continued to hold our weekly meetings to August 1799, when she was called away to join the general assembly of the first-born above. Her growth in grace had been very conspicuous, and her death was triumphant.

In summer, 1798, the Lord's supper was dispensed in our congregation, at the usual time of the year. For some weeks before, I endeavoured, in preaching, to explain more fully, and with more application to the conscience, the nature of the ordinance, and the character of those who, under the denomination of disciples, were commanded to keep it. The exhortations and warnings they given appeared to be accompanied with a divine blessing. Some of the ordinary communicants, judging themselves to be in an unconverted state, kept back of their own accord from partaking of their sacrament. Others, after conversing with me privately on the subject, took the same resolution. And many of those who might otherwise have applied for admission, forbore to apply, there being a much smaller number of applicants than in previous years.

Although the number of communicants was thus for the time diminished, yet the number of those who were brought under concern about their eternal interests was increasing. This concern showed itself chiefly among the younger people under twenty-five or thirty. Their knowledge was yet imperfect. A natural shyness often hindered them long from discovering to others what they thought or felt. They had as yet no friend or intimate whom they judged able, from experience, to understand their situation, or to give them counsel. Some of them began to visit one of the two earlier converts formerly mentioned from whose reading and conversation they derived considerable benefit. By means of this common friend, they were brought more acquainted with each other. One might now observe at church after divine service, two or three small groups forming themselves round our few more advanced believers, and withdrawing from the crowd into the adjacent fields, to exchange Christian salutations, and hold Christian converse together; while a little cousin, or other young relative, followed as a silent attendant on the party, and listened earnestly to their religious discourse.

As the sacrament of the Lord's supper had been much abused, by admitting, without strict examination or special instruction, all candidates who could give a tolerable answer to common questions, and who were free from grosser immoralities, so it must be confessed that the sacrament of baptism had been still more profaned. Nothing but one kind of scandal was understood to preclude a man from admission to this ordinance. Gross ignorance or immoral behaviour, only laid a man open to some admonition or reproof, or, at most, laid him under the necessity of procuring another sponsor, but hardly ever hindered the baptism of his child. Nothing subjects a man to greater disgrace and obloquy among us, than to have his child remain unbaptized. The dominion of custom in this mat-

ter is so despotic, that most parents would choose rather to carry their children a hundred miles to be baptized by a popish priest, than to be refused baptism when they demand it. The superstitious notions, and other abuses, attending our celebration of this sacrament, called loudly for reformation. Last year I preached a short course of sermons on baptism; at the same time, agreeably to a recent resolution and recommendation of the presbytery to which I belong, I revived the laws of the church, which had fallen into disuse, relative to this ordinance, particularly that which prohibits private baptism.

In February 1799, it pleased God to call home my dear wife, after we had been married little more than five years. She, too, had been growing in grace during the last two years of her life. She laboured for some months under a gradual decline, which impaired her strength, and occasioned sometimes a languor of spirits; but her faith and trust in her Redeemer were, on the whole, uniform and steady. Her dismission from the body was gentle, without pain or struggle. Her meek and humble behaviour, her growing love to her Saviour, and the joy she expressed at the prospect of being soon with him, were blessed to the edification of our pious neighbours, who often called to visit her.

The following month, March, 1799, I began a course of practical sermons on Regeneration, which I continued to the beginning of July following. These were attended with a more general awakening than had yet appeared among us. Seldom a week passed in which we did not see or hear of one, two, or three persons, brought under deep concern about their souls, accompanied with strong convictions of sin, and earnest inquiry after a Saviour. It was a great advantage to these that there were others on the road before them; for they were seldom at a loss now to find an acquaintance to whom they could freely communicate their anxious thoughts. The house of one of our most established Christians became the chief resort of all who wished to spend an hour in reading or conversing about spiritual subjects. Some who had but newly begun to entertain serious thoughts about religion, and who had not yet come so far as to speak out their mind, would contrive an errand to this person's house, and listen to her talk. She was visited at other times by those who were drawn only by curiosity or a disputatious spirit, who wanted to cavil at her words, or draw her into controversy. Such visitors she did not avoid, and at last they ceased to visit her.

Other experienced Christians among us have been extremely useful to their younger brethren or sisters. Their conversation and example have been principal means of turning the attention of the young to religion, and of edifying those who have been already awakened. Such persons I find almost serviceable auxiliaries. If they be neither *prophets*, nor *apostles*, nor *teachers*, yet their usefulness in the church entitles them to the appellation of *helps*: 1 Cor. xii, 28. Nor do I think an apostle would hesitate to acknowledge them, both men and women, in the relation of *fellow-labourers* Phil. iv, 3. Nor has success in this divine work been confined to instruments raised up among ourselves. The same happy effects have, in a certain measure, attended the preaching, the prayers, or conversation of pious brethren, who have assisted at the celebration of the Lord's supper, or made us other occasional visits. e

It is observable that the work of conversion has been begun and carried on among this people in a quiet manner, without any confusion, and without those ungovernable agitations of mind, or convulsions of the body, or shrieking or fainting, which have often accompanied a general awakening in other places. One young woman was so much moved in church, in March, 1799, that she wept bitterly, and her friends thought it prudent to

convey her out a little before the congregation was dismissed. She was for five or six days unfit for going about her usual work. In June following, at the time of our sacrament, she felt emotions of joy, for a few days, to such a degree as to withdraw her regard in a great measure from sensible objects. Spiritual affections were unusually strong in her, and spiritual objects appeared visible and near; but her sentiments were quite correct and scriptural. A few days afterwards, when her emotions had subsided, she told me that she was at the time sensible that her mind was somewhat unsettled, but that she found comfort in recollecting the apostle's words, "If we are beside ourselves, it is to God." This was exactly her case. She continues an humble, lively Christian, and, except these two short intervals, she has regularly performed her ordinary work as a maidservant, to the satisfaction of her master and mistress, in whose service she still remains. Another woman, the mother of a family, in April last, was so much moved in hearing sermon, that of her own accord she left the church. Excepting these instances, I know of none whose emotions, under the preaching of the Word, discovered themselves in any other manner than by silent tears.

Having lately made an enumeration of those of our congregation, whom, to the best of my judgment, I trust I can reckon truly enlightened with the saving knowledge of Christ, I find their number about *seventy*. The greater part of these are under thirty years of age; several are above forty; six or seven above fifty; or sixty-six; and one above seventy. Of children, under twelve or fourteen, there are a good many who seem to have a liking to religion; but we find it difficult to form a decided opinion of their case. Of persons who have died within these twelve months, three we are persuaded, and we hope two or three others, have slept in Jesus.

A very considerable number are friendly to religion, and countenance and defend the truth, even while they do not as yet appear to live under its power. A few among ourselves did for a while jeer and deride the godly; but such persons are left in so very small a minority, that they have ceased to be troublesome. The Scriptures, too, are so generally read and referred to, that the truth itself serves to stop the mouth of scoffers. We are sometimes told that the sentiments and language of our people are much misrepresented, and are the objects of much wonder, and ridicule and invective, in other places. But we only hear of such things; they are hardly permitted to come nigh us. The chief opposition arises from those who possess superior scholarship and acquaintance with the Scriptures. These contend that there can be nothing substantial or necessary in that experimental knowledge which illiterate persons may pretend to have attained, and that it is mere ignorance in them to imagine that they can have a larger share of saving knowledge than men who are greater scholars and better versed in the Scriptures. "Are we blind also?" has ever been the indignant language of sarnal wisdom, of literary pride, and of self-righteous presumption.

It is evident that the Scriptures represent all mankind as divided into two classes. These are distinguished from each other in the most explicit manner; and the distinction is marked by the strongest language, and the most significant comparisons. They are called the children of God, and the children of the devil, (1 John iii, 10); the children of the kingdom, and the children of the wicked one, (Matt. xiii, 38); the just and the wicked (Matt. xiii, 49); they who are dead in trespasses and sins, and they who are quickened together with Christ, (Eph. ii, 1-6). They are compared to wheat and tares, (Matt. xiii, 25); to good and bad fishes, (Matt. xiii,

47, 48), to sheep and goats, (xxv, 32). In the general tenor of my preaching, especially in discussing the important doctrine of regeneration, I have endeavoured to keep in view this distinction, and to exhibit it clearly to the notice of my hearers. Many have been not a little offended at such a discrimination; have found fault with the preacher; have complained of uncharitable judgment; pleading that it was God's prerogative to judge the heart; that they hoped theirs was good, though they did not make such a parading profession of religion, &c. The truth has prevailed, however; and some have confessed to me, that their first serious thoughts about the state of their souls, arose from the surprise and resentment they felt on being classed under the character of unbelievers, along with murderers and idolaters: Rev. xxi, 8. But in giving such offensive, though necessary warnings, I had much need of the spirit of Christ, to repress all asperity of language and manner, to awaken tender compassion for those whom I addressed, and to enable me to speak the truth in love.

I observe among our young converts a considerable variety of frames, but a striking uniformity of character. They are dejected or elevated, according as their regard is more fixed on their own deficiencies and corruptions, or on the glorious sufficiency of Christ. But all of them are characterised by lowliness of mind, by a warm attachment to each other, and to all who love the Lord Jesus, and by the affections set on things above. I know no instances among them of persons trusting for comfort or direction to dreams or visions, impulses or impressions: and hardly an instance of seeking comfort from external signs or tokens, arbitrarily assumed by the inquirer, after the example of Abraham's servant, (Gen. xxiv, 14), and of Gideon, (Judges vi, 36—40).

We have not yet to lament any great falling off in those who appeared to have once undergone a saving change. There may be persons who were for a time enquiring, with some apparent earnestness, and afterwards fell back to their former unconcern. I have reason to suspect that there may be several in this situation, though I have not access to know the exact state of their minds. May the Lord discover it to themselves in time! But all, so far as I know, who seemed to have been once truly humbled for their sins, and made to feel in their hearts the grace of God in the gospel, continue thus far to maintain an humble, spiritual, conscientious walk. They have a constant appetite for the sincere milk of the word, and for Christian fellowship with one another. The younger sort have lost their former levity of speech and behaviour, and are become devout and sober-minded; those more advanced in life have laid aside their selfishness and worldly-mindedness, and are grown humble, contented, and thankful.

The external effects of a general concern about religion, have appeared in the behaviour even of those who do not seem to have experienced a change of heart. While the younger people attended a Sabbath school, those who were grown up, used to spend the evening of that day in sauntering about the fields and woods in gossiping parties, or visiting their acquaintance at a distance, without improving their time by any profitable exercise. Now, there is hardly a lounge to be seen, nor any person walking abroad, except going to some house, or meeting, where he may hear the Scriptures read. Swearing, profane talking, foolish and indecent jesting, have in a great measure ceased. At late wakes, where people assemble to watch by the body of a deceased neighbour, the whole night used to be spent in childish, noisy sport and pastimes. Even the apartment where the corpse lay was the scene of their revelry. This unnatural custom, which is still pretty general over a great part of the Highlands, is almost

wholly discontinued in this part of the country. They still assemble on such occasions; but they pass the time in reading the Bible, or some religious book, and in sober conversation.

I have mentioned, that almost all our converts have been brought to serious concern and inquiry, in a quiet, gradual manner. To an intelligent observer, the change in the conversation, temper, deportment, and the very countenance of individuals, is striking; the change, too, on the general aspect of the manners of the people, is conspicuous. The effect is thus, on the whole, obvious; yet there are few particulars in the case of each person, which, taken singly, will appear uncommon. We have no instances of persons remarkable for profligacy of manners, or profaneness of speech, who have been reclaimed from such enormities; because there were none of that description to be found in our society. The change has been from ignorance and indifference, and disrelish of divine things, to knowledge, and concern, and spiritual enjoyment. Neither are there among us examples of persons suddenly struck and impressed by some alarming event, or singular interposition of Providence. The word of truth, proclaimed in public, or spoken in private, has been almost the only outward means of producing conviction of sin, and confidence in the Saviour. In every single case, the power of God is visible in the effect produced; but there is little "diversity of operation." Instead of endeavouring to paint the beauties of holiness, in the scene around me, I rather wish to prevail with you and other friends, who know how to enjoy such a spectacle, to "come and see."

We still have the happiness to find, from week to week, that the same concern and awakening is spreading around, and extending to some neighbouring congregations. Within these few weeks, persons from six or seven miles distance, have called here on a Sabbath morning, under evident concern about their souls. On a succeeding Sabbath, the same persons have called again, introducing a relation, or fellow-servant, under similar concern. All of these, so far as can be judged from present appearances, are in a hopeful way. Such is the manifold grace and loving-kindness with which it has pleased the Lord to visit this corner of his vineyard. I trust that all our Christian brethren, who may receive the joyful intelligence, will join us in praying, that God may continue to water, with showers of blessings, "this vine which his own right hand hath planted;" and that no boar from the wood may be allowed to waste it, nor worm at the root to smite it that it wither. I am, &c.

In the preceding most interesting narrative, as in others of a similar kind, the connection between the PRAYERS of the people of God, and the remarkable visitation of mercy recorded, is one of the most striking features. Mr. STEWART had known the truth in its power, and preached it for a considerable time before it was attended with any visible success; and it is not till he has informed us of his weekly meetings for prayer, with three pious persons in the parish, that he proceeds to give an account of the general awakening which followed. Thus it ever has been, and will continue to be. Them that honour God in prayer, he will honour with his blessing. Let those, then, who now desire to see "times of refreshing," such as were experienced at Moulton, be stirred up to imitate the example of these three humble, but Christian individuals, who, in "a mean and smoky hovel," assembled from week to week, with their minister, to supplicate the blessing of the Spirit, and who, doubtless, in secret, poured out many a fervent "breathing," into the bosom of their gracious and loving Father, on behalf of their ungodly neighbours. And praying in

the Spirit, they may expect to be favoured with similar results. God will not turn away their prayer. The present is a season when there is a peculiar call to prayer, and when these encouraging words in the Prophecy of Hosea should be engraven on every heart, and their spirit infused into every soul.—“IT IS TIME TO SEEK THE LORD, TILL HE COME AND RAIN RIGHTEOUSNESS UPON YOU.”

III.—“A LEISURE HOUR IN THE FLOATING MANSE.”*

(*From the Witness.*)

A little tract, but a singularly interesting one, in which we find a pleasing story told in a very agreeable style. As the name bears, it was written in the floating manse, under the lee of some rocky islet, or in some solitary creek or bay, during one of the many intervals of leisure which the late boisterous winter must have afforded to the manse's devoted inmate,—when no vessel could have dared approach the exposed and foam-girt shores of the Small Isles. A brief outline of its quiet narrative,—a narrative illustrative of the influence of Divine truth working through the agency of the Scriptures on a mind shut up amid the darkness of Popery, and far detached from every other mind similarly impressed,—may prove not unacceptable to our Edinburgh readers, at a season like the present.

In a time-caten roofless chapel on the shores of Eigg, within which the Popish inhabitants of the island bury their dead, there is a neglected grave, that, unlike any of the others, is marked by a rude wooden cross fixed at its head. There is no name inscribed on it. Mound and through-stone lie thickly around, to indicate the resting-places of individuals and families who, in this insulated and rarely visited corner of Scotland, have lived and died in peace with their Church; but no cross casts its shadow over their graves. There is but one grave so marked within the precincts of the burying-ground. Nor in this single instance does the poor ignorant Papist associate aught of holiness with the sign. Like those crosses which, as travellers tell us, occur thickly amid the wilder and more unsettled districts of Spain and Italy, to mark where a murder has been committed or a felon executed, it excites rather feelings of horror and dread. It marks a grave peculiarly unblest. The dust below, though consigned to consecrated ground, is dust over which the fiend is held to possess a peculiar power; the sanctity of the place has been deemed insufficient to protect it; and hence the necessity of an entire cross to itself, to prevent its being carried away through the air during some stormy midnight, amid the fearful shrieks and howlings of evil spirits. The deep solitude of the place, with the rude yet wild aspect of the ruin, and the magical sublimity of the surrounding scenery, associate well with the darkness of the superstition. There is no other place in Scotland where nature, in her bolder features, wears so peculiar an air of enchantment. With the sublimity peculiar to mountain and island scenery, there is combined that wonderful art-like regularity which is deemed so striking, on a comparatively small scale, in Staffa and the Giants' Causeway. The vast in nature is united with what seems the magnificent

* A Leisure hour in the Floating Manse, or the story of Neil M——n. By the Rev. John Swanson, minister at Small Isles. John Johnstone, Hunter Square.

in art : monuments, compared with which the pyramids of Egypt might be well deemed the works of children, elevate their dark fronts of multitudinous columns to the clouds, and, from the summit of lofty mountains, look down upon a stormy sea, or rise, tomb-like, in lower ranges amid the recesses of solitary valleys, or open along the shores into many-pillared, withdrawing caves. The simple untaught inhabitants, in their huts of dark turf, seem sunk beneath their just proportions, not so much because the surrounding nature is great, as from the peculiar type and fashion of its greatness. It is greatness that provokes comparison with the littleness of man, and that, by throwing back the untaught mind on some age of enormous giants,—the builders of the surrounding monuments, gives a scarce avoidable bias to superstition. We find the peculiarity of scenery, to which we advert, well described by M'Culloch in his geological survey. "The columnar ranges so common to the Western Islands present," he says, "nothing of a character in the least similar to those which occur in Eigg; even to him who may have been satiated with the regularity of Staffa or the magnificence of Skye, this island offers both variety and novelty. With that novelty it combines a grandeur and peculiarity of feature yielding to nothing in the whole circuit of Highland scenery, and incapable, indeed, of being compared with any thing elsewhere."

The minister of the Floating Manse had merely heard, respecting the unblest grave with the wooden cross, that it was the grave of a poor old eccentric Papist, who had died during the incumbency of his immediate predecessor, at variance with the priest, and stubbornly refusing the last sacrament of his Church. He had departed unsuited and unappointed, and hence the necessity of the wooden cross. One evening since the disruption, however, when riding at anchor in the fine bay of Tobermory, the minister's attention was attracted by an antique-looking little book, which one of his seamen was engaged in perusing, and which had belonged, he was told, to the eccentric old Papist: It was an exceedingly rude-looking little volume, deeply dyed with smoke, and stitched with a thong into a covering of undressed sheep-skin, contrived to wrap completely round it; and as it consisted of a collection of a Gaelic tracts as little Popish as may be, the curiosity of the minister was excited to know somewhat of the history of its deceased owner. It threw a light entirely new on the unblest grave and the wooden cross. And in the little tract whose name we have placed at the head of our article, we have the result of the minister's enquiries.

Poor Niel M — n had lived all his days in Eigg, a sincere if not an exceedingly zealous Papist, and he was now passing into old age without having experienced a single suspicion of the fallibility of his Church. Like most of the islanders of a former generation, he could speak and understand only his native tongue, the Gaelic; but he had learned to read, and when overtaken by the infirmities of a period of life considerably advanced, and he had resigned the spade and the oar into younger and stronger hands, he set himself, in the leisure time incident to the period at which he had arrived, to practise the little-recked acquirement of his youth. It had become almost his sole employment to tend his one or two cows, and almost his sole amusement to con over the tattered fragment of an old volume which he had succeeded in picking up, no one knows how or where. The tattered fragment chanced to be a portion of a work which has excited an intense interest during a vastly extended period in human history, and produced immense revolutions in character and the world,—it chanced to be the tattered fragment of a Bible; and the poor old Papist pored over it incessantly.

The population of Eigg at this period, though ostensibly divided, as at present, into their two classes,—Papist and Protestant,—held beliefs es-

essentially different, in several very important respects, from those which they now entertain. The Protestant incumbent of the island,—as some of our readers must be aware, from the sufficiently notorious fact of his deposition,—was a Moderate of the worst class. So far from being a religious, he was not even a moral man, and the Protestantism of the island lay prostrate round him in a state of syncope and spiritual death. Its Popery possessed a principle of vitality common to all superstitions; but it, too, seemed to have sunk into a drowsy and inefficient state. The Popish priest was a more moral, and, in the main, better man than the Protestant minister; but he was ignorant and of narrow capacity, incapable of either teaching or of being taught; and his people, content to receive from his hands the materialisms of their Church, the oil and the wafer, and the true baptismal water, with its proper admixture of salt and spittle,—asked no more. They were in no danger of being perverted by their neighbours; and so they were suffered to slumber on in indifference, in no very overpowering dread of Protestant doctrine, and without any very intense horror of our Protestant version of the Scriptures. The case is, however, essentially different now. Protestantism has become vital, and the Papist has been armed against it. “The present race of priests throughout the Highlands and Islands,” says Mr. Swanson in his tract, “are of a very different type from those who have just disappeared.” They are active, zealous men, who spare no labour to render the minds of their people rigid in error. During Moderate domination, the time when the Church of Scotland might have done our poor Papists good, seems to have gone by. You may now attempt to reason with a Highland Roman Catholic, but most likely he tells you, “In matters of faith I believe,—I do not reason.” You may quote Scriptures; but with the sneer of an infidel he says, “It is of no authority.” Most skilfully has he been taught to trample reason and Scripture in the dust, and to render himself proof against every mortal attempt to do his soul good.” At the time when poor Neil was poring over his tattered fragments of a Bible, the Bible was not so much an interdicted book among the Papists of the island, as a book for which no one cared, either Papist or Protestant, and regarding which scarce anything was known.

Niel continued to muse over his much-valued fragment, full of thoughts, which he communicated to no one. It seems to have done for him, says the tract, “what the little captive maid did for Naaman the Syrian,—made him acquainted with a prophet who could cure.” Like Naaman, however, “he still bowed down in the house of Rimmon, yet, unlike him, not aware that in this thing he needed to ask pardon of the Lord.” He “continued to go to mass; he heard the Latin, and saw the wafer,—matters which he did not understand, which at that time were not even attempted to be explained, and which he most likely regarded as pious ceremonies, somehow or other profitable, though he knew not how.” He consulted neither priest nor minister; the one was all too palpably a narrow-minded, ignorant man, wholly unconscious of the unseen realities,—the other a gross-hearted, infatuated debauchee. By and by, however, a person came to the island, to whom Niel did apply,—not, it would seem, for instruction or advice, but for a complete copy of the volume that had interested him so deeply; and from him he succeeded in procuring, to his intense joy, a whole Bible. His dark smoky hut afforded him no proper place for study. The side of a dry-stone moorland dike when the wind blew keen from the sea; or the slopes of a mossy hillock, when the sun shone in the calm, where his favourite haunts; and his loungings with his book became more and more protracted, and more and more noticed. An eccentricity so very peculiar had never been seen in Eigg before; and his neighbours said, that the poor old man had surely gone into his dotage. How otherwise explain his strange attachment to so silent a com-

panion? And, as if to evidence the correctness of the surmise,—to show that he was in reality, as they had supposed, not quite himself,—poor Neil,—for so many years a correct Papist,—whose humble ancestry had all been Papists,—who was born and had passed his life among Papists,—poor Neil discontinued going to mass. He had found Christ in the book, but he could not find Him in the wafer. His neighbours were vexed and somewhat scandalized; but Niel was not to be moved; he would not go. It is not known how he procured the few Gaelic tracts which he had so carefully stitched together with the leathern thong, and which, with the one loved volume, composed his whole library; but it is not improbable, from their character, that they materially assisted him in forming his determination. We find enumerated among the number, “Brown of Haddington’s Catechism,” “Poor Joseph,” “Portions of Scripture, showing the doctrines and duties,” “Profit and Loss,” “Advice for reading the Scriptures,” “Advice to sinners,” and “A friendly advice to all who need it,” with several others of a resembling cast. And the appearance of the collection shows that they must have been often and sedulously perused. There seem to have been two several circumstances that saved Niel from much positive persecution. In the first place, he was quite as unlike the Protestants of the island as its Papists,—and cared as little for the dissipated parish minister as for the ignorant island priest. In the second, his protracted twilight communings beside the moorland fence or on the sea-shore, and his day-long studies of the sacred volume on the hill side, were deemed mere indications of the wayward eccentricity of a half insane old man. But the close of his journey was at hand, and it was held by relatives and neighbours that, “though he had been living without a priest, it would never do to let him die without one.”

His health had suddenly failed,—he was confined first to his hut, then to his bed, and the hand of death was evidently upon him. The priest was sent for, but Niel would not listen to him,—“he can do nothing for me,” he said. But Eigg ere now had its second priest, an adroit clever man of the new school, bred up in all the arts of the Propaganda; and he, too, was sent for. Neil, however, cared quite as little for him as for the other. The poor old man,—in his dotage, as his neighbours thought him, exhibited a degree of firmness and resolution which he could not have equalled in the vigour of his prime. They had resolved to anoint him with their holy oil, and thus stamp him a son of the Church in his passage out of the world, however equivocal his conduct had been in some of the later stages through it; but Niel had determined not to be anointed; and in the midst of great bodily weakness, but with singular clearness and force of mind, he withstood them to the last. He wanted no priestly offices of theirs. “He trusted,” says the tract, “in the Great High Priest; and having through His sacrifice and intercession received an “unction from the Holy One,” he would not pollute himself with an unction from the Church of Rome.” And so “he died without the last sacrament of the Church, and obstinately rejecting it;” and hence the rude wooden cross, to shield from the power of the fiend his unanointed bones, and the mingled feeling of compassion and horror with which the benighted Papists of Eigg contemplate his grave. But theirs is not the final decision regarding it; and we are assured a verdict of a widely different character awaits the part enacted by poor Neil in the latter scenes of his life, and at its termination. And such are a few of the leading facts, embodied in Mr. Swanson interesting tract,—“*A Leisure Hour in the Floating Manse.*”

For the many ingenious reflections which the author has strung upon the story, we refer the reader to the little tract itself. There is, however, one

very obvious reflection which we shall take the liberty of adding to their number. In every age of the Church we do find identically the same traits in her history, if we but sufficiently extend our search. D'Aubigne takes comfort in casting a rapid glance over the dark ages, so gloomy and unpromising to the eye of the Christian, in thinking of "the thousands of obscure individuals unknown to the world," who, during even these sad night seasons "must have possessed the true life of Christ;" and we find him gathering together, with peculiar complacency a few of the minute points of evidence which indicate their existence. "A monk," he says, "named Arnoldi, daily in his quiet cell utters his fervent exclamation, 'O Jesus Christ, my Lord! I believe that thou alone art my redemption and my righteousness.' Christopher of Utenheim, a pious bishop of Basle, causes his name to be written on a picture painted on glass, and surrounds it with this inscription, that he may have it always under his eye:—'The cross of Christ is my hope; I seek grace, and not works.' Friar Martin, a poor Carthusian, wrote a touching confession, in which he says, 'O most loving God! I know there is no other way in which I can be saved and satisfy thy justice, than by the merit, the spotless passion, and death of thy well-beloved Son. Kind Jesus! all my salvation is in thy hands. Thou canst not turn the arms of thy love away from me, for they created, shaped, and ransomed me. In great mercy, and in an ineffable manner, thou hast engraved my name with an iron pen on thy side, thy hands, and thy feet!' Then the good Carthusian places his confession in a wooden box, and deposits the box in a hole which he had made in the wall of his cell. The piety of Friar Martin would never have been known, had not the box been found, 21st December 1776, in taking down an old tenement which had formed part of the Carthusian Convent at Basle." It seems, we trust, sufficiently obvious that poor old Niel, the solitary Christian of Eigg, was a believer of this insulated class,—“an obscure individual, unknown to the world,” who amid darkness and indifference “possessed the true life of Christ.” We recognize in him an interesting specimen of the class, on the fact of whose existence in other ages the historian dwells with such complacency. We may add, in conclusion, that in a short notice appended to the tract, we find it intimated, that any profit which may accrue from the sale is to be appropriated to the funds of the India Mission. The writer, as a minister of the Free Church, has of course less to bestow on such objects than when he held his living in the Establishment; and his people, though willing, are very poor. And so he takes this mode of putting out to interest in the behalf of the missionary, the story of poor Niel M——n. But on this subject we must permit our friend of the Small Isles to speak for himself:—

“For my own part, I have little,—no man may say he has nothing to give; but this my simple tract,—a voice from the ‘Floating Manse,’—I send forth with the notice which I have ventured to append to it,—the apparent presumption of which may demand an apology.

“Here then is my apology. As I thought of the idolaters of Eigg, I thought of idolaters every where; while I thought of my own withdrawal from the Establishment, I thought of those who had withdrawn with me; and as our mighty men and hopourable passed in review before me, my attention was peculiarly fixed by our honoured missionary Dr. Duff; and he seemed to stand before me, on one of the vast plains of India, surrounded by millions, all endowed with rational, immortal souls, yet bowing down in abject worship to hideous misshapen idols. I thought of him, and his double sacrifice,—first, through his love to Jesus and his love to the souls of men, tearing himself from country and home, from the beloved scenes of his youth, and, above all, from those friends with whom his spirit held social and sacred com-

munion,—and then, after he had, by the blessing of God, done much for the enlightenment of India, and been very, very much, through his own activity and zeal, furnished with a noble arsenal for carrying on the war against the kingdom of darkness, cruelly and heartlessly spoiled of all, by men calling themselves friends of the Saviour, and forced to move from the vantage of his position, because, in the holy war which he waged, he would acknowledge no king but Jesus.

“And while I thought thus, I accidentally laid my hands on Dr. Duff’s ‘Address to the General Assembly of the Church in May, 1835,’ and turning over the leaves, I found this passage:—

“‘I know the Highlands; they are dear to me. They form the cradle and the grave of my fathers; they are the nursery of my youthful imaginings; and there is not a lake, or a barren heath, or naked granite peak, that is not dear to me. How much more dear the precious souls of those who tenant these romantic regions! Still, though a son of the Highlands, I must, in my higher capacity of a disciple of Jesus, be permitted to put the question, Has not inspiration declared, that ‘the field is the world?’ And would you keep your spiritual sympathies pent up within the craggy ramparts of the Grampians?”

“Familiar as I myself am with ‘romantic regions,’—bounded as my view continually is by ‘cloud-capt hills’ and ‘storm-girt’ islands,—I felt as if the beautiful passage which I have quoted called forth my sympathies to distant lands more strongly than ever. Would, I thought, that I could do something, however little, to assist in his noble enterprise,—and now, in his hour of need,—him who loved the Highlands so well, but the souls of men so much better!

“And then I observed on the pamphlet containing Dr. Duff’s ‘Address,’ a notice that the profits from its sale would be appropriated to the funds of the mission. And why not, I thought, since I can do little more, devote the profits of this my little tract, small though they must be, to the same object? The thought, ‘what will this babbler say,’ may induce some to buy; and if, in however small a measure, poor Niel’s story aid in sowing the gospel to the heathen, I shall rejoice.”

IV.—THE JEW.

BY THE REV. DAVID LANDBOROUGH,
Minister of the Free Church, Stevenson, Ayrshire.

(*From the Scottish Christian Herald.*)

[This poem is founded on a very affecting prose narrative, which our readers must have met with in the religious periodicals under the title of “The Jew and his Daughter.”]

HAD told the Sabbath bell; once more had met
Within the house of God a reverent throng,
The wonted flock of Ashburn’s happy vale.
One stranger ’mongst them sat, whose features told
Of origin afar from England’s clime.

His silvery locks, though lightly yet had pressed
 The hand of eild on his unbroken frame ;
 His oriental aspect, and the tear
 Which furtive stole adown his sallow cheek,
 Had caught the pastor's eye, whose feeling heart
 Him prompted thus the stranger to accost :
 " Am I deceived, or speak I now to one
 Of ancient race, from faithful Abram sprung ?"
 " Thou dost,"—the brief response. " If then a Jew
 My heart, not idly curious, would inquire,
 Why rose thine orisons in Christian fane ?"
 Briefly let us relate what Ezra then,
 Not without tears, more amply did unfold.

In the metropolis he long had lived
 By prosperous trade, to heart's desire enriched,
 But richer far in having early won
 The heart and hand of fairest of his tribe,
 And found, in wedded bliss, a purer joy
 Than fancy feigned in love's most happy dream.

Year followed year, the world still brighter smiled
 And stronger grew affection's tenderest ties.
 Alas ! for him who trusts the world's false smiles,
 Or deathless deems the joys of creature-love.
 Swift from Jehovah's quiver, barbed with death,
 An arrow smote the idol of his soul :
 The dust to dust returned ; wo, wo the day !
 Life's joys lay buried in that idol's grave.

His heart refused all comfort ; lone he sat
 In grief too deep for tears, sullen, and dark,
 Impatient even of friendship's kindly voice.
 But when his lovely, tender hearted child,
 The sole remaining pledge of blasted joys,
 Smiled through her tears,—yet trembled as she sought
 Her sire's dark soul to cheer,—when Miriam's voice,
 Like soft Eolian lyre's aerial tones,
 In dulcet accents consolation breathed,
 A comforter divinely sent she proved,
 Whose balmy soothings told that yet one heart
 Could share his griefs, and feel them as its own.
 Not her's the charm of voice and form alone—
 Though fair the casket, brighter far the gem.
 What dotting love could plan, what wealth could buy
 Of happiest mental culture she enjoyed
 From childhood's dawn, till now in youth's fair morn
 In grace and loveliness she bloomed. With such a friend
 The city he forsook, to seek for rest,
 If not return of joy, mid rural scenes.
 And rural scenes afforded some relief ;
 For oft reflected from his daughter's face
 Upon his pensive brow would play a smile
 Something like joy renescent in the soul.

Alas ! how oft in this drear vale of tears
 Do clouds obscure the gleam of promised joy.
 And dark the cloud when she, his heart's delight,
 Though fair as opening blossom, 'gan to fade :
 When languor stole on her elastic step,
 And hectic tintings warn'd the gazers eye,
 Of life's insidious foe, whose wasting power,
 Reckless of youth, of beauty, mocks man's skill,
 And laughs remorseless at his tears of woe.

Long against hope he hoped, while on his arm
 Incumbent she could walk with feeble step
 Around the sweet parterre on summer eve.
 But when with withering breath stern winter came,
 Like beauteous flower, nipped by untimely frost,
 At once she drooped ; then died at once his hopes ;
 And stealing for a moment from her side,
 He sought in solitary garden walk
 To vent his woe :—when mournful words he heard,
 " She dies, she dies ;" with beating, grief-pierced heart
 Soon kneeled he by her couch. Life ebb'd apace.
 Yet she could welcome him with angel smile,
 And grasp his hand in her's, now deadly cold ;
 And rallying all her strength, she still could say,
 " My father, dost thou love me ?" " Darling child,
 Canst thou a moment doubt ? I love thee more
 Than all the world contains." Once more she said,
 " Dost thou, my father, love thy dying child ?"
 " Light of mine eyes, break not my bleeding heart.
 " No proof have I e'er given thee of my love ?"
 " But dearest, dearest father, *dost* thou love me ?"
 With grief o'erpowered he spake not. Straight she said,
 " My father, well I know that thou dost love,
 Hast ever loved, yea, too much loved thy child :
 And dearly, dearly has she still loved thee—"
 Wilt thou to favours countless add but one,
 The last request of her thou fondly lov'st ?
 O ! wilt thou, wilt thou grant it ?" " Dearest child,"
 With bursting heart, he instantly replied,
 " Though all my substance it at once should drain,
 And leave me poor, my Miriam, I will grant it."
 " O ! father, much beloved, let me beseech
 Thee *never, never, never to revile*
 JESUS OF NAZARETH, THE SON OF GOD !
 Long, long I knew him not,—I was not taught,
 But lately I have read his holy Word,
 And long as I have kept him from my heart,
 In time of trouble he has made me know
 That he is Jesus, blotting out my sins ;
 And made me feel that I am hasting fast
 To live and reign with him for evermore.
 With my last breath, my father, let me beg
 That henceforth thou wilt never speak against
 Jesus the SAVIOUR of thy dying child.
 Take, take this book, so precious to my soul ;

Read it when I am gone ; it tells of Christ ;
 And when thy Miriam slumbers in the dust,
 O ! give to *Him* even richer, warmer love
 Than that so lavishly bestowed on *me*."
 The book instinctively at first he grasped,
 But with convulsive shudder let it fall,
 And bowed his head, and groaned in agony.
 A heavy sigh he heard ;—it was her last.
 The ransomed spirit had begun its flight
 To blissful realms of everlasting day.

Though the fierce bolt from dark ælectic cloud
 Had dealt the fatal blow, not more aghast
 Had gazed the wretched sire. If of her death
 " 'Tis more than I can bear" he would have said ;
 How overwhelming was his load of woe
 In judging her apostate,—ever lost,—
 'Alien from Israel—cursed of Jacob's God !
 Ill-fitted was the faith of blinded Jew
 With grief so great to struggle. Dark despair,
 Like lurid cloud, was gathering o'er his head ;
 But ere had closed the night of rayless gloom,
 Rushed with resistless force upon his thought
 His Miriam's fervent wish, her dying prayer.
 That prayer, from grave's brink raised, had reached the ear
 Of Abram's God, who now to Abram's son
 In faithfulness the treasured answer gave.
 Unclosed was then the book he long abhorred,
 The Spirit of the Lord with quickening power
 Sent home the Gospel truth ; the darkening scales
 Fell from his blinded eyes ; the shadows fled :
 The gladdening day-star rose ; salvation came ;
 His daughter's faith the sire exulting owns ;
 Her dying wish is to the utmost crowned—
 For Christ is now his hope, his joy, his song,
 His rock, his Saviour-God,—his ALL IN ALL !

(We trust this tender little story may remind some of our readers of the poor Jew, and of the Free Church Scheme for the poor Jews' CONVERSION.)

V.—THE EDUCATION SUBSCRIPTION SCHEME OF THE REV. R. MACDONALD OF BLAIRGOWRIE.

(By the Revd. Jas. Lewis, of Leith.)

On opening the door of a counting-house in the city of New York, a poor man observed a large sum of gold and silver coin, and many hands busy in counting it, when involuntarily he exclaimed, "What a sum, and how small a portion of it would make me happy !" "How much?" asked the merchant, whose ear caught the poor man's exclamation. "Fifteen dollars," was the reply, "would dissipate the gloom of winter." The sum was immediately counted down. At evening, when the clerk inquired what entry he should make the money, "Write," replied the merchant, "By making a man happy, fifteen dollars."

What a sum ! exclaim many of the friends of the Free Church, when they read of £50,000 being required for the erection of our schools throughout Scotland, after the efforts made for the erection of our churches. A large sum indeed ; but consider the entry in the cash-book. It is not like the payments to her Majesty's customs or excise. By £50,000 for making a nation intemperate, or by £50,000 for making a nation self-indulgent. Whilst our demand, and that for good and all, is greatly smaller than our annual voluntary payments, for which we can make no very creditable entries ; the rare and graceful entries ; the rare and graceful cash-book entry for the £50,000 now demanded, should reconcile us to the sum, and satisfy us of its moderation. What is such a sum so entered ? " By making a people educated, fifty thousand pounds ! " Even had the Free Church never been called into existence, a sum not less would have been required for meeting the educational destitution of Scotland. According to the statement repeated in the General Assembly's Educational Report, from year to year, the Highlands and Islands alone of Scotland require the erection of upwards of 400 schools, to secure the general diffusion of instruction amongst the families of these portions of our country. For want of these, the same report informs us, there are not fewer than 83,397 above the age of six, of the highland population, unable to read or write. If to this be added the state, ascertained from accurate statistical returns, of the manufacturing villages and large towns of Scotland, where, instead of 1 in 5 of the population at school, there is more frequently only 1 in 10, or 1 in 15, and even in some cases only 1 in 20,—the necessity of an ample and generous expenditure for the enlargement of the school-establishment of Scotland, will at once be conceded by every man who values education as the first of national blessings, and who is zealous for the maintenance of the past and distinctive honorable characteristic of his countrymen. Every year we withhold our hand from this work, we are sinking in the scale of educated nations. The tide of population is swelling, while we stand still,—the great family of the nation is increasing, while the provision is stationary in amount, rendering the want every year the more clamorous and difficult to be supplied. Already, if measured by the amount of school attendance and school instruction, we occupy an inferior place among the educated nations of Europe. We have been living in our past reputation, neglecting the means of maintaining it, whilst they have been aspiring to our fame and in zeal for school instruction have surpassed us.

But if, independent of the event that has recently separated us from the Established Church, more than 500 schools were needed, that event has given new urgency to our demand, and supplied the proof that it is perilous to the interests of education and the higher cause of the gospel to refuse it. Some disposition was manifested at the time of the disruption to postpone all efforts for school erection, and suggestions thrown out to the effect, that, for a season at least, the claims of education should be waived. This, however, was but momentary impulse from staggering under the suddenly-imposed burden of erecting a new church, and of faith still wavering as to the resources that might be available for that great enterprise. Time has familiarized us to the burden, and faith has been strengthened by the unexpected help that has sprung up from all quarters to meet our day of necessity ; and now, recovering from our first shock, the conviction is becoming all the more powerful from its temporary suspension, that every hour we delay in connecting education with our present movement, we endanger the diffusion of our principles, and peril the ultimate strength and permanence of our cause, as well as that of enlightened Christian education in Scot-

land. "No postponement" must be the motto of the friends of education in the Free Church, and nothing less should satisfy them than the full recognition of their demand for an adequate scholastic establishment as a first, a primary, and indispensable necessity.

That the necessities out of which the scheme proposed by Mr. M'Donald of Blairgowrie, and sanctioned by the Assembly, has arisen, are clamant, and must be dealt with as of vital importance, will appear from the following obvious consideration :—

1st. As a Free Church, we stand at this moment entirely separated from the education of the country. Our schools have gone down in the same storm that wrecked our churches, whilst the same energy has not been put forth to repair the devastation. Eight short months have witnessed the land studded with churches, the storm having already thrown up more than it devoured. As if the convulsion were of ancient date, our ministers, with a few exceptions, are again peacefully and comfortably worshipping in their own sanctuaries. But in vain they look around for the school to which they may resort and hold their customary intercourse with the young of their flock. The parish school, indeed, stands where it stood prior to the disruption, and the children of the Free Church may also be found within its walls; but it is no longer open to their minister. Into it he has no right of entrance for superintendence or control. He neither can prescribe what should be taught, nor how the education of the children of his own charge should be conducted; and for the teacher, if he do not find him an open and violent enemy to the principles for which he himself has hazarded every thing, he knows he is at best timid and time-serving, preserving his situation from the concealment of his convictions, and useless as a moral guide, from the cowardice of his conduct.

2d. We are not only cut off from our former oversight of these schools, but their character is radically changed. If, according to the well-known maxim, it be the schoolmaster that constitutes the school, the parish schools of Scotland are now essentially and thoroughly Erastianized. No matter what be the qualifications of a teacher of youth, his natural endowments or acquired accomplishments,—no matter what the earnestness and intelligence of his Christian character, unless he disavow all approbation and sympathy with Free Churchism, and be prepared to acknowledge, with the Establishment, the supremacy of human law over the Church of Christ, he is ineligible to an appointment as a parochial teacher, and is legally disqualified from aspiring to that office. None but teachers holding the opinions of the Established sect can henceforth occupy the position of parish teacher in Scotland. Let this fact be universally known, let it be duly considered, and nothing more is needed to awaken the fullest sympathy, amongst the members of the Free Church, to the appeal now made for the erection of schools, delivered from the disqualification under which the parochial labour, and for which teachers can be secured, zealous and intelligent in the maintenance of our principles, as well as accomplished for the discharge of their professional duties.

3d. As a consequence of the separation of our ministers from the existing schools of Scotland, and the radical change that has passed on their constitution and character, education is in imminent peril of suffering, unless we provide school accommodation coextensive with our Church, and, if possible, with the nation's necessities. It may be thought the members of the Free Church carry their principles to an extreme, when they refuse to avail themselves of schools constituted as the parochial now are for the instruction of their children. Can they not use them at least till they get better? So we reason. But the fact at this moment is, that in large districts of Scotland, parents are as resolute in guarding their chil-

dren from the infection of a residuary school as themselves from that of a residuary church. They view church and school as part and parcel of the same corrupt Establishment, and treat both with a like inflexible determination to have nothing to do with them. What, in these circumstances, is to be done? Are the children to suffer for the high principles of their parents, and for the consistency of their adherence to the Free Church? Suffer assuredly the children will, and the parents along with them, in the highest interests of their families, if we provide not teachers and an education of which they can avail themselves, without the sacrifice of their principles. The alternative will be chosen, of no education for their children, in preference to education at the hand of a teacher who occupies his place from the ejection, it may be, of a man more worthy than himself, and who, at all events, is the functionary of an Establishment which they, as members of the Free Church, have rejected as sinful.

Besides, it is in vain to expect that the agency which has contributed so largely in time past to uphold the school attendance of Scotland will very deeply interest itself in the prosperity of the now changed parochial schools. What interest can our ministers be expected to take in sending the children of their charge to schools shut against themselves, over which they have no superintendence, and taught by masters hostile to their own principles? Or what interest can the elders and deacons of our Church take in promoting the same object? Prussia has its school police, by which the school attendance of the children is compelled. Scotland in time past has had its moral police, by which the same good work was more sweetly accomplished, and assuredly more in accordance with our national feelings. The disruption has dissolved that moral police; nay, placed the ministers and elders of our Church in a state of antagonism with the parochial education. From being the harvest men, to gather in the children to school, they are now under the temptation or the conviction that it is their duty to let them alone, or even to dissuade them from attendance. What can remedy this state of things, and enlist anew this all-powerful agency on the side of school attendance, but the plantation of schools of our own, taught by men in whom we have confidence, and which shall become, as under our ancient system, the favourite resort of pastor and elders?

4th. We are pledged, as a Free Church, to establish an educational system co-extensive with our own progress. We have declared the existing parochial schools of Scotland tainted. We have come to a vote of want of confidence in them. Our very position as a Church is a standing protest against them, a habitual caution to our people to "beware." They have acknowledged the justness of our protest, and where they have not already abandoned these schools, they but await the opening of others, which they expect, and reasonably demand at our hands. The old fountain-heads of knowledge we have shut, or declared the streams polluted, and our families stand with empty pitchers asking for water. How long the supply should be withheld is a question that admits but one answer, if the honour, the interests, or the principles of our Church be consulted. We are bound to answer, by our protest against the existing parochial school, "not a moment beyond what is needful for the erection of a new and purer scholastic institution." We are in a position analogous to that of the Wesleyans and Congregationalists of England, who having rejected the recent bill for the enlargement of the means of education, through the establishment of national system, feel themselves pledged, by their individual exertion, and in a manner in accordance with their principles, to do what they refused to accept at the hands of the Legislature. Great was the offered boon,—a national system of education, a fountain copious enough to water the land. But, suspecting its purity,

they lifted their unanimous protest against it, and succeeded in defeating what with them we agree was a measure fraught with danger to the interests of Protestantism in England, and would have subjected its youth to the taint of its rampant Puseyism.

But in refusing the offered assistance of Government, they felt pledged to give their own. And accordingly, since the rejection of the Government measure, the Wesleyans have projected their magnificent scheme for raising £300,000, for the erection of schools in England; and the Congregationalists their scheme for raising £100,000 for the same purpose. We but follow where we have been accustomed to lead, when we come in the train of these noble enterprises with our little scheme of £50,000.

Lastly. After the example of our Brethren in England, contending for Christian liberty and the principles of our common Protestantism, we are called to anticipate the Government by pre-occupying the land. It is rumoured, that the great Duke of the North has confessed his blunder in attempting to concuss the peasantry to attend a Church they had abjured; and that becoming more politic by past miscarriages, he has resolved to let alone the fathers, and address himself to the children. Rumour says, that Sutherlandshire is to be studded with schools, thick as stars in the milky way, and, we fortell, as dim and dusky. By feeding the young birds, his Grace hopes to tame them; and in the long run, realize his ambition of turning his estate into a preserve for moderation. Have we nothing to fear from Government adopting the same polite course, and, through the sides of education, attempting a deadly thrust at the Free Church? We mistake if we suppose the enmity to our principles in high places is abated, or that we are secure, because now removed from immediate conflict with law and the officials of Government. The adversaries of our Church bide their time. They want, at this moment, a fulcrum on which to place their lever to annoy us. That fulcrum they would find in education, and it is the quarter they are most likely to look for the recovery of their lost power—the position they are most likely to occupy for again troubling and storming the Church. Let us anticipate their movement, and, by the full discharge of our own duty, leave no room for the plausible pretext of Government interference for the supply of our lack of service.

But how is the £50,000 to be raised? Our position—our interests—our principles—our consistency,—the obligations we are under to our rising youth—the debt of gratitude we owe to the inflexible integrity of our noble peasantry,—and the care we are bound to take, that their families suffer no detriment from their steadfastness to the Free Church, independent of the charge laid upon us, of preserving and transmitting to the latest generations our principles, demand that there should be no delay, no postponement of the great interests of education. But how shall we raise the £50,000?

The question would have perplexed us had it been put before the memorable date of 18th May 1843. But a new era of benevolence and sacrifice has dawned upon us. The demonstration of that day has thrilled through the heart of the Scottish population, enlarging many that were before narrowed by an absorbing self-interest, and expanding to still more generous purposes those heretofore open to the calls of Christianity. We have made the progress of centuries in a day; and, looking back on the transactions of the past eight months, are disposed rather to put the question, What demands will not be responded to? than, Will this scheme find its friends and generous supporters?

Prior to this new era, there was little to feed the sanguine hopes of Christian projectors. In the old Education Reports of the assembly, we find,

that after its committee had been two years in existence, from 1824 to 1826 and had been using all diligence, according to the measure of activity which committees of the Church then possessed, it had to report *two* schools in actual operation, and about £5488 of money collected, which report was received with thanks by the General Assembly!! In 1829, the fifth year from their appointment, the committee report 85 schools established; but as if terrified by the magnitude of their own operations, and trembling for the future liberality of the members of the Church, they add,—“That their attention was now rather directed towards the means of maintaining these in successful operation than to increase their number, although a small additional number of schools (6) was contemplated and in progress.” When the mechanism of benevolence moved so slowly as to throw off only two schools in the space of two years, though the power of a National Church was the force that wrought it, we might well have despaired of raising 500 schools at an expense of £50,000. But the new era that has opened with the 18th of May 1843, has converted the visions of the benevolent projectors of former times into realities, and by realities surpassed the creations of their most sanguine imaginations. Already through the persuasive pleading and energetic labours of Mr M'Donald, one half of the whole sum has been subscribed. While some cautious friends of the Church have not decided with themselves the practicability of the Scheme, Mr M'Donald is adding thousand after thousand to his contributions,—levying the greater tax of £9000 or £10,000 from such cities as Glasgow and Edinburgh, and letting down his net in such villages as Newhaven, and receiving the reward of his night's toil in a subscription of £300 or £400. He also intends to join, for a few days, the deputation proceeding to London, from whence he will doubtless return with the accession of many thousands to his Scheme, from our countrymen in that city, not a few of whom will be ready to acknowledge they owe all they possess to a Scottish education. And whilst others at home are discussing the prudence of a new call on public benevolence, the scheme may be closed, and the shares all subscribed, before they have brought their discussion to a termination, or had time, if their determination be favourable, to apply for an interest in the undertaking. For the consolation of disappointed intending subscribers, whose mind may be made up after the subscription closes, Mr M'Donald has projected the addition of a college to the £50,000,—into which annexed fund all whose subscriptions come too late shall find an honourable place and useful destination. Meantime, the subscription advances with rapidity, bearing in each step of its progress a testimony the most affecting we have witnessed of the willing liberality of our people, and of the just appreciation of the Scottish Christian peasantry, who are largely contributing to this Scheme, of the blessings of a pure scriptural education. The £50,000 will be a testimonial to the Scottish character,—a monument to our country's zeal for education, as well as the means of maintaining and extending its benefits. It will be a monument to the Christian enterprise and consecrated zeal of him who devised and whose labour is carrying forward to a successful issue his own noble conception. When this monument is reared, Mr M'Donald will not have lived in vain.

For the information of those who may not have seen the Scheme, and to prepare them for Mr. M'Donald's visit, and to secure for him a welcome reception, we subjoin the plan of contribution. Its leading features is its adaptation to all classes of contributors; its demand from none is exorbitant, whilst it lets itself down to the most moderate capabilities. £25 is its highest contribution, or £5 annually for five years, whilst, to give the poor man a hand in so noble an undertaking, there is a rate of subscription of

one penny for each school, or 8s. 4d. annually for five years. There is the farther distinctive feature in the plan, that security is given to each contributor that his contribution shall not be demanded till the £50,000 is subscribed, that it will do all that is promised, or that it will do nothing, and therefore not be asked. The interest is thus communicated to each subscriber, of being engaged in a great work, his name is given and money paid with the alacrity of one who enters upon a profitable speculation, and is assured of a magnificent return. What is a subscription of £12, 10s. or £25, with the certain prospect of 500 schools emerging from the gift and generations unborn blest by their instructions. How cheap is charity!

The following is the plan of contribution:—

		Individ. Contrib.	
		Class Contrib. annually for 5 years.	
500 persons giving 1s. to each of 500 Schools, yields }		£12,500	being £5 0 0
1000 " 6d. "		12,500	" 2 10 0
2000 " 3d. "		12,500	" 1 5 0
6000 " 1d. "		12,500	" 0 8 4
9500 giving at the above rates, yields		£50,000	

[We are happy to add to this, that, according to the accounts by last Mail, Mr. Macdonald's subscription has amounted to upwards of £12,000.—ED. F. C. M.]

VI.—MODERATISM AS IT WAS EIGHTY YEARS AGO, EXHIBITED IN THE CORRESPONDENCE OF PRINCIPAL ROBERTSON WITH GIBBON.

From the Presbyterian.

It is notorious that Principal Robertson maintained a very friendly intercourse with David Hume, whose infidelity was well known and publicly avowed. Their correspondence assumes such a character as to make it perfectly manifest, that the reverend Principal did not maintain his friendly intercourse with the infidel historian with the view of opening his heart and understanding to the reception of those blessed truths which he had proudly and scornfully rejected. This circumstance, while it reflects a stain upon the Principal's faithfulness as a minister of Christ, gives rise to the obvious reflection, that an intercourse so intimate as theirs could scarcely have been maintained, had it not been that the truths which the Principal was bound to inculcate in the pulpit were practically disowned in his every-day life. What communion hath light with darkness, or he that believes with an infidel? Robertson and Hume felt, however, that they had very broad grounds of communion. Was it that the infidel laid aside his hostility to the truth, or that the minister passed into the infidel in private?

The correspondence which passed between Robertson and Gibbon will go far to supply an answer to the question. Gibbon published the first volume of his history at a time when Hume and Robertson were in the very meridian of their fame. In his early life he had been a member of the Church of England. While yet a youth, he embraced the tenets of Popery. He again "became reconciled with the Church of England" outwardly, but in reality had lost all belief in the truth of any re-

ligion, and avowed the fashionable scepticism of the age. His hostility to Christianity was exhibited in all its virulence in the first volume of his history, and was shewn with unabated rancour in all his succeeding volumes.

The publication of the first volume of the *Decline and Fall of the Roman Empire* was hailed with enthusiastic applause by the self-styled philosophers the infidels of the age, and was regarded with universal and well-grounded alarm by the Christian public. By hinting faults where they are not directly expressed—by ill disguised sneers at what men had accustomed to reverence—by insinuations against the motives, and imputations upon the character, of the ancient professors of the Christian faith—he aimed a blow, likely to be extensively successful, against the truth of Christianity itself. He was assailed by numberless remonstrances; his fidelity as an historian was called in question by various pamphleteers; Dr. Watson was roused to publish his apology for Christianity. In the form of private letters, as well as through the press, Mr. Gibbon was assailed for his attack on Christianity. Mr. Whitaker of Manchester, a layman and an antiquarian, could not write him, thanking him for his history, without the following remonstrance:—“You never speak feebly except when you come upon British ground, and never weakly except when you attack Christianity. In the former case, you seem to me to want information; and in the latter, you plainly want the common candour of a citizen of the world for the religious system of your country. Pardon me, Sir, but much as I admire your abilities, greatly as I respect your friendship, I cannot bear without indignation your sarcastic slyness upon Christianity, and cannot see without pity your determined hostility to the gospel.”

Surely it might have been expected, that Dr Robertson, a minister of the gospel—a man whose judgment was of great weight at the time—and who might have had some influence with Gibbon in the future conduct of his history—if he did not feel himself called upon to enter a public protest against the representations of his brother historian, when he was writing to the author himself, would at least remonstrate with him as strongly as Mr Whitaker. We look in vain, however, for any such thing. On the contrary, we find a direct and unqualified approval of that which none, but an infidel could have written. His first letter on the subject is addressed to Mr Strahan, the publisher of Gibbon's history. He says, “It is a work of very high merit indeed. He possesses that industry of research, without which no man deserves the name of an historian. His narrative is perspicuous and interesting; his style is elegant and forcible, though in some passages, I think, rather too laboured, and in others too quaint. I hope the book will be as successful as it deserves to be. I have not yet read the two last chapters; but am sorry, from what I have heard of them, that he has taken such a tone in them as will give great offence, and hurt the sale of the book.”

The two chapters alluded to are the fifteenth and sixteenth of the history which were peculiarly offensive to all lovers of Christianity. Dr Robertson knew the charge which lay against them. He is sorry for the tone in which he understands they are written. But what is the ground of his regret? Not that they contained an attack upon Christianity; not that their tone was in itself unjustifiable, but that it would give offence and hurt the sale of the book. Mr Gibbon should, it seems, have had a little more regard to his own pecuniary interests, and to the squeamish taste of his Christian readers; but were it not for these considerations, the work would have been faultless.

Mr. Gibbon was not long in feeling that it was necessary for him to say something in reply to the numerous publications which had been issued

against him on the ground of his hostility to Christianity. He selected as the principal object of his animadversions, a work by Mr. Davis, in which his credibility as an historian had been called in question. At the same time he notices the other pamphlets which had appeared against him. Of this reply, he forwarded a copy to Dr. Robertson—thereby, as it were, directly inviting him to express his views of the mode in which he had dealt by Christianity. Certainly at all events never was there a fairer opportunity presented to a Christian divine of remonstrating with an infidel historian. How does Dr. Robertson deal with the matter and the man? Here is his letter. “I should have long since returned you thanks for the pamphlet you took the trouble of sending to me. I hope you are not one of those who estimate kindness by punctuality in correspondence. I read your little performance with much eagerness and some solicitude. The latter soon ceased. The tone you take with your adversary in this *impar congressus* appears to me perfectly proper; and though I watched you with some attention, I have not observed any expression which I should on your own account wish to be altered. Davis’s book never reached us here. Our distance from the capital operates somewhat like time. Nothing but what has intrinsic value comes down to us. We hear sometimes of the worthless and vile things that float for a day on the stream, but we seldom see them. I am satisfied, however, that it was necessary for you to animadvert on a man who had brought accusations against you, which no gentleman can allow to be made without notice. I am persuaded that the persons who instigated the man to such an illiberal attack, will now be ashamed of him. At the same time I applaud your resolution, of not degrading yourself by a second conflict with such antagonists.”

In 1781 Mr Gibbon presented Dr Robertson with the second and third volumes of his history. The letter acknowledging receipt of them is too long to be quoted entire. We give one or two extracts:—“I can recollect no historical work from which I ever received so much instruction; and when I consider in what a barren field you had to glean and pick up materials, I am truly astonished at the connected and interesting story you have formed. I like the style of these volumes better than that of the first; there is the same beauty, richness, and perspicuity of language, with less of that quaintness into which your admiration of Tacitus sometimes seduced you. I am highly pleased with the reign of Julian. I was a little afraid that you might lean with some partiality towards him; but even bigots, I should think, must allow that you have delineated his most singular character with a more masterly hand than ever touched it before. The last chapter in your work is ~~the~~ only one with which I am not entirely satisfied. I imagine you rather anticipate in describing the jurisprudence and institutions of the Franks, and should think that the account of private war, ordeals, chivalry, &c., would have come in more in its place about the age of Charlemagne or later. I cannot conclude without approving of the caution with which the new volumes are written; I hope it will exempt you from the illiberal abuse the first volume drew upon you.”

There are three things in the above very noticeable. First, the unqualified approbation of the character and history of Julian, as delineated by Gibbon. To a Christian this chapter of the history is one of the most offensive in the whole work. Gibbon exalts Julian into a kind of demigod, for no other apparent purpose than the common hatred of the historian, and his hate to Christianity. Secondly, it appears that Dr Robertson was not restrained from remonstrating with Mr Gibbon, because of an aversion to criticism and fault-finding. He condescends in the above letter to notice an imagined anachronism. Why is he silent about graver offen-

ces? No other reason can be imagined than because he approved of the method in which the infidel represented Christianity and Christians. Thirdly, Dr Robertson commends the greater caution now observed by Gibbon. The original fault as noticed in the letter to Mr Strahan, was just this want of caution. The tone assumed towards Christianity was calculated to give offence. The remonstrances which Christian men felt themselves called upon to make against what they considered a worse error than the want of caution, Dr Robertson calls illiberal abuse.

Was Dr Robertson a Christian?

VII.—ORDINATION OF ELDERS IN THE FREE PRESBYTERIAN CHURCH, CALCUTTA.

On the forenoon of Lord's Day, June 30th, six christian brethren were solemnly set apart and ordained publicly to the holy office of the Ruling Eldership, in the congregation of the Free Presbyterian Church, Calcutta. We have already given place, (May 31st,) to the Minute of Session proposing the election of suitable persons for this important office: and in accordance with the request and appointment of that minute, lists were given in by those communicants who chose to exercise the privilege. At first the Session had intended to add only four to their number; but on inspecting the lists, it was found that the mind of the congregation would be best fulfilled by the selection of six, out of eleven proposed;—these six having so decided a preponderance, that they seemed marked out to be elected. These Brethren (in order of their names) are John A. F. Hawkins, Malcolm Macleod, Simon Nicolson, Robert J. Rose, J. C. Stewart, Macleod Wylie, Esqrs.—gentlemen of whom we need say nothing, for they are almost all public men, known to CALCUTTA.

The Ordination service was, as usual, felt to be solemn; but the feeling of solemnity was in part increased by the revival of the good old scriptural practice of "laying on of hands" on the heads of the kneeling brethren when ordained. This new-testament form, although maintained in the case of ordaining ministers, has been long in abeyance as regards the ordination of ruling-elders; for what reason no man can tell—certainly for no reason in the new-testament. As such a service is not one of very frequent occurrence here, it may, perhaps, interest our readers, if we give an outline of its proceedings.

Worship was commenced by singing those sublime words of the xxiv. Psalm, descriptive of the glory of the ascended Head of the Church:—

"Ye Gates, lift up your heads on high, ye doors that last for aye
Be lifted up, that so the KING OF GLORY enter may!
But who of GLORY is the KING? The mighty LORD is this,
Even that same LORD, that great in might, and strong in battle is!

c Ye Gates, lift up your heads—ye doors, doors that do last for aye,
 Be lifted up, that so the KING OF GLORY enter may !
 But who is HE that is the King of Glory—who is this ?
 The LORD of Hosts, and none but HE, this King of Glory is !"

The usual prayer having been offered up, the Minister read as appropriate to the service of the day, the twelfth and thirteenth chapters of first Corinthians; the former describing the membership and internal relationship of office in the Church of Christ; and the latter chapter describing that soul of love which ought to animate the body of the church and to actuate all its members.

After this an introductory address was given, on the ORDER which God has established in regard to His own church, and which is to be followed in every thing, that so "all things may be done decently and in order." The elders-elect were next called up by name, and the usual ordination questions put to them *seriatim*; and these having been answered, and no objection of any kind having been given in against their ordination, the last solemn step was taken, and they kneeling down were ordained to the Eldership by prayer and the laying on of the hands of the congregational Presbytery, the Elders present who have hitherto formed the Session. The right hand of fellowship was then given to the new elders, and they were welcomed in the name of the Lord.

The following sweet hymn was then sung :

I'm not ashamed to own my Lord,
 Or to defend his cause,
 Maintain the glory of his cross,
 And honour all his laws.
 Jesus, my Lord ! I know his name,
 His name is all my boast ;
 Nor will he put my soul to shame,
 Nor let my hope be lost.

I know that safe with him remains,
 Protected by his pow'r,
 What I've committed to his trust,
 Till the decisive hour.
 Then will he own his servant's name
 Before his Father's face,
 And in the New Jerusalem
 Appoint my soul a place.

An exhortation, consisting chiefly of an enforcement and application of the xiith chapter of Romans, was delivered by the Pastor, to the newly ordained Presbyters; and after a few words to the congregation in reference to the services of the day, the whole was closed in the usual manner with prayer and praise. May the blessing of the Lord Jesus rest on these His servants, and on all His people, from henceforth, even for evermore !

THE
FREE CHURCHMAN.

VOL. III.]

WEDNESDAY, JULY 31, 1844.

[No. 2.]

I.—BRIEF MEMORIALS OF A LATE CIVILIAN.

“Complete in Him!” said I, on hearing that that text of strong consolation had been engraved on my friend’s sepulchral tablet, “*Complete in Him;*” yes, *that* is of all texts the most appropriate for the monument of one who so simply claved to his Redeemer, as all his salvation and all his desire! Jesus was to him, the strength of his heart and his portion for ever; and seldom, perhaps, has a ransomed sinner entered into rest, with a more distinct, or a more clear trust in the finished work of the Lord our Righteousness.

My friend was born about the year 1813. In early life he was enthusiastically fond of field sports. Every athletic game, every dangerous amusement was joy to him. About the age of seventeen, his wishes for an active life were gratified by the offer of a cavalry cadetship; but when he was about to sail for India, he unexpectedly met with an opportunity of exchanging it for a writership, and in the good providence of God, who sees the end from the beginning, this opportunity was embraced by his family. He proceeded, therefore, to the East India College at Haileybury. Being constitutionally fearless, and remarkably active, he there became the leader in every wild adventure, and in every scene of disorder and mischief. At this time, he knew not God, and never thought of “that Glorious and Fearful name;” he gloried in his own strength and youthful daring; and he lived in careless profusion and hilarity. Whether the course which he and his associates at Haileybury were enabled to pursue, was consistent with proper discipline; whether the responsibility of their accredited governors was at that time duly exercised, and whether a regard to God’s honor properly preponderated in the breasts of those individuals over a regard to their own popularity and their own ease, I will not attempt to determine. Certain it is, that not at Haileybury alone, but also in all the English Schools and Colleges, a heavy weight of responsibility has rested on the guardians of youthful morals; and that that responsibility, it is notorious, has, in most cases, been very

ill-discharged. In Haileybury, especially, it is certain that too many youths, fresh from parental influence or the regular habits of private tuition, have been plunged into a vortex of temptation, if not of gross and open sin, and that the date of their entrance there, has been the date also of the birth of their worst propensities, and their most disgraceful and destructive habits.

From Haileybury, after he had passed his examination, the subject of these memoirs departed for Calcutta, and on the voyage he was full of life and spirits. He arrived safely in this city, and here, still worse scenes of folly and debauchery remained to ensnare him. As a young civilian, he was, of course, received almost every where; he had as much society as he wished; he found himself placed in the possession of nearly £500 a year, and like many others, he was led to act as though he believed that he had boundless credit besides. He lived, therefore, with a few others of his former college companions, in a round of dissipation and luxury. Sunday parties, billiards, horse-racing, dress, champagne breakfasts, hunting, with occasional visits from native creditors, filled up the time, which, professedly was occupied in obedience to the nominal rules of Government in the study of the vernacular dialects—filled up that time, which, according to the prescribed course of the Eternal Judge was part of his period of probation in this lower world. Surely, when we look around and consider the treatment of the class of which my friend was a member, we may well question, if any measures less calculated to fit them for the important task of governing this country, could possibly be discovered. They land here, to find themselves at once in the centre of luxury, and in the haunts, too commonly, of idleness; and the result generally is, where ambition is not a powerful motive, that more than a year of "College" life in Calcutta is spent in extravagance, frivolity, dissipation, and sin. At the expiration of this period, having picked up a scanty knowledge of one or two native languages, these young men who have never studied the principles of law, or the actual regulations of the Company, are sent up as assistant magistrates to districts, in each of which probably more than a million of people look to them for justice. They enter on their duties encumbered with debts, with many expensive and vicious habits; sometimes under embarrassing obligations to natives, who use influence over them in an unscrupulous manner, and to crown all, with hearts so deadened to religion, that their example as professing Christians, in the sight of the heathen, tends to the increase rather than to removal or mitigation of prejudices against the truth.

At the expiration of a period somewhat longer than that which is usually allowed, my friend proceeded to a judicial situation in Bengal. Here he became popular with all the Europeans. His unaffected manners, his boldness, and his generous disposition, necessarily won esteem wherever he went. At his new station he became a great sportsman; the most eager in the hunt, the most active in all amusements, the most resolute in danger. He had no public means of grace near him,

except indeed in one house where some persons assembled on Sunday ; but it so happened that the leader in this meeting,—a fellow-civilian at the station with whom, in fact, my friend lived, never once spoke to him of the gospel ! He went on sinning in an unrestrained manner ; and the effect of sin in hardening the heart was soon experienced, for he seldom or never wrote to his family although they were much attached to him, to inform them whether he was in sickness or health, or even in the land of the living. At length a startling circumstance occurred. He had been engaged with some others in some amusement, and had returned home, when one of his companions having been violently heated, gave signs of a severe fever. The disease rapidly gained head, and he died—died without affording hope, that his heart was changed and that God had pardoned and adopted him. It had happened shortly before this, that this young man in speaking on one occasion, in a serious tone to my friend, said “ Ah——! if it had not been for *you*, I should have been a different man.” On the occurrence of this sudden death, these words were remembered, and the slumbering conscience awoke. But by what exact steps the Lord afterwards led my friend in the way that he knew not : or at what precise period the great change occurred from darkness to light and from the power of Satan unto God, I am not able to say. It may be enough to mention, that on looking casually into an old box, his eye caught a book, (“a Father’s letter to a Son,” I believe by the Revd. Robert Philip,) and that this book which had been put into that box by one of his relatives in England, and had never been in the least regarded before, was much blessed to him. Afterwards, when wrestling one day, he received a remarkably violent fall, and great debility resulting in the appearance of severe internal injuries ensued. He was thus made a prisoner at home. In his solitude and on his bed of languishing, he had opportunity of reflection, and the Lord, it seems, then spoke still more to his spirit. In after days he mentioned to me that as he was lying in bed one night, he was suddenly affected with a rapturous feeling of enjoyment and delight, which appeared like an antepast of heaven. His soul seemed panting to be free, and he was on the eve of rising to go to his friends who resided in the same house with him, to declare his conviction of the reality of eternal things. I do not say that these violent emotions are necessary, or that they are even common signs of real spiritual life in the soul. But while we are on our guard against representing such feelings as infallible tests of grace, we must also not fail to attend to well warranted testimonies respecting the experience of them. In the lives of Howe and Flavel, we meet with unquestionably true tales of extraordinary moments of rapturous enjoyment ; and, perhaps, there are many Christians, who remember “songs in the night” that were almost like Paul’s vision, or hour of prayer in which their bodies were swayed, and almost rent, by the powerful emotions of their souls. These things constitute not the Christian life. Raptures and excitement, may be granted as in the case of my friend, for special and wise purposes, when deprived of public

ordinances and private Christian society, and when there is no human voice at all to speak to the regenerated soul at a time when strong consolations and assurances are needed ; but they are not common ; they are too frequently the fruit of animal temperament ; they are often first created by outward stimulation, and then rested in, as though they were certain proofs not only of conversion, but also of present divine favor. The Christian's safe cause is to live a life of steady, solid, diligent obedience ; to labor in prayer ; to give heed punctually to the Word ; to obey his conscience ; to seek in all things to glorify God ; and in this course while he may miss the occasional raptures which some profess to feel, he will gain what is far better—a settled peace, and strength to enable him to go on still longer, and still more steadfastly, in his path of practical holiness.

The illness of my friend grew apace, and he was ordered to sail to England. On his way he had to visit Calcutta. Here, he avoided his old companions, and for the most part also his old haunts. But the infant spiritual life within him, appeared, notwithstanding, in jeopardy. He attended a Church, and as he sat listening, an old associate entered ; their eyes met ; a look of surprise on the one side and of shame on the other followed, and my poor friend, as if detected in some act of meanness, assumed an air of indifference to the place, and got up and left the building ! He proceeded homeward. On the passage he had much time for thought, reading, and prayer. But he remained like those disciples at Antioch, who had not so much as heard that there was a Holy Ghost. On reaching England, he joined his friends at Cheltenham, and with them attended the ministry of a truly christian man. The very first sermon which my friend heard from this preacher produced a remarkable effect. For more than a year, truth had been in his heart, but no one had ever spoken it in his hearing. Now, however, he listened for the first time to the preaching of the gospel, and his soul recognized at once every declaration, as its own long treasured but never before defined conviction. At that moment, it seemed as if screens, scaffoldings, and curtains, were suddenly thrown down, and the soul had burst out from its prison house of ignorance into the full light and liberty of gospel day. Long continued illness followed, during which, prayer, meditation, and scriptural researches were greatly blessed. My friend visited the sick ; he forsook every false and every former evil habit ; and most rapidly grew in Christian grace. Thus three years and a half passed, at the expiration of which period he sailed for India. In the providence of God, we met as fellow passengers on board ship, and having soon discovered in one another a desire to serve the Lord and to enjoy the society of his people, we became intimate companions. Never, certainly, did I see one to whom Christ was more precious. Never one who more plainly and directly dealt with himself as a sinner, and with Christ as the only but all-sufficient Saviour. Those around us took knowledge of him that he had been with Jesus. It was impossible to be mistaken in the matter. He laid his heart bare to public view ; he was an epistle known and read of all men.

As soon as he got on board, he saw the face of one whom he had known in other days. Availing himself of a very early opportunity, he acquainted this gentleman in simple but decided terms, that he was an altered man, and that through divine mercy, he had chosen that better part, which shall never be taken away from those who really choose it. There were also one or two sick passengers on board, one of whom at length died. To these he proclaimed the gospel, and to that one who died, it appeared that his warnings and exhortations had been blessed. He seemed to die a penitent believer—but alas! these death-bed conversions, how unsatisfactory, how painful they generally are. It has been well said that there is in the Bible but *one* precedent for them, namely, the incident relating to the dying thief,—but *ONE!* one only, that no one may presume, and yet one truly, that no one may despair. Ah! if it be well considered how much terror on the one hand, physical weakness on the other, and the emotion excited by affectionate entreaties and prayers, may effect, it will be seen how likely it is for unconverted men on their dying beds, to *seem* like men under the power of Divine grace. But what experienced minister is there, who will not testify that he has known many cases in which he has visited men, on what were thought to be dying beds, has noticed an extraordinary and delightful appearance of repentance unto life, and then has seen the patient recover, and all the fair signs of grace gradually pass away like the early cloud and morning dew? May the Lord graciously keep all who read these lines from postponing to a dying hour—an hour, which may be one of extreme pain or distracting thoughts—that needful and all-important preparation for eternity, to which it is man's highest wisdom to give his chief care, and his earliest and most constant thoughts!

My friend arrived in Calcutta, but in a very short time burst a blood vessel and was confined to his house. On his arrival he did not call on his old friends, but they heard of him, and some visited him. One of them declared to me afterwards, that his astonishment was extreme, when he entered the sick room, and found his old companion sitting by a table with a bible, and a hymn book, and two or three other works, which he once would have despised. To all his visitors, dear — in a most simple, straightforward, and bold manner, announced his change of heart, avouched the Lord to be his God, and testified of the excellency of the knowledge of Christ Jesus our Lord by whom he was crucified to the world. Most eminently was it true of *him*, that he was not ashamed of the gospel of Christ. Nor, on the other hand, did he boast of his knowledge of it. He was a man of few words, of plain manners, and of great humbleness and honesty of heart. He spoke of himself and of his change, because he thought it to be his duty so to speak; and he spoke of Christ without circumlocution, because he saw no reason to conceal his sense of that blessed Saviour's greatness and goodness. "———" said he, one day in speaking of a Christian friend, who was too much mixed up with the world "——" talks of *principles*, wishes that others had a better *principle*, or tells them he cannot agree with them on his *principles*. Why cannot he at

once talk as a Christian, and tell of the need of a new heart, of the wickedness of the natural heart ; of the darkness of the natural understanding, and of the necessity of faith in Christ ?" It was thus he himself spoke ; greatly, no doubt, to the astonishment of many, but I apprehend to the disgust of none ; for there was in my friend so much sterling sincerity, and so much unaffected humility, that all were constrained to feel that truly he was a man to be respected. Perhaps, and not improbably, the testimonies given by this believer in his sick room, at a time when he apparently was laid by, and had ceased to have means of usefulness, may have had the effect of carrying saving convictions to the hearts of some, as most assuredly they did impart edification to others.

While suffering in this city, we may not be surprized to learn, that he was occasionally beset with temptations to *doubt*. But he was one who had been forgiven much, and therefore loved much ; and who also was well rooted in Christ, and built up in Him. Satan, therefore, could not shake his faith. Once he said to me, " I sometimes think how it can possibly be, that I shall be saved, when I serve the Lord so little ; but then I remember that he loved me once, and brought me from sin to his cross, and that *his* love fails not, and then these words come to my mind with great satisfaction : " Jesus Christ ; the same yesterday, to-day, and for ever." Here indeed was his soul's rest ; he knew in whom he had believed ; he knew the grace, the power, and the faithfulness of his Incarnate Lord, and therefore he trusted all to Him as the strength of his heart and his portion for ever.

After some time, and considerable suffering, my friend seemed to be nearly restored to health, and then he proceeded by the river to his appointment. In the solitude of his little voyage, the Lord, he said, was with him ; and many doubtless were the hours of prayer he passed in his quiet boat ;—and thus he became still more prepared for his coming trials. He had not long reached his destination before the seeds of a rapid consumption were developed. Of the full extent of his own danger, however, he was not aware ; yet he did not shrink from the contemplation of the prospect, that his illness might be fatal in its issue. For that event he was prepared ; he feared no evil ; but he entered the dark valley of the shadow of death without doubt or trembling. Writing to me from his station, he said : " although my sleep at nights is not so unbroken as it used to be, yet blessed be God, I lie down each night in peace and awake in peace, and if I am awake I never find the time hang heavy. Oh, what a mercy it is, that I am free from bodily pain. How many poor souls are afflicted with painful diseases which scarcely allow them an hour's rest. Happy is the man whom God correcteth ! may I have grace not to despise the chastening of the Lord. Indeed my dear — I believe that I am now being purified in the furnace of affliction, yet after all, the blessed redeemer by no means tries me beyond my strength—grace sufficient accompanies every trial, and I think I can now contemplate

without murmuring a voyage to a distant land." At that time he had been recommended to go to New South Wales, and with a view to that or some other similar voyage he returned to Calcutta, but his disease made such rapid progress, that at last he sailed to Singapore to die. He went with little expectation of recovering or returning, but chiefly with a view to living in his last days, in a more equal climate. Prior to his departure we spent nearly a month together, and in that time I could not but notice that he was ripening for the heavenly garner. We parted at the ghaut, commending each other to the care of God, and on the water he waved his hand with a last farewell. I turned away with a conviction that our next meeting would be in heaven,—that here in the flesh, we should meet no more. From Singapore I had several letters, all breathing the same spirit, all marked by the same simplicity, sincerity, and stedfast faith. His last was written on the day when he moved upstairs to his bedroom, with the intention of living there entirely, as he had found that his strength would no longer allow him to move up and down stairs. It was dated on the 17th April. On the 11th of June, having in the interim grown weaker and weaker he entered into rest, with a sweet, calm, and heavenly sense of divine mercy. His last letter to me was in these terms.

"My dearest friend, many symptoms with regard to my health have lately occurred, which I think justify me in concluding that this may be the last communication you may ever receive from one who loves you as a brother. My strength has rapidly decayed during the last ten days. My feet are both very much enlarged, and my voice is nearly gone. I have frequently a difficulty in breathing which is most distressing while it lasts, and I felt to-day as if I should choke. From to-day I take my meals upstairs by myself, the excitement of getting up and down stairs, being beyond my strength. In short, nature, I believe, is rapidly giving way. With all this I bless my adorable Redeemer that with the exception of a soreness in one part of the back, I have no pain at all, and I enjoy comfortable nights; that is, compared to what I did before * * * I found the air on the hill too bracing. It brought on a bad pain in the chest and so my very kind friends Mr. and Mrs. Dyer, offered me a room in their house, and I cannot tell you what a happy home I have been living in for the last month. Their sole aim appears to meet my wishes in every thing, and I feel assured their Christian hearts rejoice in the opportunity of shewing kindness to a sick brother. They are most holy people, and every thing connected with their domestic establishment bespeaks it as being a "habitation of the just" * * * * Oh, my dear — pray for me that my faith fail not at the last, but may I feel that the everlasting arms are underneath me when I approach the dark valley. I ask you to pray for me, for I may linger some time, yet at the same time, I feel that any day or night may be my last. And now my dear — farewell. I look forward to a happy and eternal union with you hereafter."

The next intelligence I received, was of his death. No particulars, however, reached me direct from Singapore, and all I heard was in a letter from England from one of his near relatives. The following is an extract.

“ There was something in the habitual langour of his *natural* life and the rapid growth of his *spiritual*, that spoke to me too plainly of God’s purposes towards him ; and though I knew that *for him* to depart to be with Christ was far better, it seemed as if it was a grief too heavy to be borne. Prepared as I believed my mind to be, the blow came upon me with a suddenness at first I could not have believed ; my very soul shuddered as I thought of all connected with a grave that had then been closed some months in a distant land, and the letter containing the latest particulars from Mr. Dyer having been lost in the *Memnon*, the only intelligence we received was the brief statement of the public journals. This circumstance seemed to add not a little to the affliction at the time ; but thank God it has arrived since, (after being in the water for *six weeks*) in perfect preservation, though many, we understand, thus rescued, were quite illegible. Forcibly did the thought come to my mind that the sea must not only give up her dead at God’s command, but even a little bit of frail paper, for the consolation of his afflicted children at his bidding. Mr. Dyer’s letter was indeed precious ; it spoke of the kind care that soothed my dearest ———’s last days, and of the serenity and peace that marked his end. It was on Sabbath he entered that rest which remaineth for the people of God, and his Saviour’s name was the last word upon his lips—that moment it was the voice of *prayer*, the next would echo it in songs of everlasting praise * * * * Shall I in writing to one who has felt for me, with me, and prayed for me, fail to speak of the rich mercies of that God whose chastening hand has been, and is even now heavily upon me ? Can I weary you when the topic is the faithfulness of Him who is the same yesterday, to-day, and for ever, and who has so mingled the consolations of the gospel, in the cup of sorrow, that it has been one of blessing ? ”

I have never heard more particulars of the dying hour of my friend, nor is it needful to seek them. I know how he lived from the time the Lord led him,—and now that his tears are wiped away, it is immaterial, what passed in the hour of dissolution, nor, if I sought information could it now be easily obtained, for Mr. Dyer, the excellent Missionary of the London Society, who stood by the couch of the dying Christian, was shortly afterwards, while in China, taken from this evil world. He departed to glory and to reunion with my friend, in about three months after he had attended that friend’s funeral ; and his family have therefore returned to England.

What shall I say more ? My dear readers, ask yourselves if you, like the subject of this narrative, have experienced a change of heart ; if you like him, are counting all things but loss, for the excellency of the knowledge of Christ Jesus our Lord ; and if *you* have, as *he* had, an assured hope of a blissful immortality ? Have you sinned greatly ?

So, confessedly had he. Yet *he* found salvation through Christ, and why do *you* doubt whether there is also salvation for *you*? Are you born again? If so, enquire if you, like him, give your whole heart in sincerity and in truth to the service of your Redeemer; if you, as he did, fix your affections on Him; and if you, like him, speak boldly as you ought to speak, of your own change, and to others of their danger? It may be, that some, if you imitate such example as this, will ridicule and despise you. Some may have so treated this good man. But notwithstanding these scoffs, he is now in heaven, he is now happy, yea, he is now a king and priest to God, living in unutterable glory, and waiting for the full consummation of redemption when his "vile body shall be made like unto Christ's glorious body," and when he shall meet in the kingdom of his God all the brethren he loved below, and all the saints and patriarchs whose steps and faith he followed. And so must it be with you. Follow the Lord *fully*, and then if the world do scoff, you will have a hope that maketh not ashamed, and amidst all opposition you will be more than conqueror through Christ who loved you. And oh, in reading these short memorials of a fellow sinner saved by grace, notice that to which he most of all would direct attention—the long suffering, and the mercy of God. But look on this picture with reverence and godly fear. You see that one of his companions in his early days, was cut off, apparently without giving a sign of grace, while this man who had been foremost in worldliness, was spared and saved. Thus God deals according to the good pleasure of His will, with the human family. "He hath mercy on whom he will have mercy." *That* is all that can be said. He is a sovereign. It is a mighty and glorious thing in Him, Just and Holy as He is, to save *one*:—how transcendently glorious then will he appear when surrounded by the multitude which no man can number, all saved freely and saved eternally! Here in this narrative we see "one taken and another left." Christian Brethren! let us examine ourselves to see in which class we are found. It is a fearful thing to fall into the hands of the living God; but it is a blessed thing, yea the most blessed of all things, to fall into His arms of mercy while yet they are open to receive us. Let us not trifle with our convictions, but like my friend *ayow* and act on them. Let us not seek to serve God and Mammon, but rather, like him, devote ourselves heartily to God, and Him alone. If, after we have done so, death comes to us, we shall be ready, we shall not fear; we shall die as this believer did, serenely and in peace.

Lastly, suffer one more word of exhortation. Let our religion, like this dear servant, be a religion that deals with *Christ*. Generally Christians talk enough of other things, of outward things in religion, of religious men and religious enterprizes, but too seldom they speak of Him whose name is like ointment poured forth—whose love is better than wine. On this "adorable Redeemer" let us strive, more simply and more sincerely, to repose our hopes; from Him, to derive our joy: and in Him alone to see all our wisdom, our righteousness, our sanctification, and re-

demption. May this sweet name be more in our hearts and more on our lips ; and may His touching and perfect example be more closely copied in our conduct. "He was rich, yet for our sake He became poor, that we, through his poverty, might be made rich ;" we were dead in sins and must have suffered eternally, had He not left his radiant throne to suffer in our stead, and to bear our sins away. He has bound us to Him by numberless bonds ; He has infinite claims on our gratitude and our love ; He is worthy of our supreme affections ; He is the source of all our strength and consolation ; He is the pledge of our resurrection, our present advocate, our future judge, and our exceeding great reward ; and therefore it is right that we should pray and earnestly seek for the power to meditate more on His character and His deeds, to keep the memory of his mercy, and the sense of our dependence on him, fresh in our minds and hearts, and finally to exhibit more constantly, and even to the very end, an imitation of His own sublime and spotless life. May the effort after conformity to Him, be the ONE thing we reckon as the business of our existence, and so may we grow in grace, and at last, like my dear friend, have an abundant entrance ministered to us, into the kingdom of our Saviour God ! The Lord grant it for that Saviour's sake !

II.—REVIVAL OF RELIGION IN IRELAND.

LORD ! Revive Thy work in the midst of the years !

1.—ULSTER, 1623-1641.

The success of the Reformation from the first was much slower in Ireland than in either of the sister kingdoms. Few Protestant ministers were settled in the country, and these for the most part very ill qualified for the discharge of their duties ; while the government, bent upon a favourite scheme of discontinuing the native Irish language, prohibited its use in the service of the church—permitted no books to be printed in that language, and even directed that in those parishes where the English was not understood by the readers, the church service should be conducted in Latin. With means so exceedingly inadequate it is not surprising that few of the people should have embraced the reformed doctrines, and that the country should have continued essentially Popish.

The province of Ulster, in the early period of the reformation, was in a condition still worse than the other parts of the country. Those intestine wars which raged during the latter part of the reign of Elizabeth had their chief seat here, and had reduced the province almost to a state of depopu-

lation : most of the towns were destroyed ; cultivation had nearly ceased ; and the few proprietors who remained, supported themselves on plunder, and lived in a condition little better than barbarism. In circumstances so very unfavourable the spread of Protestant principles could hardly be otherwise than small ; and in fact they were scarcely known beyond a few of the principal towns, insomuch that in the beginning of the reign of James I., Du Pin, a Roman Catholic historian, describes the province of Ulster as " the most constant in maintaining its liberty and in preserving the Catholic religion." The greater part of the bishops and ministers were still Roman Catholics, and of the few Protestant ministers, who were scattered over the country, many were shamefully ignorant, and even scandalous in their lives. In many parishes there was no minister, and except in some of the principal towns and cities, divine service had not been performed in a single parish church throughout the province for years together.

To provide a remedy for this unhappy state of the country, King James projected a plan for planting it with settlers from England and Scotland. Great part of the province had been forfeited to the crown during the rebellions, and from the forfeited estates liberal distribution was made for the encouragement of settlers ; the King taking especial care, at the same time, to provide for the spread of religion, by repairing the churches and providing glebes for the ministers, as well as restoring the ecclesiastical possessions and endowing free schools for the revival of learning.

Soon after this plan was set on foot the province began to assume a new aspect. The deserted cities were filled with inhabitants, towns were built and incorporated, the lands gradually cleared of woods, cultivation was resumed, and peace and industry were generally restored. The seas were now all filled with Protestant Bishops, and a scriptural confession of faith, in which the intolerant spirit of the church of England was avoided, was drawn up by Dr. (afterwards Archbishop) Usher, and adopted by the clergy ; so that in the bosom of the church of Ireland many of the Puritans of England and Scotland, who had been driven, by persecution, from their native country, found a secure retreat, and were promoted to situations of honour and usefulness. Among the most eminent of these were Mr. Edward Brice, formerly minister of Stirling, who was settled at Broadland in the year 1613 ; Mr. Hubbard, an English Puritan Minister, settled at Carrickfergus about the year 1621 ; Mr. John Ridge, a native of England, presented in 1619 to the vicarage of Antrim ; Mr. Robert Blair, formerly one of the regents or teachers in the College of Glasgow, who came to Bangor in 1623 ; and Mr. James Hamilton, who was educated for the ministry in Scotland, and ordained at Ballywater about the year 1625.

Before the arrival of these godly ministers the character of the settlers was far from being such as to encourage them in their labours, and indeed they were very generally openly immoral and profane. " From Scotland, says Mr. Stewart, who was minister of Donaghadee in 1645,—" from Scotland came many, and from England not a few ; yet all of them generally the scum of both nations, who, from debt, or breaking and fleeing from justice, or seeking shelter, came hither, hoping to be without fear of man's justice, in a land where there was nothing or but little as yet, of the fear of God. And in a few years their flocked such a multitude of people from Scotland, that these northern counties of Down, Antrim, Londonderry, &c. were in a good

* For this and the subsequent extracts from a manuscript of Mr. Stewart, as well as for the preceding account of the state of Ireland, and much of what follows, we are indebted to the excellent History of the Presbyterian Church in Ireland, by Dr. Reid of Carrickfergus.

measure planted, which had been waste before. Yet most of the people were all void of godliness, who seemed rather to flee from God in this enterprise than to follow their own mercy. Yet God followed them when they fled from him. Albeit at first it must be remembered, that as they cared little for any church, so God seemed to care as little for them. For these strangers were no better entertained than with the relics of Popery, served up in a ceremonial service of God, under a sort of antichristian hierarchy, and committed to the care of a number of careless men, who were only zealous to call for their gain from their quarter; men who said "come ye, I will bring wine, let us drink, for to-morrow shall be as this day, and much more abundant." Thus on all hands, atheism increased, and disregard of God, iniquity abounded with contention, fighting, murder, adultery, &c. as among people who, as they had nothing within them to overawe them, so their ministers' example was worse than nothing; for, from the prophets of Israel, profaneness went forth to the whole land. And verily at this time the whole body of this people seemed ripe for the manifestation, in a great degree, either of God's judgments or mercy. For their carriage made them to be abhorred at home in their native land, insomuch that going to Ireland was looked on as a miserable mark of a deplorable person. Yea, it was turned into a proverb, and one of the worst expressions of disdain that could be invented was, to tell a man that "Ireland would be his hinder end!" The labours by which the English and Scottish ministers above named endeavoured to establish the gospel among this ungodly people, were most zealous and unremitting. Some idea of them may be formed from the account given by Mr. Blair of his own labours in the parish of Bangor. "My charge," says he, "was very great, consisting of about six miles in length, and containing above 1200 persons come to age, besides children, who stood greatly in need of instruction. This being the case, I preached twice every week, besides the Lord's day. But finding still that this fell short of reaching the design of a gospel ministry, and that the most part continued vastly ignorant, I saw the necessity of trying a more plain and familiar way of instructing them; and therefore, besides my public preaching, I spent as much time every week, as my bodily strength could hold out with, in exhorting and catechising them. Not long after I fell upon this method, the Lord visited me with a fever; on which, some who hated my painfulness in the ministry, said scoffingly, that they knew I could hold out as I began. But in a little space it pleased the Lord to raise me up again, and he enabled me to continue that method the whole time I was at Bangor.

To these labours Mr. Blair and his brethren joined much fervent prayer. Mr. Blair's acquaintance, with Mr. Cunningham of Holywood was comfortable to them both, and they frequently visited one another, and spent many days and hours together in prayer and godly conference.

The effects were soon apparent. A spirit of religious enquiry was excited among the people, ignorance began to be dispelled, careless and secure persons were aroused to a sense of their danger, the immoral were reclaimed to habits of decency, and the general aspect of the country became marvellously changed. At Bangor a considerable reformation was effected, and, a short time afterwards, a more general awakening appeared in the neighbourhood of Oldstone, where James Glendinning, a native of Scotland, and formerly Lecturer at Carrickfergus, had lately settled as minister.

Of the origin and progress of this awakening Mr. Stewart has preserved the following account. "Mr. Blair," says he, "coming over from Bangor to Carrickfergus on some business, and occasionally hearing Mr. Glendinning preach, perceived some sparkles of good inclination in him, yet found him not solid but weak, and not fitted for a public place, and among the English. On which Mr. Blair did call him, and using freedom with him, advised him

to go to some place in the country among his countrymen; whereupon he went to Oldstone (near the town of Antrim) and was there placed. He was a man who would never have been chosen by a wise assembly of ministers, nor sent to begin a reformation in this land. For he was little better than distracted; yea, afterwards, did actually become so. Yet this was the Lord's choice, to begin with him the admirable work of God; which I mention on purpose that all men may see how the glory is only the Lord's in making a holy nation in this profane land and that it was 'not by might nor by power, nor by man's wisdom, but by my Spirit, saith the Lord.' At Oldstone, God made use of him to awaken the consciences of a lewd and secure people thereabouts. For seeing the great lewdness and ungodly sinfulness of the people, he preached to them nothing but law-wrath, and the terrors of God for sin. And in very deed for this only was he fitted, for hardly could he preach any other thing. But behold the success! For the hearers finding themselves condemned by the mouth of God speaking in his word, fell into such anxiety and terror of conscience that they looked on themselves as altogether lost and damned; and this work appeared not in one single person or two, but multitudes were brought to understand their way, and to cry out, men and brethren, what shall we do to be saved! I have seen them myself stricken into a swoon with the word; yea, a dozen in one day carried out of doors as dead, so marvellous was the power of God smiting their hearts for sin, condemning and killing. And of these were none of weaker sex or spirit, but indeed some of the boldest spirits who feared not with their swords to put a whole market town in a fray: yet in defence of their stubbornness cared not to lie in prison and in the stocks; and being incorrigible, were as ready to do the like the next day. I have heard one of them, then a mighty strong man, now a mighty Christian, say that his end in coming to church was to consult with his companions how to work some mischief. And yet at one of those sermons he was so caught, that he was fully subdued. But why do I speak of him? We knew and yet know, multitudes of such men who sinned and still gloried in it, because they feared no man, yet are now patterns of sobriety, fearing to sin because they fear God! And this spread through the country to admiration, especially to that river, commonly called the Six-mile-water, for there this work began at first. At this time of people's gathering to Christ, it pleased the Lord to visit mercifully the honourable family in Antrim, so as Sir John Clotworthy, and my lady his mother, and his own precious lady, did shine in an eminent manner in receiving the gospel, and offering themselves to the Lord; whose example instantly other gentlemen followed, such as Captain Norton, of whom the gospel made a clear and cleanly conquest.

"When, therefore, the multitude of wounded consciences were healed, they began to draw into holy communion and meeting together privately for edification, a thing which in a lifeless generation is both neglected and reprov'd. But the new life forced it among the people, who desired to know what God was doing with the souls of their neighbours, who, they perceived, were wrought on in spirit, as they had been. There was a man in the parish of Oldstone, called Hugh Campbell, who had fled from Scotland; him God caught in Ireland, and made him an eminent and exemplary Christian until this day. He was a gentleman of the house of Duckethall. After this man was healed of the wound given to his soul by the Almighty, he became very refreshful to others who had less learning and judgment than himself. He therefore invited some of his honest neighbours who fought the same fight of faith, to meet him at his house on the last Friday of the month; where and when, beginning with a few, they spent their time in prayer, mutual edification, and conference on what they found within them, nothing like the superficial superfluous meetings of some cold-hearted professors, who

afterwards made this work a snare to many. But these new beginners were more filled with heart exercise than head notions, and with fervent prayer rather than conceited gifts to fill the head. As these truly increased so did this meeting for private edification increase too; and still at Hugh Campbell's house, on the last Friday of the month. At last they grew so numerous, that the ministers who had begotten them again to Christ, thought fit that some of them should be still with them to prevent what hurt might follow." Accordingly, adds Mr. Blair, "Mr. John Ridge, the judicious and gracious minister of Antrim, perceiving many people on both sides of the Six-mile-water awakened out of their security, made an overture that a monthly meeting might be set up at Antrim, which was within a mile of Oldstone, and lay central for the awakened persons to resort to, and he invited Mr Cunningham, Mr. Hamilton, and myself, to take part in that work, who were all glad of the motion, and heartily embraced it. This meeting was continued for many years. In the summer days four did preach; and when the day grew shorter, only three: And through the Lord's blessing on our labours, religion was spread throughout that whole county, and into the borders of some others. Mr. Glendinning was at the first glad of the confluence of people; but we not having invited him to bear a part in the monthly meeting, he became so emulous, that, to preserve popular applause, he watched and fasted wonderfully. Afterwards he was smitten with a number of erroneous and enthusiastic opinions, and at last he set out on a visit to the seven churches of Asia."

Having lost this instrument, others more worthy were afterwards through the good providence of God, added to the ministry. "From Scotland," says Mr. Blair, "came over Mr. Josiah Welsh, son of the famous Mr. John Welsh, who both in Scotland and France was instrumental in converting and confirming many. A great measure of that spirit which wrought in and by the father, rested also upon the son. The last time I had been in Scotland, I met with him, and finding of how zealous a spirit he was, I exhorted him to hasten over to Ireland, where he would find work enough, and I hoped success too. And so it came to pass: For Mr. Welsh having been settled at Temple-Patrick, became a great blessing to that people. Next Mr. Henry Colvert, an Englishman, helper to Mr. Edward Bryce at Broadisland, was settled at Oldstone. This able minister having been of a fervent spirit, and vehement delivery in preaching, and withal very diligent, he was a blessing to that people. And after these two the Lord brought over to Loch-larne old Mr. George Dunbar, after he had been deposed from his ministry at Ayr by the High Commissar, and banished by the privy Council. At large the Lord did greatly bless his ministry, and he and the other two having joined the monthly meeting, the word of God grew mightily, and his gracious work prospered in our hands.

About the year 1630, Mr. John Livingston, assistant at Torphichen, having been oppressed by the bishops, went over to Ireland, where he was ordained at Killinchie. "Being a man of a gracious melting spirit he did much good, and the Lord was pleased greatly to bless his ministry." Much about the same time Mr. Andrew Stuart, "a learned gentleman and fervent in spirit," was settled at Dubagor, where his ministry was successful during the short time he lived.

The blessed work of conversion, which was of several years' continuance, had now spread beyond the bounds of Antrim and Down to the skirts of neighbouring counties; and the resort of people to the monthly meeting and communion occasions, and the appetite of the people, were become so great that the ministers were sometimes constrained in sympathy to the people to venture beyond any preparation they had made for the season. "And indeed, preaching and praying were so pleasant in those days, and hearers so

eager and greedy, that no day was long enough nor no room great enough to answer their strong desires and large expectations."

The following very interesting particulars are given by Mr. Livingston, in his Memoirs. Referring to his settlement at Killinchie, he says, "Although the people were very tractable, yet they were generally very ignorant, and I saw no appearance of doing any good among them; yet it pleased the Lord that in a short time some of them began to understand somewhat of their condition. Not only had we public worship free of any inventions of man, but we had also a tolerable discipline; for after I had been some while among them, by the advice of heads of families, some ablest for that charge were chosen elders to oversee the manners of the rest, and some deacons to gather and distribute the collections. We met every week, and such as fell into notorious public scandals, we desired to come before us. Such as came were dealt with both in public and private to confess the scandal, in presence of the congregation, at the Saturday's sermon, before the communion, which was celebrated twice in the year,—such as would not come before us, or coming would not be convinced to acknowledge their fault before the congregation, upon the Saturday preceding the communion, their names, scandals, and impenitency were read out before the congregation, and they debarred from the communion, which proved such a terror that we found very few of that sort. We needed not to have the communion oftener, for there were nine or ten parishes, within the bounds of twenty miles, or little more, wherein they were godly and able ministers, that kept a society together, and every one of these had the communion twice a-year, at different times, and had two or three of the neighbouring ministers to help thereat; and most part of the religious people used to resort to the communions of the rest of the parishes. Most of all these ministers used ordinarily to meet the first Friday of every month at Antrim, where was a great and good congregation, and that day was spent in fasting and prayer, and public preaching. Commonly two preached every forenoon and two in the afternoon. We used to come together the Thursday night before and staid the Friday night after and consulted about such things as concerned the carrying on of the work of God; and these meetings amongst ourselves were sometimes as profitable as either presbyteries or synods. And out of these parishes now mentioned, and some others also, such as laid religion to heart, used to convene to these meetings, especially out of the "Six-mile-water, which was nearest hand, and where was the greatest number of religious people. And frequently the Sabbath after the Friday's meeting, the communion was celebrated in one or other of these parishes. Among all these ministers, there was never any jar or jealousy, yea nor amongst the professors, the greatest part of them being Scots, and some good number of very gracious English; all whose contention was to prefer others to themselves. And although the gifts of the ministers were much different, yet it was not observed that the people followed any to the undervaluing on others. Many of these religious professors had been both ignorant and profane, and for debt and want and worse causes, had left Scotland, yet the Lord was pleased by his word to work such a change, I do not think there were more lively and experienced Christians any where, than were these at that time in Ireland, and that in good numbers, and several of them, persons of good outward condition in the world; but being lately brought in, the lively edge was not yet gone off them, and the perpetual fear that the bishops would put away their ministers, made them with great hunger wait on the ordinances. I have known them come several miles from their own houses, to communions, to the Saturday's sermon, and spend the whole Saturday night in several companies, sometimes a minister being with them, sometimes themselves alone in conference and prayer, and then they have waited on the public ordinances the

whole Sabbath, and spent the Sabbath night likewise, and yet as the Monday's sermon they were not troubled with sleepiness, and so have not slept till they went home. Because of their holy and righteous carriage, they were generally revered even by the graceless multitude among whom they lived. Some of them had attained such dexterity at expressing religious purposes, by the resemblance of worldly things, that being at feasts and meals in common inns, where some ignorant and profane persons, they would among themselves entertain a spiritual discourse for a long time, and the others professed that although they spoke good English, they could not understand what they said. In those days it was no great difficulty for a minister to preach or pray in public or private, such was the hunger of the hearers, and it was hard to judge whether there was more of the Lord's presence in the public or private meetings."

The system of discipline referred to by Mr. Livingston, was the same as that observed in Mr. Blair's congregation, of the beneficial influence of which, in connexion with the faithful preaching of the word, Mr. Blair narrates the following instance. "A cunning adulterer who had continued long in that sin before I went to Bangor, and by bribing the bishop's official had concealed his wickedness, having been present at a sermon which I had on the parable of the Sower, it pleased the Lord so to reach his conscience, that he made confession of his great sin with many tears, and sought to be admitted to the public profession of his repentance. This the session readily agreed to, and he appeared publicly for several days, under very deep conviction, to the great effecting of the congregation, and lived ever after a reformed man so far as could be perceived."

There were now many converts in all the congregations which have been mentioned, and Satan observing the prosperity of the gospel amongst them set himself to preplex them by discrediting the work of God in their hearts. This he did by a counterfeit of the operation of the Holy Spirit in several persons at Lochlarne, whom he caused to cry out during public worship, and some them were affected with convulsive pangs. The number of persons thus affected increased daily, and at first the ministers and people pitied them, hoping that the Holy Spirit was at work with them. But when they had conversed with them, and found that they did not discover any sense of their sinful state or any longing after a Saviour, the minister of the place wrote to his brethren, inviting them to come and examine the matter, who when they had spoken with them saw that it was a mere delusion of the destroyer. The next Sabbath an ignorant person in Mr. Blair's congregation made a noise, but immediately, says Mr. B., "I was assisted to rebuke that lying spirit which disturbed the worship of God, and I charged the same in the name and authority of Jesus Christ, not to molest that congregation; and through God's mercy we met with no more of that sort."

Having thus been foiled in this attempt Satan now made a handle of his own device to stir up enemies against the faithful minister. Archbishop Usher's Confession of Faith had by this time been laid aside, and the ritual and ceremonies of the English Church having been adopted in its stead, the former moderation of the bishops was no longer continued. The ministers who had been most successful in promoting the work of reformation were accused to them of teaching that bodily convulsions were necessary to the new birth, and the bishop of the diocese at first suspended four of them from their labours; and then, after a short relaxation, obtained for them by Archbishop Usher, he deposed all the four from their sacred office. The conduct of the people on this occasion strikingly illustrates the spirit of prayer which abounded among them. Mr. Blair having set out to London, with the view of obtaining a trial for himself and his brethren, "left many holy persons, wrestling with God for a comfortable issue. And indeed," says he,

“they were a praying people for whom I undertook this journey.” At my house two nights were spent every week in prayer; and though those who did bear chief burden therein were not above the rank of husbandmen, yet they abounded in the grace and spirit of prayer. Other places were not short of; but rather excelled in that duty, and even in congregations who yet enjoyed their own pastors, many prayers were put up on our account, as I learned at my return.”

When Mr. Blair returned, with a favourable answer from the King, the trial was still delayed; but the ministers continued to meet and pray with their people, until at the end of a twelvemonth they obtained a licence to preach publicly for six months. So great was Mr. Blair's astonishment at the news of this unlooked-for liberty that he did not sleep for three nights afterwards. The first, he says, was wholly spent in admiring the goodness of God; the second in thanksgiving with his people, who solemnly prayed with him; and the third he spent in preparation for his stated lecture, which occurred on the succeeding day. When he resumed this lecture he found a large congregation, not only of his own flock, but of many from neighbouring congregations; who on hearing the gospel again publicly preached, were melted down into tears of joy. The monthly meeting at Antrim was also resumed, to the inexpressible joy of the people, and public worship being now freely permitted, they made more progress in the ways of the Lord than ever before. This liberty was however of short continuance. Mr. Blair and Mr. Dunbar, were soon deposed a second time from their office, and they concluded their ministry by celebrating the Lord's supper, and solemnly delivering up their flocks to the great Bishop of souls from whom they had received their sacred office. Five of the other ministers were afterwards deposed, and the work of revival was for a time much impeded. The number of the godly was, however, very considerable, many of whom along with some of their ministers, came over to Scotland to escape the violence of the persecution which followed.

This persecution proceeded from the adherents of Episcopacy, who headed by the haughty and cruel Earl of Strafford imposed such heavy fines, and inflicted so severe imprisonments upon the Presbyterians, for refusing to take the oaths prescribed to them by government, that while many of the ministers were forced to leave the country those who remained dared not preach publicly. They still however continued to meet privately with their people, and usually in the night time, for religious worship. And even when most of the ministers had fled to Scotland, and the more timid of those who still remained were afraid to attend these proscribed assemblies, such laymen as were most distinguished for their knowledge and piety conducted the worship of the people, and expounded the scriptures for their mutual edification and comfort. By these means the knowledge and love of the truth were preserved among multitudes, until they again had an opportunity of statedly hearing the gospel from the lips of their ministers, while others held the ministers in so great veneration that many of them removed to Scotland for the sole purpose of enjoying their ministry, and of those who remained large numbers came over from Ireland to attend the stated dispensation of the Lord's supper in the parishes where they were settled. On one occasion no fewer than 500 persons visited Stranraer, that they might receive ordinances from the hands of Mr. Livingston.

This first persecution was soon followed by a second of a more bloody and disastrous character, at the Rebellion of 1641—of which all classes of Protestants were the subjects, so violent, that in a small part of Ulster alone about thirty ministers were cruelly massacred by the papists.

These disasters put a check for the present to the progress of the Revival. In Scotland the ministers and people who had fled thither for refuge, were

kindly treated by the people of God, and hid as it were in the hollow of His hand until the times of slaughter and persecution had in some measure passed away. After a few years most of them returned to their adopted land; and along with the chaplains of the Scottish army, and many of the ministers, who had formerly adhered to Episcopacy, were the means of planting in Ulster the Presbyterian Church, which to the present day continues to flourish in that province.

Among the means by which this extensive work of grace was promoted, the christian character of the ministers, and their faithful and diligent preaching, hold a prominent place. The following particulars of their style of preaching may be added to what has already been said.—Of Mr. Brice, Mr. Livingston informs us, “that in all his preaching he insisted most on the life of Christ in the heart, and the light of his word and Spirit on the mind, which was his own continual exercise.” “Mr. Ridge,” he says “used not to have many points in his sermon, but he so enlarged those he had, that it was scarcely possible for any hearer to forget his preaching. He was a great urger of charitable works, and a very humble man.” Mr. Blair’s labours have already been particularly referred to. “He was a man,” says Livingston, “of notable constitution both of body and mind; of a majestic, awful, yet affable and amiable countenance and carriage, thoroughly learned, of strong parts, deep invention and judgment, and of a most public spirit for God. His gift of preaching was such, that seldom could any observe withdrawing of assistance in public, which in others is frequent. He seldom ever wanted assurance of his salvation. He spent many days and nights in prayer alone and with others, and was vouchsafed great intimacy with God.” Of Mr. Welsh, we are informed by the same writer, that “he was much exercised in his own spirit, and therefore much of his preaching was an exercise of conscience;” and Mr. Blair adds, “He did with great eagerness convince the secure, and sweetly comfort those who were dejected.” “Mr. Stuart,” says Livingston, “was a man very straight in the cause of God.” Of Mr. Colvert, he says, “He very pertinently cited much scripture in his sermons and frequently urged private fasting and prayer.” Mr. Livingston himself was the minister who was honoured when a young man to preach the famous sermon at the Kirk of Shotts, which was followed with so rich a blessing. He was one of the most learned and laborious among the brethren.

Connected with the preaching of gospel, it appears from the foregoing narrative, that the strict and impartial exercise of discipline—the frequent practice of public and private fasting—the fellowship and godly conferences of Christians—and above all, a spirit of earnest prayer, held a prominent place among the means of promoting this revival.

These means were all of the most scriptural kind, and without them it would be presumptuous to expect an extensive revival of religion. Let then those amongst us who desire to obtain a similar out-pouring of the Spirit of grace imitate the example of these followers of Christ—let the gospel be preached, with application to the consciences of men as sinners, and let it be adorned by the lives of those who profess to receive it—let the discipline of the Church be impartially, and vigorously administered—the practice of fasting and social prayer revived, and a spirit of enlarged intercession and supplication cherished—and then indeed may we hope to see the windows of heaven opened, and a blessing poured out “till there shall not be room enough to hold it.” Surely this is a blessing worthy of being asked, and if sought for the result is not doubtful. The Saviour himself has assured us that if we “being evil know how to give good gifts to our children, *much more* will our heavenly Father give his HOLY SPIRIT to them that ask Him.” “Ask, and ye shall receive, seek, and ye shall find; knock, and it shall be opened unto you, for I say unto you that *every one*, that asketh

receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations."—*Glasgow Tract.*

III.—THE JEWISH MISSION.

From "A statement of the Free Church of Scotland's Missionary labours."

The Church of Scotland was honoured by God to be the first church, which, in her corporate character, as a church, shewed kindness to the seed of Abraham; yet so tardily, that all ground of boasting on that account is for ever removed, and to the God of Abraham, of Isaac, and of Jacob, who put it into the hearts of her ministers and people, is to be ascribed all the glory. Private Societies for the conversion of the Jews had long been warmly encouraged by those usually styled *Evangelicals* in Scotland. But in 1838 the General Assembly resolved to direct the attention of the Church as such, to the state and prospects of that interesting people (who, though still scattered and peeled, are yet, when God's time to favour Sion comes, to be brought back to their own land, and to hold again an exalted place in the scale of nations,) and to send forth labourers into that vineyard which has been so long trodden under foot of the Gentiles. It was deemed necessary, previous to the departure of any Missionary, to send forth a deputation to visit the Holy Land, Turkey, Hungary, and Germany, with the view of ascertaining which localities, in point of numbers, and of friendly disposition on the part of the Jews, were most suitable for the establishment of Mission stations. That deputation consisted of the Rev. Dr. Keith,* the Rev. Dr. Black,† and the Rev. Messrs. McCheyne and Bonar;—one‡ of whom though young in years, has already rested from his labours for Abraham's seed, and has sat down in glory in Abraham's bosom in the kingdom above. On their return, they recommended Jassy, in Moldavia, with a population of 20,000 Jews, and Pesth, in Hungary, with 11,000 Jews,§ as the stations to be first occupied; and accordingly, early in the year 1841, the Rev. Mr. Edwards was sent to the former, accompanied by Mr. Herman Phillips, a converted Jew, as Catechist. A month or two later, the Rev. Dr. Duncan proceeded to the latter station, accompanied by several young men who were then training for Missionary labour, but who have since received ordination, and been set apart to the same work. Our Missionaries at Jassy have had many difficulties to contend with, and yet, thanks be to God, he has given them some proof that their labour has not been in vain. There are a few who, under their instructions, have become converts to that holy religion which once they blasphemed; and there are many earnest enquirers, both in Jassy and from a distance concerning whom our Missionaries entertain good hopes. But at Pesth "the Lord hath done wondrous things, whereof we are glad." The first impression produced upon the mind of the Jews there, who are looked upon and treated by the Papists and not a few of the Pro-

* Author of several well-known works on Prophecy.

† Professor of Theology and Oriental Literature at Aberdeen.

‡ Mr. McCheyne died in March, 1843.

§ The total number of the Jews in Hungary is 240,000. Many of these are in the immediate neighbourhood of Pesth.

testants, among whom they live, as the off-scourings of the earth, was that of incredulity, and afterwards of amazement, that Christians should entertain any love for Jews at all, and that Missionaries should have come so great a distance for no other purpose, than to seek the good of their souls. This favourable impression was heightened by the friendly intercourse they were encouraged to hold with our Missionaries from their first arrival, and by observing, both in public and private, the consistency of their Christian deportment. The good seed first took root in the heart of a youth, now preparing himself in Scotland as a Missionary to his brethren; and he was made an instrument in God's hands for the conversion of all his father's family. In the course of nearly three years during which this station has been occupied, "the word of God has had free course and been glorified," and not less than thirty Jews have been converted to the knowledge and belief of Christ, and been baptized;—all of whom, by the latest accounts, were giving satisfactory evidence of the reality of the change "by a life and conversation becoming the Gospel." Of that number, three very promising young men have been brought to this country, and are now prosecuting their studies in the Free Church College, at Edinburgh. In the year 1842, the Rev. Mr. Smith and last year the Rev. Mr. Wingate, were ordained and appointed co-adjutors to Dr. Duncan in the Mission at Pesth; and, since the appointment of the latter to the chair of Oriental Languages in the Free Church College, the charge of that Mission has devolved entirely on Messrs. Smith and Wingate. It is, however, Dr. Duncan's intention, during the summer months, regularly to repair thither, so that while occupying a situation of high responsibility, and of enlarged usefulness as regards the Jews themselves, we have the satisfaction of thinking that Pesth, with its interesting converts, will still have the advantage of his fatherly care.

During last year, two additional stations, of great importance, have been occupied by the Scottish Missions, viz., Constantinople, with a population of 80,000 Jews, and Damascus, in Syria, which contains 5,000 Jews. To the former station the Rev. Charles Schwartz has been appointed, and his energy and zeal in bringing the kinsmen according to the flesh, to the knowledge of Christ, have been already blessed there. Dr. Wilson, on his return from Bombay and Palestine in August last, passed through Constantinople, and being thoroughly satisfied with Christian knowledge and consistency of two adult Jews converted under Mr. Schwartz's ministry, who were candidates for baptism, he administered that ordinance to them, in the Hebrew language, in the presence of many of their countrymen, on whose minds the solemn service seemed to leave a deep impression. Mr. Schwartz has established a School for Jewish children, conducted by an efficient teacher from Odessa, and superintended by himself, which is in a very flourishing condition. The Mission has been lately strengthened by the arrival of Mr. Newhaus, a Catechist from Pesth. Mr. Schwartz has just arrived on a visit to this country.

It has long been the earnest desire of the Assembly's Committee, entrusted with the management of the Jewish Mission, to establish a station in the Holy Land; and had they allowed their feelings alone to guide them in their choice, Jerusalem, the City hallowed by so many sacred associations, would undoubtedly have been preferred. Acting however, on the principle which has guided our Church in all her Missionary enterprises, never to interfere with the labours of other Missionaries, or to build upon other men's foundation, they abandoned all thoughts of Jerusalem, because the English Church had already occupied the ground, and had sent out a Bishop with his staff of chaplains to be stationed there. And as in India, so among the Jews, it is the desire of our Missionaries

to live on terms of Christian brotherhood with all who like themselves, are praying and labouring for the good of Israel. Hebron, Tiberias, and Safet, were all successively abandoned for the same reason, it having been hinted that these towns would be occupied by the Episcopal clergy, under Bishop Alexander's jurisdiction. Dr. Wilson travelled through Palestine and Syria, accompanied by the Rev. Mr. Graham, of the Irish Presbyterian Church for the purpose of fixing on a suitable station, and Damascus, which is clearly within the boundaries of the land promised to Abraham for his seed, was on many accounts preferred, more especially as no Christian Missionary had broken ground there; and it is now the seat of a joint Mission, from the Free Church of Scotland, and the Irish Presbyterian Church,—the Rev. Mr. Allan being the representative of the former, and the Rev. Mr. Graham of the latter.

When the Free Church of Scotland sprang into existence, in the month of May last, the whole staff of Jewish Missionaries, seven in number, at once sent in their adherence to it, as holding in their opinion the ancient principles and testimony of their fathers' Church,—thus making in conjunction with their Indian Brethren, a company of twenty Missionaries, who have cast themselves, and the continuance of their work, on the faithfulness of their Heavenly Master, and on the liberality of His followers in this country. As in Christ Jesus there is neither circumcision nor uncircumcision but only those who are members of his family, let us hope that in giving to the support of such men, and of such objects as they have at heart, all sectional distinctions among Christians may be swallowed up in earnest desires for the advancement of His kingdom and glory.

A wide door of usefulness is at this moment open to the Free Church, if funds sufficient can be obtained, for extending her Jewish Missions. Dr. Wilson, and his brother Missionaries, have kindly interested themselves in the Beni-Israel at Bombay, and it is proposed to add another Missionary to their number already in that Presidency, whose time and labour shall be exclusively devoted to them. They are believed to be a portion of the Ten Lost Tribes; they reject the name of Jew as inapplicable to them, and call themselves in contradistinction to it, Beni-Israel,—“the Sons of Israel.” Their numbers amount to upwards of 6,000, and they are quite disposed to receive instruction from Christian Missionaries. Indeed, several Schools, both for male and female children, have been already established among them by Dr. Wilson, at which, by last accounts, there is an aggregate attendance of about 300 scholars.

At Aden, in Arabia, there is a population of a least 1200 Jews, and as it has now become a British Colony, a Christian minister may with safety settle in it, which was not the case so long as it remained in the hands of the Arabs. It is proposed immediately to take possession of this station by sending a Missionary there. The Jewish population, owing to the slavery in which they were held by their late masters, are at present, in a state of deep degradation. “The men are despicably mean, and any of them would catch at a proffered komasi with all imaginable avidity. In short, *money, money*, is their only cry. They have a school in the town, at which the scholars are taught, much after the method practised in India, each boy sitting on the ground and repeating his lesson aloud. A few printed Bibles and written extracts, *therefrom*, are their only books. What a field is there here opened up for Missionary labourers to exert themselves in the good cause. From thirty-five to forty male children attended to school daily. They appear to have no objection to allow their female children to attend the School, yet hitherto none have been educated, owing to the dread the Jews entertained of the ill opinion of the Arabs, who certainly would have visited such a breach, of fancied deco-

rum, with more than usual oppression. They appear to prefer their new masters to the Arabs." In the province of Yemen, to which Aden belongs, there is a Jewish population of 300,000 souls, throughout which the labours of Missionaries may be extended. With such a door opened up for the introduction of Christianity among the Jews in Arabia, and indirectly among the wandering Arabs of the desert, by the British occupation of Aden, it is hoped that ere long we may be able to announce the pleasing intelligence, that the ground has been occupied, and that God is blessing in that quarter also, the labours of our Missionary Church.

In Cairo there are about 1500 Jews; and at Alexandria, about 1200; and the Rev. Dr. Wilson has recommended this as an important and promising field for Missionary labor, so soon as the funds, under the management of the Jewish Committee, shall admit of its being added to those already under their care.

Arrangements are now being made for sending out an additional Missionary to Constantinople, who, besides labouring along with Mr. Schwartz, among the Jews, shall take spiritual oversight of the Scotch mechanics in the service of the Sultan, who are resident in considerable numbers there. With the excellent American Missionaries at Constantinople, Mr. Schwartz is on terms of brotherly intimacy, and instead of feeling any jealousy, they hailed his appointment with delight as another workman in a vineyard far too extensive for them to cultivate alone. From their long residence in Turkey, and therefore intimate acquaintance with its mixed population, the Jewish Committee at home attach much weight to their strong recommendation, that the Free Church should occupy Adrianople as a Missionary station, containing as it does 10,000 Jews, who are willing to send their children to a school, kept by a Christian Missionary, and otherwise, to receive instruction from him. The vicinity of Saloniki, (the ancient Thessalonica) where there are 40,000 Jews, and of Philipopolis and Sophia, where there are at least 10,000 more, makes this station a most important one. A Christian Missionary settled at Adrianople, would also have an opportunity of doing much good among the Bulgarians, a simple, uneducated people, belonging to the Greek Church, who are very anxious for instruction at the hand of Protestants.

It will be seen from these details, that at present, there are no less than five new Mission Stations among the Jews, ready to be occupied, were the Committee only in possession of the requisite funds; and when the cry, "Come over into Macedonia, and help us," has thus unexpectedly reached us from so many quarters, where a few years ago, there was no opening among the seed of Israel, we trust it may be made a matter of serious consideration both by *individual* and *congregations* in England, whether they could not undertake to furnish the Committee, with the means of supporting a Missionary at one or more of these Stations; and thus by their Christian liberality, become fellow-workers with them in extending the kingdom and glory of our Redeemer, among those who have so long trampled the blood of His covenant under foot.

FEMALE JEWISH SCHOOLS.

The advantage of Female Associations in connection with the Assembly's Missionary Committees, has been strongly felt, from the efficient aid they have afforded them by taking up warmly the subject of female education. About three years ago, a Ladies' Association was formed in Edinburgh, for promoting education among Jewish females. During that period they have succeeded in opening a female School among the Beni-

Israel at Bombay, attended, when Dr. Wilson left, by thirty-five pupils,* the maintenance of which cost £25 per annum. This association has also taken up the cause of the Jewish females in the Ionian Islands; but instead of supporting a School of their own, they gladly availed themselves of the services of Mrs. Dickson, a lady connected with the American Mission at Corfu, who keeps a School on the Island, and is well qualified for the task. The Association allow her £20, for which she educates twenty-six Jewesses; and, now that an assistant-teacher has been sent to her aid, she could receive and instruct many more. Individuals interested in Corfu, subscribing £5 or £10 annually to this Association, would have the satisfaction of knowing that they are thereby bestowing a thorough Christian education on five or ten Jewish females. "The progress of the young Jewesses," writes Mrs. D., "has been very satisfactory. Except two, none of them knew a letter; now a class of seven or eight read in the Bible, the others in spelling-books. They all learn English and Italian. They write, cypher, and are superior workers with the needle. We employ a teacher for Greek, Italian, writing and arithmetic. I teach the English, attend to the work, and give religious instruction."

At Jassy, the Association supports another School, which is taught by Mrs. Philip, the wife of our Missionary Catechist there, who receives a salary of £25 a-year. It is yet in its infancy, but seems to promise well.

Mr. Schwartz has written, begging the Association to support a female School at Constantinople. In the Schools under his charge, there are at present fifteen Hebrew girls. But, before complying with his request, he has been written to for more information. In the meantime they have, on the representation of our Missionaries, determined to maintain a School of a higher order at Pesth, and have appointed Miss Jackson their teacher, with a salary of £100 a-year. In their Report for 1844, they say: "The kind of School recommended by the Missionaries for that city, is different from any hitherto contemplated by the Association. They advise the opening of a female Seminary for the higher classes, providing instruction in the various accomplishments, as well as in the elements of female education. Such a School, conducted by an English lady, might meet with acceptance in Hungary, from the desire which exists for the acquisition of the English language. It would, of course, be conducted on thoroughly Christian principles."

IV.—OUR FIRST YEAR.

(From the Witness, May¹ 21.)

At three o'clock in the afternoon of Saturday last the Free Church of Scotland completed its first year. During its twelve months of singularly eventful existence, it has added about two hundred congregations to the original tale, a number which, as it has been limited by the supply of Free Church ministers, not by the demands of the country, promises mightily to increase. In the same period it has lost Mr. Law, and, we believe, the greater part of his congregation. And so Sir James Graham holds that it

* Besides these there are fifty-four girls of the Beni-Israel attending the general schools of the Bombay Mission.

is rather in a bad conditions, "seeing," he says, "that the seceders, convinced of the error of their ways, are returning to the Establishment." The two hundred forms the annual amount of debt registered against the Residuary institution,—the important *one*, the sinking fund through which that debt is eventually to be cleared off; and as Sir James is, no doubt, a great calculator, and knows, just as the "Heaven-born Minister" did, the exact time in which an annual sinking fund of one will absorb an annual debt of two hundred, he anticipates, statesman like, a period when the Free Church shall have ceased to exist in the country. Statesman Vansittart, deeming the efficacy of the fund over efficacious, began his literary career with a pamphlet, says Cobbett, in which he expressed serious alarm lest the national debt should be paid off too soon. Statesman Graham expresses no such fears regarding the sinking fund of the Establishment; though we are pretty sure the danger is scarce less in the one case than the other. As the necessary calculation might cost Moderatism some little trouble, now that Moderatism has lost its letters, we shall just remind it that it may find the question wrought to its hands and forget its science as in a *Ready-Reckoner*. Among the political letters of Franklin, at the close of the first year spent in the revolutionary struggle, after the Sir James Grahams of the last age had for ever lost the colonies to Britain, we find the philosopher thus addressing himself from the American camp, to a friend in England:—"Britain, at the expense of three millions, has killed one hundred and fifty Yankees this campaign, which is £20,000 a head; and at Bunker's Hill, she gained a mile of ground, half of which she lost again by our taking post on Ploughed Ridge. During the same time, sixty thousand children have been born in America. From these data, your mathematical head will easily calculate the time and expense necessary to kill us all, and conquer our whole territory."

The intolerance to which the Free Church has been exposed, during the twelvemonth now come to a close, and in the true spirit of which Sir James Graham can hope against hope for her downfall, has been of various origin. In the case of not a few individual persecutors, it has arisen simply from the anti-evangelistic antipathy. And hence the general liberalism, in political matters, of some of the most iliberal of her opponents. Hence the refusal to grant her standing room, by Radical proprietors of the extreme type, and by Whig phrenologists of the school of Combe. Hence, too, the wrath of the merely political Voluntary, and the hostility of the irreligious Chartist. She has found enemies and antagonists on this principle, where Popery, or any of the other many forms of religious delusion, if similarly circumstanced, would have found advocates and friends. Another class of antagonists are the men who subsist by the Establishment, and who, feeling what was little felt before, that the State religion of a country has but perilous footing unless it be also the religion of the people, are naturally opposed to her not only as a new embodiment of an old antagonism, but also on the true Ephesian principle, as an enemy, though an unwilling and undeclared one, to the craft through which they live. She takes the people from them now, and they know that the shrine, if deserted by the people now, may fail to yield the accustomed gains a few years hence. And among this purely ecclesiastical class we find included all who hate her with the intense and often marked bitterness of the renegade,—all who, up to nearly the period of the disruption, were the pledged assertors of her principles, and who now avenge upon her the loss of character, which they have sustained, and the remorse which they experience. Her grand political antagonist, however is that aristocratic power which, from the times of the Revolution down to those of the Reform Bill, has been the ruling power in Britain. Not wholly without her friends and defenders among our better aristocracy, it must be

obvious to all that the aristocracy, as a body,—as a power more truly sovereign in the country than even the monarchical, is determinedly her enemy. “Look well to your registrations,” said Sir Robert Peel to this sovereign power, when reduced for a time to a lower level through the provisions of the Reform Bill, and those influences of the democratic spirit in which the bill originated, than it had occupied for well nigh a century and a half before; “look well to your registrations.” The advice was sedulously and perseveringly acted upon; and in ten years after, the power so long the dominant one in the country, assumed its old ascendancy. But when thus gathering up its dissipated elements of strength, in order to assume its old position,—when it seemed of much more importance to it that it should be strong, than at any former period for a century,—for more seemed to depend on it,—the church question broke out, and by threatening to divest it of one main limb of its influence, provoked its deadly hostility. It was enough for it to lose its rotten burghs, and to see its pauper voters reduced to the level of mere ten-pound freeholds. It could not afford that its church patronages should be rendered of no value in the political mart, in its crisis of returning solvency and restoration; and hence that determined opposition in high places to the claims of the Church, which led so inevitably to the disruption. The disruption gave, of course, a new aspect to the seeming danger. Patronage, though mightily lowered in value, was comparatively safe; but the new event was regarded as a great democratic movement, that threatened to insinuate its wedges into every square mile of aristocratic standing in Scotland, and thus to break up the ground under the feet of the restored power. “The disruption,” said a Noble Lord, widely known for his sagacity, and old enough to remember the Liberty and Equality Clubs of 1792, “is by far the most revolutionary event that has happened in Britain in my day.” And in the extreme character of the estimate, that system of grievous oppression to which the Free Church has been subjected has directly originated. There has been a widely extended design to extirpate her, as an anti-aristocratic institution. “Look well to your registrations,” was the watchword of the party, during its decade of humiliation and defeat. Its policy in dealing with the Free Church has been somewhat more complex, and would scarce suit to be stated so broadly “Look well that you dismiss your Free Church domestics,—see that you discharge your Free Church labourers,—be sure that you very pointedly intimate the uncertainty of their tenure to your Free Church tenants at will,—determinedly deny every Free Church congregation standing-room and shelter on your lands,—pursue them with interdict and inhibition, from the unoccupied field and the solitary grave-yard, to the lone hill-side and the bleak moor,—and from these,—for to these do your rights of proprietary extend,—to the rarely traversed cross road, and the unappropriated sea-shore. “What firmness has done before, firmness may do again.” You perseveringly watched over the registration for ten years, and, from your state of prostration and defeat, rose into the ascendent. Make a diligent use of your territorial power and influence now, and in ten years more the democratic Church may be found as little formidable as the democratic bill.”

Such seems to be the policy which has stamped with so marked a character the history of the Free Church in its first year, and certainly such the circumstances of hardship in which that Church has added to her congregations nearly one-fourth of their entire number. Hitherto at least the strategy of her adversaries has proved eminently unsuccessful. The merely political fire, fierce and uncontrollable in its first beginnings, waxed comparatively dim,—the touch-wood fuel, wildly inflammable and dry, soon burnt out, and the smouldering embers were blackened and extinguished under the feet that trampled and scattered them. But the fire on which the same

unblest feet are now trampling, seems essentially different in its nature. Like that which the ingenious allegorist of Elmstow saw in his vision, it "burns higher and hotter," and the more it is trodden upon, strengthens the more. We trust that, with the aid of Mr. Interpreter, the "MAN may be seen standing behind the wall with the vessel of oil in his hand, of the which he doth continually cast upon the coals." And in Him alone,—pledged to the maintenance of his own cause, must the Church in her season of difficulty and oppression repose her hope. Her course is plain, because it is a course, not of policy, but of faith and obedience. Let her cause be His, and He will care for it. The persecutions to which she is exposed may not soon cease, but if she continue to grow under them, they must cease one day, as all the old troubles of Scotland have done, in the triumph, not of the persecutors, but of the persecuted. We have a different principle from the political one on our side. The politician counts his votes, and calculates on victory if they preponderate; but his strength is easily broken. There is a principle in religion that is never more powerful than in the midst of conscious prostration and weakness. It would be ill with the Free Church, had she to rest on her votes and her allies. Milton, in one of his most exquisite passages, tells us how the "martyrs, with the irresistible might of weakness, shook the powers of darkness, and scorned the fiery rage of the old red dragon." "The irresistible might of weakness!" There is more than poetry in the phrase. The "little seed," the "little leaven,"—the "*foolishness* of preaching,"—are all weak things in themselves, but they represent a power and wisdom before which every hostile power must be in subjection, and all antagonistic wisdom resolved into folly.

V.—THE CHARACTER OF THE LAST GENERAL ASSEMBLY.—FROM PRIVATE TESTIMONY.

1.—*Extract from a letter, written by a Clergyman in Scotland to a Friend in Calcutta.*

28th May, 1844.

"The sittings of our Assembly closed this forenoon. It met, as last year, in Cannon-mills Hall, which this year was fitted up with every convenience for both the members and public. During the whole time it lasted, the attendance was very great, every seat was filled, the numbers present could not be many short of 4,000. One of the most pleasing features was the perfect unanimity which reigned among the members on the questions which engaged their attention. There was no need of a vote to decide any one case. Another very gratifying circumstance was the absence of boasting and the presence of deep humility. I have never seen a more solemn or affecting scene, than that which this Assembly exhibited during the whole of the day that was devoted to the consideration of past sins and short comings in min-

isterial duty. Nothing could be more simple, searching, solemnising, than the manner in which these were dealt with ; nothing more touching than the spirit in which the admonitions and exhortations on this subject were received. It may be noticed as one proof how much more the Assembly was concerned to find out and confess its own faults, than to dwell on those of others, that, so far as I can recollect, not a word was said about the doings of the establishment, provoking and unworthy, as in many respects, during last year, these have been. The India Mission report for example, which *might* have furnished so many topics for severe remark, did not call forth a single observation bearing on the conduct of the Residuiaries.

“As to statistics,—it would appear that in addition to the 470 ministers who left the establishment in May 1843,—113 Licentiates have since been ordained,—making the ordained ministers of the Free Church now very nearly 600. There are still a great many congregations unsupplied with stated pastors. It is expected that between 50 and 60 young men will receive licence next month ; this will augment our forces considerably.

“The fund for the ministry had it been reserved this year exclusively for the ministers who left the establishment, as was first intended, would exactly have realized Dr. Chalmers’ anticipation. It would have yielded a dividend of about £150 to each. In a wiser and more generous spirit, however, the fund was applied to meet the whole of the great emergency which had arisen, by paying about 120 preachers, travelling expenses of ministers employed in itinerating and organising new congregations, and also in paying on the same footing with their brethren, the 113 ministers ordained since the disruption. *With all this*, the sustentation fund yielded a dividend upon the year to *all* the ministers, of £105. Considering that during the same year, not less, one way or another, than £250,000 had been raised for Church building, and about £26,000 for the Church Educational and Missionary Schemes, the result is astonishing. Of course, in addition to all these sums, in estimating the total amount raised, there should be taken into account the sums paid by congregations, each to its own minister, in supplement to the stipend derived from the general fund, which could not be less than £50,000 to £60,000 more. Nay, beyond all this, is the sum raised for erecting schools. Mr. Macdonald’s scheme as it is called (and deservedly, for he both devised and executed,) has obtained subscriptions to the amount of £52,000 although a good part of Scotland has still to be visited by him.

“In connexion with education, I may mention, that it has been resolved to erect a permanent College instead of the temporary place at present used. The site bought for the purpose is one of the most magnificent in the world. It is exactly at the head of the mound,—fronting the New Town of Edinburgh, and overlooking it. It is intended to expend £20,000 to £25,000 in the building. You will see from all this, the Free Church is fast taking its place as a national Institution.”

2.—*From an Elder of the Free Church to a Friend in India.**(Extracted from the Calcutta Christian Herald.)*

"We are at present so much interested in the proceedings of the Free Church of Scotland in General Assembly that we can think of nothing else.

"The Assembly closed yesterday. During the whole time there was so profound a feeling of true Christian piety and zeal for the promotion of Evangelical truth, for the glory of God and the conversion of sinners, and in an especial manner the deep and heartfelt humiliation of the ministers and elders individually, on account of their many short comings in the faithful discharge of their duty in times past, and their resolution in the strength of divine grace to devote themselves with more faithfulness to the great work of bringing sinners to God, and building up the saints in their most holy faith, as to make it evident that God was amongst them of a truth, and that he would not forsake the work of his own hands. The disruption in the Church of Scotland has been attended with the happiest effects in advancing the kingdom of the Messiah, and it ought to be the earnest prayer of all who love the Lord Jesus, that this event may more and more produce the fruits of righteousness, and peace, and joy in the Holy Spirit, that the glory of our God may be advanced in the world. I cannot give you any adequate description of the solemnity of these meetings, or of the powerful effect they had on the minds of the thousands who attended them. The Hall is said to contain about 4000, and at every meeting, particularly in the evening, it was crowded. There was the most perfect harmony among the members, all seemed of one mind:—the intelligence from the Missionaries in every quarter was most cheering and delightful. The conversion of many Jews in Pesth, and their formation into a Church of Jewish believers, walking in the fear of the Lord and the comforts of the Holy Spirit, living in the singular simplicity and Godly sincerity, searching the scriptures daily, and growing in grace and the knowledge of Jesus Christ;—the beginning of the like good work at Jassy. Missionaries from the Free Church are in Damascus and Constantinople, and, I may say, to every place the attention of this Church is turned, for the spread of divine truth and the making known to all men the glorious gospel of the Son of God, for the salvation of sinners and the glory of the only true God. Does not all this proclaim that the day of the Lord is at hand, and the faithfulness of God to His promise that the whole earth shall be filled with the glory of the Lord? Christ shall see of the travail of his soul and be satisfied, and all flesh shall see the salvation of our God, *Halleluiah*. God's favor seems to shine on the Free Church. In all their works there seems to be a blessing, while the established ministers seem quite infatuated. They have turned out their best Parish teachers and obliged the Free Church to plant schools of their own; 500 of them are to be built. And by the revival of the Test act they are turning out their best Professors from the Colleges, which has obliged the Free Church to build a College, which promises to eclipse the glory of the old universities."

VI.—REPORT ON INDIA MISSIONS,

Read by Dr Gordon, in the General Assembly of the Free Church of Scotland, on Wednesday, May 22, 1844.

Your Committee cannot proceed to report what they have attempted, during the last seven months, in the way of carrying into effect the instructions which you gave them, without recording, at the outset, the deep, and, they trust, the devout sense which they entertain of the many tokens of the Divine favour which have been vouchsafed to your Foreign Mission Scheme. The reasons they have for doing so will be sufficiently evident from a brief review of the transactions which have taken place, since the last meeting of the Assembly in Glasgow. At that period your Committee had very little to communicate in the form of missionary intelligence having received only a few days before the first direct communications from India. Their report, accordingly, was very brief, consisting mainly of two facts,—first, that the whole thirteen missionaries had given in their unhesitating and cordial adherence to the Free Protestant Church of Scotland; and, second, that the funds in your treasurer's hands, to provide for their support, amounted at that date to £372. From the manner in which the Assembly received the intelligence, and from the resolutions which they adopted in reference to missionary operations, your Committee were convinced that the Church would regard that intelligence as a call to exertion which she dared not to disregard, and that, even in the midst of all her struggles, and nothing discouraged by the disproportion between the demand made upon her, and the scanty means for meeting it then at her disposal, she would be enabled to give that proof of her zeal for the glory of God which He was so plainly and solemnly requiring at her hand. Accordingly, under this conviction, they lost no time in communicating to the missionaries the satisfaction and gratitude with which the Assembly had received their resolution of adhering to the Free Church, and expressing at the same time a confident hope that the same grace which had enabled them to follow a course in which they might naturally look for much privation, would give to the congregations of the Church a liberality and largeness of heart sufficient to provide the means of carrying on their great enterprise with undiminished vigour. In a few weeks this hope was fully realized by the result of the first general collection throughout the Church, aided by many liberal contributions from individuals, so that your Committee soon felt themselves warranted to intimate to the missionaries, that their agency would be maintained in all respects as heretofore.

But the result of this your first appeal to the Christian liberality of the friends of missions on behalf of your Scheme was not merely sufficient to remove any doubt that might have been entertained about the means of carrying on former operations; it was such as to encourage your Committee to entertain favourably proposals for the extension of the mission. The first of these proposals came from a gentleman in the Company's Service, a warm friend of the missionary cause, who had set apart the sum of £2500 for the establishment of a mission at Nagpur, a populous district in Central India, nearly equi-distant from the three Presidencies of Calcutta, Madras, and Bombay. This sum the gentleman referred to, offered to place at the disposal of your Committee, on condition that they appointed a missionary to

the station which he specified. The proposal came through Dr Wilson, by whom, as well as by others of your missionaries, it was recommended in the strongest possible terms; and the result of repeated and serious deliberations, in which your Committee had the benefit of Dr Wilson's information and counsel, was an unanimous resolution, that considering the munificent offer which had been made by the individual referred to, the manifold advantages which might be derived from having a mission station in so central a situation as Nagpur, and the lively interest in the missionary cause which had been manifested by the congregations and friends of the Free Church, they were not warranted to decline the offer, and would have painfully disappointed the Christian public if they had. They accordingly intimated to their friend in India, through Dr Wilson, that they accepted his munificent donation on the terms on which he had offered it, and that they would, with the least possible delay, nominate a missionary to be placed, agreeably to his proposal, at the head of the new mission institution. And this they were, in the good providence of God, soon enabled to accomplish. Their attention was directed to Mr. Stephen Hislop, as a gentleman eminently qualified for that important and responsible situation, and after the most careful and satisfactory inquiries, they unanimously nominated him missionary of the Free Church at Nagpur, in the hope that, by the grace of God, he will prove a fitting fellow-labourer to those who have gone before him. Mr. Hislop, it is hoped, will be able to take his departure for India in the course of the autumn.

As Dr Wilson has kindly favoured the Assembly and the Church with a detailed account of the importance of Nagpur as a station, and the peculiar facilities which it affords for missionary operations, it is unnecessary to enter at greater length upon the subject in this Report.

Another proposal for the extension of your operations has been made by the Glasgow Missionary Society, which has been labouring for 30 years in Africa, where it now occupies various important stations. The directors of that society, as well as its contributors, holding the principles of the Free Church, are of opinion that, on many grounds, it were desirable that their mission should form part of the great missionary undertaking of the Church, and have accordingly proposed that such an arrangement should take place. The Assembly which met in May, 1843, gave special authority to your Committee to receive and consider any such proposal. But as it was only very lately that the subject was submitted to them, they do not find themselves in a condition to give any definite opinion at present. They would suggest that the new Committee now to be appointed be not only instructed to receive, but authorised to decide upon the proposal, on such terms as may be found satisfactory to all parties, as the delay in coming to a final settlement of the question till another Assembly may prove both inconvenient and injurious.

In regard to home operations, there is still another point to which it is necessary to advert. Your Committee were of opinion, in common, they believe, with the Church at large, that in consequence of the whole of the missionaries in India having withdrawn from the Established Church, and placed themselves at your disposal, you had a fair claim, on the principles of equity, to a share of the funds and property which belonged to the mission at the time of the disruption, and of which a very large portion had been contributed by those who are now members of the Free Church. Your Committee were especially anxious to retain possession of the Mission Buildings at Calcutta and Bombay, and for that purpose would gladly have purchased them at a fair price. They accordingly put themselves in communication with the Foreign Mission Committee of the Established Church, preferring the

claim, and urging it on grounds which appeared to them fair and reasonable. The result of the negotiation is already known, the correspondence between the Committees having been published at the time in the *Missionary Record*, a copy of which, with some remarks by Dr Duff, received a few days ago, is laid on your table with this Report. It is sufficient here to state, that your claim was disallowed, chiefly on the ground of legal right, and that the whole of the mission funds and property, of every description, remain in the possession of the Established Church.

The failure of this negotiation was much to be regretted, in reference to your mission generally ; but it was by Dr. Duff and his colleagues that it was immediately and most severely felt. At Madras there are no buildings connected with the mission but what are held on a annual rent ; and at Bombay the new premises are not finished, and consequently have never been occupied by the missionaries. But it was very different at Calcutta. There the missionaries had for years been in possession of premises planned and erected expressly with a view to their operations, and consequently affording facilities for carrying on their work which could not be expected in a building originally designed for other purpose. These the missionaries have been compelled to abandon, leaving behind them moreover, an extensive library, and a most valuable assortment of apparatus, procured mainly by the personal exertions of Dr. Duff, and by funds placed exclusively at his disposal. The severity of the trial to which the missionaries were thus exposed, and the perplexity in which they were for a time involved, are placed in a very affecting light, in a communication from Dr. Duff, which was published in the last number of the 'Record,' and with which the members of Assembly must be familiar. But the same communication furnishes an equally affecting example of the precious truth, that it is in times of perplexity and trouble that God does especially manifest his grace and power to them who confide in him. By a train of circumstances, in which it is impossible to overlook the immediate operation of a gracious Providence, the missionaries have obtained on lease for five years the possession of a house amply sufficient for their accommodation, and, at the same time, have secured by purchase a piece of ground on which may be erected any extent of building that may be found necessary, or thought expedient. All this information is contained in the communication referred to. Of the new proofs of God's goodness which the missionaries have since experienced, Dr. Duff, thus speaks in a letter received a few days ago, of date the 16th March :—

" Our bark is once more fairly afloat, and Providence is fast filling our sails with a favourable breeze. Oh for grace to trust more, and strength to labour more, and faith to expect more ! Our mercies have been so great and numberless, that we know not how to recount them, or in what terms to refer to them. Is it not a mercy to be brought into trouble, in order to experience the joys of a complete deliverance ? Such mercy has been ours. A few weeks ago, we were reduced to the very depths of perplexity, not knowing what to do, or which way to turn. To-day our feet are set in a firm place, with a clear and open way before us. The Lord be praised ! His holy name be magnified !

" It was a singular, but on our part most undesigned coincidence, which threw the certain receipt of the intelligence respecting the necessity of ultimately evacuating our former mission premises, and the regular period of our ordinary annual vacation as regards the Institution, into nearly the same point of time. At the usual term, about the middle of January, the business of the past year was wound up with a public examination. A day or two afterwards, the overland mail arrived with the unfavourable intelligence.

Our pupils were, of course, dispersed, and we could say nothing to them as a body. The senior youth, who remained in town, came constantly about us, and they were duly apprised of our position. On Monday the 4th March the day fixed on, agreeably to the routine of former years, for recommencing the labours of the Institution, we simply appeared in our new premises in Nintollah Street, instead of in our old premises in Cornwallis Square. The pupils soon found us out; and, in a few days, the whole were marshalled in their respective classes, without any noise or confusion, as if nothing at all had happened! Indeed, every thing looked the same except the building. The European superintendants the same—the native teachers and monitors the same—the pupils of the school and college departments the same—everything the same except the apartments in which we met; and if these differed from the former, it was only in being more numerous, and in many respects more commodious. The number, not in the class list or register merely, but the number in *actual personal* attendance this day, is *seven hundred and ninety-two*, or almost *eight hundred*. According to the ordinary proportion of absenteeism from sickness, domestic ceremonies, &c., this would give us *upwards of a thousand bona fide* pupils! Pray that He who inclined their hearts to follow us to the material building, may dispose their souls to enter the spiritual edifice of a living Christianity. Never, certainly, was there a secession more complete, and never was so complete a secession more noiselessly managed.

“ Agreeably to previous arrangement, on Saturday morning the 9th inst., Mr. McEwen, treasurer of the Corresponding Board, appeared at the Institution, Cornwallis Square, and in the presence of Messrs. Ewart and Smith, I delivered up to him the keys of the Institution, dwelling-house, and other premises, leaving behind library, apparatus, and everything down to the minutest atom that could, by the most microscopic ingenuity, be claimed by our friends of the Establishment. The premises were then shut up; and the whole is now about as complete a solitude as the desert itself could well supply, and will, I presume, continue so, until our future successors from home shall arrive to take possession. The peculiarity of our sensations in surrendering a place so endeared to us by labours, and trials, and hallowed associations, it were vain for me to attempt to describe. I shall therefore forbear, and for the future think only of God’s wondrous dealings of providence towards us, in so readily supplying us with another place, equally, if not still more suitable, in which to carry on, without variation or interruption, our manifold operations.

“ One thing we do sorely miss, and that is, a library and philosophical apparatus. But we formerly *begun* without any, laboured for several years with only a scanty supply, but ended with a rich abundance. And may it not be so again? Doubtless it may, and we believe it shall. The same God who put it into the hearts of His people before, liberally to provide for our wants in this respect, can put it into the hearts of His people again. We live in faith, and wait in hope, to see it so, and that, too, within a shorter period than before. Already is there a noble beginning. Within the last few days, upwards of *eleven hundred* volumes, large and small, have been received as gifts from Christian gentlemen in Calcutta, one of whom, with a munificence altogether princely, has contributed upwards of *six hundred*, while one *native* gentleman has sent us upwards of *two hundred*! Such, amid many trials, are a few of the mercies experienced at the hands of a gracious God and Father in Christ Jesus. Would that we could more adequately testify our gratitude and love! Would that we could witness more of that spiritual fruit in the saving conversion of souls, which alone can enable the Redeemer to see of the travail of his soul and be satisfied! Let the Church pray un-

ceasingly for so blessed a consummation, towards the realization of which all human means and instrumentalities, direct and indirect, are but subsidiary.

"But, while we feel truly grateful to those kind friends amongst us here, who have begun so well and so effectually to repair our losses, it must not be forgotten that we must look mainly to our friends at home for a full and complete replenishment."

In the same letter Dr. Duff communicates the intelligence that the Branch School at Taki, established and chiefly supported by Babu Roy and his brother, and taught by Mr. Fyffe, has been removed to Baranagur, a populous village on the banks of the Hughly, a few miles above Calcutta, where the Babus have one of their principal family mansions. The chief reason of this change was the great unhealthiness of Taki. Not only has it proved most injurious to Europeans, but even the native population generally suffer for two or three months every year, towards the latter part of the rainy season, from fever and ague. On one occasion, from this cause alone, the English school was reduced from 150 to 5. The proposal for removing the institution came from Babus themselves, and was highly approved of by all the missionaries. Mr. Fyffe had commenced his labours at the new station, and the school was already in a flourishing state.

Of the branch station at Ghospāra, occupied by the two converts, Mahendra and Khoilas, the account is very cheering. "The catechists Mahendra and Khoilas," says Dr. Duff, "have been getting on beautifully at Ghospāra. Through their own unaided labours they have raised up a spot of verdure in the barren wilderness there. Their school, when lately visited by Messrs. Ewart and Smith, was in a highly effective and flourishing condition and their intercourse with the adult population full of encouragement. I have sat up till past midnight, listening unwearied, and with the deepest interest, to their varied narratives. Some of their own statements were sent home by the "Memnon," and lost. Since then every thing has been unsettled. Till we received the decisive intelligence of the disruption in July last, we scarcely ever alluded to the troubles at home; and even such occasional allusions arose from some passing or incidental circumstance. After the announcement of the disruption, we plainly told them our own position—leaving it to them to judge of their own path of duty. We did not precipitate a decision. Quite the contrary. It was only after several months that they gave in to us their *formal* adhesion; though, from the first, we could scarcely doubt, from their general character, as well as oral statements what their formal and final decision would be. This, however, I may state, that the longer and the more thoroughly they and the other Christian converts now in Calcutta have studied the subject in its foundations, bearings and details, the more thoroughly are they persuaded that, with the Bible in their hands, they could not conscientiously do otherwise than cast in their lot with us."

Your Committee cannot refrain from adding an extract from Mr. Smith's report of his visit to Ghospāra.

"I have only an hour ago returned from visiting the most interesting station of our mission, Ghospāra. I say the most interesting station, for it is the first in which the full working of our native agency is developed; and as I was in another quarter of the globe when most of the negotiations regarding it were transacted, I may be allowed to give testimony to the complete success which has hitherto attended it,—a success which the most sanguine could not have ventured a year ago to anticipate. The usual number of attendants actually present at school is about 80; but as yesterday

was both a Hindu holiday, and a high festival among the Korta-Bhoja sect, only 56 were present. These we examined with great care; and I venture to say that there is not a better taught school in the world. Our young friends had the advantage (no slight one as every teacher knows) of 'beginning' almost all their scholars, and they have done their duty to admiration. The two teachers, Khoilas and Mahendra, are so much unlike one another in natural disposition, and indeed in every thing except in honest sincerity and simple zeal in their work, that the result of their joint labours is as near perfection as any thing human can well be conceived. Of course I speak of the school as little more than begun, but a thing may be perfectly begun, as well as perfectly accomplished." Mr. Smith proceeds to give some account of the sect known by the name of the Korta-Bhoja, from which it would appear that it holds tenets which may render it more accessible to Christian instruction than any other portion of the native population, and that it is an increasing sect, drawing converts from both Mahomedans and Hindoos; and he adds, "It is to us a matter of humble thankfulness that we have two such agents as Khoilas and Mahendra, as the first native missionaries of the Free Kirk. But we rejoice with trembling, and look away from them to Him whose mighty power can alone do the work, and who will do it in his own good time and way."

In connection with this subject, your committee have the satisfaction of stating, that some years ago a Ladies' Association was formed in Glasgow, for the purpose of raising funds for maintaining a native catechist or missionary in India, and that they selected Mahendra as the individual for whose support they were to provide. The Association has been reduced in numbers in consequence of the disruption, but has lost nothing of its zeal and activity.

Through the 'Missionary Record,' the members of Assembly as well as the public at large, have been made acquainted with the state of the missions at Bombay and Madras, down to the end of February. It is not necessary, therefore, to enter on any lengthened detail in this report. By the last mail, letters have been received to the end of March. From these it appears that the Institution at Bombay has been gradually recovering from the shock which it had sustained by the baptism of Narayan, a Brahman. The number of pupils in the English department previous to that event had reached 223; but such was the opposition raised by the Hindus in consequence of Narayan embracing Christianity, that the number sunk down below 80. Now it was more than double that number, and Mr. Nesbit writes, that the "Hindoo pupils are returning, and the thunders of brahmanical wrath are heard even by the natives without alarm." It would appear, indeed, that there is a considerable division among the Brahmans, which Mr. Nesbit conceives may bring on a crisis in the history of Hinduism in Bombay. "There are now," he says, "three Marathi magazines at the Presidency, setting forth the various shades and degrees of native feeling. They are all busily employed in statement and argument—attack and defence, and will, under the Divine blessing, work out much good. They will build up that which they destroy, and destroy that which they build. The Brahmans no longer look with calm and elevated contempt on the doings of *foul and ignorant barbarians*, but address themselves in good earnest to the work of meeting and counteracting their agency. Even at the seat of the Marathi empire, where Brahmanism has long held its proud-est superiority, the Brahmans are bestirring themselves in self-defence. A magazine has been started at Poona! This, of course, is the most genuinely Brahmanical of all periodicals. The very first numbers contain accounts of great miracles,—lending their powerful support to the truth of Hinduism,

— which it calls upon its readers to believe, that their faith in their own religion may be established. The birth of these magazines strongly attests the depth and extent of the sensation produced by the baptisms at Bombay and Ahmednugger. May the Lord give us a prayerful heart and a diligent hand, to meet and improve these spirit-stirring events; and may he enable you, and your pastors and licentiates, greatly to add to and invigorate our small and feeble agency!"

In the meantime, Mr. Nesbit and Mr. Murray Mitchell, the two ordained missionaries, with the assistance of Mr. Cassidy, a European teacher, and the two converts, Hormazdji and Narayan, are carrying on the work of the Institution, and other missionary operations. Mr. Nesbit has resumed his weekly lecture, which had been interrupted by the state of his health. That lecture is attended by several of the pupils of the Government school, in which no religious instruction is given, and some of these young men have manifested an earnest desire for Scriptural knowledge. Mr. Cassidy, and the two converts, while rendering very important aid to the missionaries, are at the same time diligently prosecuting their theological studies. On this subject Mr. Nesbit and Mr. Murray Mitchell thus report to the Auxiliary mission Society in Bombay;—"One very interesting and important branch of our labour is the superintendence of these studies. With Mr. Nesbit they study Systematic Theology and Scriptural Interpretation; with Mr. Murray Mitchell, Church History and New Testament Greek. While these two converts study these branches with us, Dhanjibhai, who accompanied Dr. Wilson to Europe, has been enrolled as a theological student in the College of the Free Church in Edinburgh. If we and our young brethren are spared in life and health, we hope, ere long, to ordain them to the work of the holy ministry, when they will have gone through a course of study as thorough and systematic as is required of candidates for the ministry at home. The conviction is deepening in the minds of most friends of missions, that native agency is the great means by which European missionaries can best act on the native mind, and that our native agents ought to be thoroughly-educated men. Such is also our conviction, and we endeavour to act accordingly."

In these sentiments your Committee do most cordially sympathize, and they anticipate with heartfelt delight the time when their young friend, now enjoying the instructions of the Free Church Divinity Hall in Edinburgh, and his two fellow-converts in Bombay, shall be commissioned to enter on the great work of preaching to their countrymen the gospel of the grace of God. Your Committee look forward to this with the more earnest longing, that, in their opinion, the station at Bombay stands in need of additional labourers. The same remark is applicable to Poonah, where there are also but two missionaries, Mr. James Mitchell and Mr. Aitken. The English school there, by the last accounts, contained about 90 pupils, being much the same, in point of numbers, as formerly, but consisting of younger and less advanced boys; partly because of the removal of some in consequence of the conversion of Narayan at Bombay, and partly because some of the more advanced scholars had been appointed to the charge of schools established by benevolent individuals in different parts of the country. The Marathi schools, including those at Indapoor, are eight in number, and contain 450 children. The only European teacher at Indapoor, about 80 miles from Poonah, is Mr. Drake a very pious and laborious man. Mr. Mitchell states that there is much knowledge of Christ throughout the district of Indapoor, and expresses a strong desire to see it occupied by an ordained missionary. In regard to their own labours at Poonah, Mr. Mitchell and Mr. Aitken write, that they have had little to cheer them during the past year in the way of conversion

to God—that sometimes pleasing blossoms had appeared, which had yet disappointed their expectations. Two aged persons, a man and a woman, had been added to the native Church.

Your missionaries at Madras, Mr. Anderson, Mr. Johnston, and Mr. Braidwood, amidst many trials and disappointments in the backsliding of some, of whose conversion they at one time entertained high hopes, have had a great deal also to encourage them. For a very interesting account of the state of the different branches of the mission in and near Madras, your Committee refer to the last number of the 'Record.' A few extracts from Mr. Anderson's letter of the 25th March will be sufficient to put the Assembly in possession of the latest information on the subject.

"Our little congregation, consisting of *seventeen* members—Europeans, East Indians, and natives,—sat down to the communion on Sabbath the 10th current. It was a season of special refreshing from the presence of the Lord. The number is not many, though greater than the few who broke bread with George Wishart, in the Castle of St. Andrews, the night before he was burnt. It was no little joy to us all, that Mr. Hutton, our East Indian teacher, who has been with us from the first, but who was brought up an Episcopalian, spontaneously and without the least solicitation on our part, cast in his lot with us, by partaking of the feast. He seems truly taught of God, and is a most efficient teacher. Mr. Whitely, our Triplicane teacher, is also in sentiment with us, though he does not yet feel prepared to join our communion. Your Committee will rejoice to see that a wide door, and an effectual, has been opened up to us at Triplicane, at least for the present. Satan, our great Adversary, is both malicious and watchful, and false and mischievous rumours are already afloat there. The Lord is our defence and refuge, and we desire to go forward in His strength.

"We now preach on the forenoon of every Sabbath at Madras, and every Sabbath evening on the Mount Road, near Triplicane. Jesus Christ, and Him crucified, is our theme. The people of God who come, appear edified and refreshed, and some of our heathen young men have come under convictions, some more, some less deep. *Two*,—a Brahman lad of *nineteen*, and a Sudra youth of sixteen and a-half,—were so deeply impressed, that they both came and offered themselves for baptism. Considering their youth, the confessions they made of the sins of which they had been guilty,—the confession, especially, of the Brahman to me in private,—were as touching as they were horrible. We feel that Christ alone can save and cleanse such sinners, and our hope for them is not less, because they have been such great ones. Nothing, however, short of the Spirit's creation will do. My colleagues and myself have been deeply interested in their case, and so has Venkataramiah, under whose teaching they have of late chiefly been. But we have told them to count the cost of forsaking all for Christ. Yesterday the youngest appeared to waver; to-day the Brahman has sent to say, that he is not prepared to be baptized at present. The will of the Lord be done, not ours, in so grave a matter. He may yet pluck them out of the snare, if His Spirit has been dealing with them. We have need of patience to wait in such cases as theirs and Narrainsaimy's. Pray for us, dear friend, that we may wait for such souls in hope,—taking hold of the exceeding great and precious promises of Christ. Oh that, like Paul, we could travail in birth for them till Christ is formed in the most hopeless of them!

"Our native girls' school is prospering amazingly. The girls are all of the Tamil and Zelugu castes at Madras, and, though poor, are intelligent and interesting. The other day there were present in Mr. Hutton's house *forty-six* caste girls, quite a phenomenon here. Mrs. Hutton and her sister

are the teachers, and Mrs. Braidwood visits and superintends. It is wonderful to us all that the door to native caste girls has opened so easily. I attribute this to the connection with, and influence of the parent institution. Provided the girls stay with us a reasonable time, it will be as easy to instruct them in the simple truths of the gospel as their brothers in our schools. They are delightful little creatures some of them; and though ignorant enough of God, are as simple and natural as can be. May the Lord grant us all wisdom and tenderness to manage and keep them, till they are able to hear and understand the gospel of Christ!

"Mrs. Whitely has also got *ten* nice caste girls at Triplicane; one of whom, a little *Arab* girl, the sister of a promising *Arab* boy, who drew much attention at our late examination. She is full of spirit and character, and when unable to repeat a letter of the English alphabet, says in Hindustani, with primitive *naïveté*, 'It won't come, brother.'

"These female schools will cost us about a hundred rupees per mensem. We will not grudge the money if it pleases the Lord to smile on them. The domestic and social hope of India, and the well-being and increase of the native Christian Church are bound up in their prosperity. Let the Marys and Marthas in our Israel help us with their prayers for this new and promising field."

Though there has already been laid before the Assembly by the Board of Missions, a Report of the funds collected for the Foreign Missions, as well as for the other Schemes of the Church, yet your Committee feel it to be their duty to advert a little more, particularly to the contributions which have been received for the Scheme committed to their charge, and to the sources from which these contributions have come. The larger portion, of course, has been derived from congregational collections, which, with contributions from congregational associations, amount to £4374 : 3s : 5d. Though, in the returns laid upon your table some days ago, there are some blanks in the column allotted to India, which your Committee would have gladly seen filled by sums however small, yet they are constrained to say, that the result of the first general collection through the Church has exceeded the expectations even of the most sanguine among them. And not less gratifying are the contributions which they have received from other quarters. From their friends in London and other parts of England, whose support of the India Mission has, from an early period, been alike liberal and steady, they have received nearly £600. Nor are there wanting affecting examples of Christian sympathy and liberality, awakened by the peculiar circumstances in which your missionaries were placed, in consequence of adhering to you. Besides large donations from individuals at home, there have been received, along with expressions of Christian regard, contributions from the British Colonies, from Holland, and from America. Mr. Lennox of New York, a gentleman whose name is now as familiar to this Assembly as that of any Christian philanthropist at home, placed £500, a contribution from himself and his sisters, at the disposal of Dr. Duff, to be employed by him to meet the emergencies that might arise at Calcutta and the other Presidencies in their altered circumstances, expressing, at the same time, "his hope that it might contribute somewhat to Dr. Duff's comfort amidst his trials to know that he was thought of and sympathized with by friends in the far west." And equally cheering to your missionaries, as it ought to be a subject of thankfulness to the Church at home, is the liberality that has been manifested by friends in India itself. The amount of contributions received there is stated in the Report of the Board of Missions at £6387, and though this sum includes subscriptions for the erection of churches in connection with the Free Church of Scotland, and must be put down, therefore, to the Colonial and

not the Mission Scheme, yet there is still a very munificent sum contributed to the missionary cause. Nor is it the mere amount of subscriptions that has most powerfully awakened the gratitude of your missionaries. At each of the three Presidencies there has been formed a Financial Board, consisting of Christian gentlemen, who have undertaken the management of what may be called the outward or secular concerns of the Mission, and from whose sympathy and co-operation the missionaries have received comfort and encouragement to an extent which it were not easy to estimate. It is of course the duty of your Committee to acknowledge in your name all such instances of Christian kindness. But they would take the liberty of suggesting that the Assembly itself, in the way that to its wisdom may appear most befitting, should express its sense of the obligation under which these gentlemen have laid the Free Church.

And now, Sir, your Committee cannot close this Report without again giving utterance to the feeling, which they expressed in commencing it—a feeling of gratitude to God for the tokens of his favour vouchsafed to your missionary enterprise during the past year. And they feel assured that these proofs of the Divine countenance and blessing will prove the most powerful excitement to the friends of missions to renewed exertions, and to the exercise of a still larger benevolence. The Church cannot dream of resting satisfied with merely providing the means of maintaining in undiminished numbers and strength the agency which was thrown upon her seven months ago. To say nothing of the new station which is about to be occupied in India, the still larger undertaking which she may feel herself called to enter upon by adopting the African Mission of Glasgow, and the addition to European missionaries which may be required at the old stations,—to say nothing of these demands,—demands which she may not be able, without a palpable dereliction of duty, to resist, there is another consideration which will not permit her to sit down contented with doing next year merely what she has done during the last. By the very success which God vouchsafes to her efforts, he will compel her to make still greater exertions, unless she is prepared deliberately to throw away the very advantages which she has all along looked, and longed, and laboured and prayed for. The object of her most earnest expectation has been a supply of native agents,—native preachers,—native ministers of the gospel, and these God is promising very speedily to furnish. Already two are labouring with zeal in Bengal as catechists, with others coming forward to occupy similar situations. Three in Bombay, and the same number at Madras, may at no distant period be ordained to the office of the holy ministry. And is there any exertion which the Church would grudge making, to furnish the external equipment of such a band of youthful soldiers of Jesus Christ? For what may not the Church hope for from the labours of such converts?—men who have made sacrifices for Christ and the gospel, in a way and to an extent of which the ministers and members of the Free Church know nothing. Let the Church but bear these young disciples, soon to be ministers of Christ, habitually on her heart at a throne of grace, and your Committee have no fear that the treasury out of which they are to be sustained will ever be exhausted, or stand long empty.

ROBERT GORDON, *Convener.*

VII.—SUMMARY OF PROCEEDINGS OF THE LATE
GENERAL ASSEMBLY OF THE FREE CHURCH
OF SCOTLAND.

It would have afforded us pleasure, had our own time, and an earlier delivery of the whole Overland Mail of this month, permitted us, to present our readers with an original digest of the very interesting proceedings of the last General Assembly of the Free Church. As it is, we are glad to borrow, and present by substitute, so good a compendium as will be found in the *Summary* of the last *London Mail*;—and although most of our readers may have already perused it elsewhere, they will now have the advantage of possessing it as a record for reference.

The last was a most marvellous Assembly, in our esteem. That a body of men, Ministers and Elders, who had been trained up from youth in all the peculiar, painfully peculiar habits of the old General Assembly, should all at once, in one short year, have, in its corporate character, attained to such spirituality of mind, such christianity of deportment, and such purity of official procedure, seems to us one of the chief heavenly wonders on earth of God's Holy Spirit in our day. Truly the great aim of this last Assembly seemed to "glorify Christ," by "walking in the Spirit," and "loving one another." Oh, may that wonderful grace long abound in them—and may this be but the beginning of many holy assemblies! There was neither vote nor division on any subject during the whole time of meeting—and there was a yielding of mere opinions, and a preferring of others to themselves, more than unusual for a long period in the late history of the Church, but which indicates the present triumph of God's Spirit. We have elsewhere given the interesting testimonies of eye-witnesses on this subject; and to these we are glad now to append our remote but willing judgment. The Reports of Committees, and some of the more important extracts, we may hereafter select for the satisfaction of our readers, and the enriching of our little record. May the mighty energy of the Holy Ghost be in us all, and may his sweet influences rest upon us all, as "the dew upon Israel!"

The Assembly of the Free Church met on 16th May, in the Cannonmills Hall. At 12 o'clock, the Rev. Dr. BROWN, Moderator of last Assembly, entered the pulpit, and after thanksgiving and prayer, gave out as the subject of his sermon, Psalm cxxii. 6., "Pray for the peace of Jerusalem." Having stated that these words, originally used in reference to the Old Testament Church, were also applicable to the Church of Christ, the preacher proceeded to show how the exhortation they contained could be rightly followed out. They involved the duty of prayer for the enlargement of the Church of Christ; for the bringing in of the heathen; for the enlightening of the Jews; for the conversion of all. Then would Jerusalem have peace. Prayer for the revival of the power and spirit of vital

religion in the land; that the Lord would visit this land in love, quickening those who were still dead, vouchsafing to his own people an abundant outpouring of his Spirit, so that they might be enabled,—living more to his praise,—to do more in their respective spheres for the promotion of his cause. Prayer for the healing of existing divisions among professing Christians; for greater union among Evangelical Churches, and for the maintenance of concord and harmony among themselves: not an ill-considered, ill-consorted union with all parties, or with any party, but a union regulated on sound principle, and directed by Christian prudence,—not a peace which would break their peace with God, or their peace with their own consciences,—but a peace, which founded on the Spirit's truth, would be followed by the Spirit's blessing. «Prayer that themselves and others,—all their brethren,—all men—might be brought to the peace of the New Jerusalem. The Doctor concluded by remarking, that these were times in which the duty of prayer for the peace of Jerusalem was particularly urged upon their attention. There never was a time when their duty was more imperative, whether they looked to the past, or contemplated the present, or, lifting up the veil, cast a glance into the future.

Dr. Brown having constituted the Assembly by prayer, Mr. Sorley of Selkirk, Dr. Candlish, Mr. Alex. Dunlop, and Mr. Duncan of St. Boswell's, made a few observations, denying the right of *ex officio* members to sit in the court, and the subject dropped.

Dr. Brown then rose and said.—My fathers and brethren, now that I am about to relinquish the honourable position I have held amongst you by your partiality, I have to thank you for the forbearance you have manifested towards me in the very imperfect discharge of the duties to which I was called. It now falls on me to propose as a successor to myself in this chair, Mr. Henry Grey, of St. Mary's Free Church, Edinburgh. After a pause, the Rev. Doctor said—Is it the pleasure of the house that Mr. Grey be elected? (General cries of "Agree agree.")

Mr. GREY having taken the Moderator's chair, said,—My Rev. fathers and brethren, and my respected friends the elders of the Church,—Allow me, in thanking you for the honour to which your kind opinion has raised me, to express the sense I have of my great unfitness for the office. My sphere of duty has not lain much in Church Courts in time past. Yet now, when past the age for acquiring skill, I am willing still to go where I am sent, to stand where I am placed, and to do the little I can to help the good cause in any way. Allow me to add, that this is about the first General Assembly in which I could, with real comfort of mind, have held the place of Moderator. I should have felt it hard to sit as arbiter in that scene of often stormy debate, where what should have been wholly the Church of Christ, stood apart in two opposing bands, whose aim was too often to thwart and defeat one another. How much more suitably are we now situated! All we have lost, I trust, will prove to have been well lost, and more than repaired by the greater purity we have gained,—by emancipation from the trammels of acting with those with whom we were not agreed,—of reasoning with those with whom we had no common principles of decision, and by whom our arguments were not understood. Do we not feel now that we stand on surer ground as Christians, and are more efficient and unrepachable as Christian ministers, than we were the year before the last? How anxious, at some seasons, were those moments of suspended hope,—of heartless, futile, disappointing negotiation,—on which our cause seemed to depend! Well was it for us at those seasons, that the helm of our affairs was held by a Sovereign, all-controlling Hand,—well, as I trust we shall yet discover, that our painful efforts after an adjustment came to nothing. Great good, I trust, is yet to accrue to the cause of truth, to the honour of God, to the true interests of the

Redeemer's kingdom, from the events that have taken place. The result was not what we should have chosen,—the end to which our efforts were directed. It is, therefore, more signally the work of God. It was not for us to be cordially active in pulling down the fabric in which we had had our shelter and our sustenance; severing what seemed the soul from the body,—the vital from the ostensible Church,—and that, too, at a time when our hopes had experienced a revival, when we had begun to repair our errors, to renew our strength, to recover the efficiency of the earlier and purer periods of our existence. This, we may comfort ourselves, my brethren, has been the cause of the catastrophe: our National Church had become more a real Church of Christ than the world could well bear. It had ceased to be an accommodating tool in the hands of politicians, a convenient appendage to the wealthy and the great. Its interests lay with the Christian people; its duties were conversant with men as immortal beings, with the souls throughout our Christian land. God, who watches over these interests, and knows his own designs, brought us to a crisis that we could not pass. Some things in the long series of our endeavours might have been more cautiously done,—some, perhaps, more fortunately managed; but the issue, I believe, must have proved the same. The rights we now exercise as a Christian Church, so peacefully, so harmlessly, so beneficially, as I trust, to the community, were not to be enjoyed by us any longer as a Church in connexion with the State. Whether the State or we shall have lost most by the separation, it remains for time to show. We are where we are by God's appointment, in the path of duty, following the leadings of Providence. Whatever griefs or regrets attended the decision, these have no existence now. For how has our heavenly Father crowned our wishes, disappointed our fears, levelled the mountains, raised the valleys in our path! This day last year, my friends, was a day ever to be embalmed in the Church's recollection—a day of high emotion, of holiest enterprise, of glorious achievement. Few will live to see brighter days than that. But have we stopped there? Has it not been followed up by a succession of prosperous fortune, that makes it only as the first step in our march,—the key-note in our song of praise? Has not every day added to our causes of thanksgiving? Beneficence has flowed as from an invisible fountain fed by a Divine hand, far beyond all common expectation and common liberality. God begins by showing us what resources he has always in his hand,—that he can “of stones raise up children to Abraham.” The tokens are of the best, the time every way most propitious, the fields whitening on every side to the harvest. Much, much is wanted to be done; many are willing and zealous beyond their knowledge, and require to be instructed; thousands are perishing in unreclaimed ignorance around us; we shall fall miserably short of our high destination if we do not, working with the time, prove a signal blessing to our country and to this generation. The hearts of the people are much at our disposal. We are—I say it without disparagement to any,—Scotland's true ministers; and all who labour in the service of our Master are really on our side,—we hold them all as brethren. Nothing would more impede our progress, or impair our work, than an exclusive, separating spirit, “comparing ourselves among ourselves,” one party with another,—wasting our time in parleying with all objectors. We feel that we are content with our position, and envy others nothing that they possess. We know that we would not exchange again with those that have succeeded us. If they preach Christ—and we do not deny that they may—so do we also preach Christ. Let us wish them God speed, and rejoice that, “every way Christ is preached.” There is work enough for us both. And surely the farther manifestation of *who is right and who is wrong* among us may be left to

God, and does not belong to us. Let us not set at nought or despise any of our brethren. We have left, in the flocks from which we have parted, many that we love,—many for whom we cannot cease to pray. We are not called to decide on their case or conduct. We have many faults and imperfections to weed out; much good to learn and to aspire after. Let us turn every thing to good account. The censures and imputations of opponents and of competitors are far more instructive to us than the opinions of our friends. We do not know ourselves till we fall into the hands of our enemies, and hear our character from them; and we should rest satisfied with nothing in ourselves that may give just cause of offence or blame in any quarter. Allow me, as I am in this place, to make a suggestion, in entire accordance with what our late excellent Moderator has already so beautifully inculcated on us,—I mean, that we cultivate, not only unity of principle, but perfect harmony of sentiment and feeling,—that we be “of one accord, of one mind,”—that each endeavour to “esteem other better than himself, in honour preferring one another.” The subjugation, of pride, self-estimation, and love of pre-eminence, is the best security for esteeming others, and giving just weight to their sentiments. The habits of our latter times, and of human nature at all times, tend to turn meetings for conference and discussion into scenes of debate, and ultimately of difference and contention. This inevitably would prove the death of our cause; we must shun it altogether, as we would ruin and disgrace. The man who would cause divisions, or throw the apple of discord, should be to us as a heathen or an idolater. It is practicable, surely, or we should not be so tenderly enjoined and besought in the name of our Lord Jesus Christ, to have no divisions, but to be “perfectly joined together in the same mind and the same judgment.” This peace and unity will be ours if we truly understand its value, and learn in meekness to place every favorite opinion, every project of ours, and scheme for prosecuting it, *second* to this transcendently great object. I have, I fear, occupied more of your time than is becoming in my present situation, and shall willingly assume the listener’s post you have kindly assigned to me, and hope for much gratification and profit from what I shall be called to hear. (Loud applause.)

Committees were then appointed on Bills and Overtures, and to arrange the business of the house.

On the 17th Dr. MACKELLAR gave in a very interesting Report on the Schemes of the Church, to which he said there had been contributed within the past year no less a sum than £32,000 sterling. Of that by far the largest contribution was for the India Mission, being £13,432 18s. 8½d., including £6387 collected in India. The Report of the Committee on Sabbath Observance was adopted. The Overtures on the *state of religion* in Scotland were introduced by Dr. Candlish, who recommended that the Assembly should set apart the 21st as a day of solemn humiliation and prayer in reference to the subject, and also for consultation and deliberation thereupon. In the course of his address the Doctor said,—Sir, without at all undervaluing or depreciating the faith and labours of other evangelical bodies of Christians, it is impossible for us to shut our eyes to the fact that we occupy a position greatly more favourable for impressing the stamp of godliness on the community than is occupied by any other church at present existing in this country. The Lord hath put us in a position in which we have readier access to the minds and hearts of our countrymen than any other body who have gone forth to preach the everlasting gospel. If the Lord has brought us to such a position, let us see that we have not miserably improved the advantages that God has given us. As regards our own people, who have come forth with us from the

bondage of an Erastian Establishment, let us ask ourselves, are there not symptoms among them of some deficiency on our part in improving the advantages that we have had in our intercourse with them? All of us can bear testimony to this striking fact, that we find our congregations,—some of them perhaps diminished a little,—waiting on our ministrations with a seriousness, and attention, and devotion, such as we never before observed; and oh, is it not a most solemn question this to every minister, “During the year that is past I have had a congregation more attentive, more devout, more serious, and more earnest than I ever had before; I have had the young more open to instruction; I have had the aged more anxious for consolation; the careless more ready to be awakened; the worldly more ready to be rebuked; the people of God expecting large advances in the divine light; and I have been addressing a congregation, all of whom laboured under the impression that something ought to come out of this great work of God. And, oh, it is a solemn question for me how much all this has been counteracted by my unfaithfulness,—by my want of an adequate sense of the importance of this most important event.” I purposely abstain from entering into further details, in calling on the General Assembly to adopt these overtures. We are all of us under solemn and anxious impressions as to what may be coming on our country and on our Church. It is but a few years since evangelical religion began to be fashionable in England and Scotland. But in both countries Satan has interfered to mar the progress of the work. Do we not see, that at the instant evangelical religion began to be popular, Satan invented a subtle imitation, and that this semi-religion, in the form of Puseyism or Tractarianism, is now supplanting the true evangelical religion among all the rich and fashionable of the land? This evangelical revival has called forth something of more spiritual appearance in this most subtle resurrection of Popery. And so in our own land can we fail to trace in like manner the hand of God? It but recently seemed that in Scotland Evangelical ministers were courted and caressed by the great; but here, too, we find Satan marring the good work. Have we not found him put it into the hearts of many of the great among us to thrust us out of their presence, and to refuse to hear the gospel at our lips? And is it not as if God were saying to the Free Church, “You have not now perhaps the access you once had for preaching the pure gospel among the higher classes of the community, but a wide door and an effectual has been opened for you to the hearts of others.” Sir, let us not mistake the purposes of God in all these his dealings with us. For oh, if the people of our hamlets, as of our palaces, should reject the preaching of the gospel, may we not fear that the day of grace for Scotland may have passed away? But I speak as one persuaded, that there are better things in store. I think, Sir, that degenerate as the Church of Scotland has been—degenerate as she has become from her first love—a holy seed is in that Church. I speak as thoroughly believing that God has now brought us into a position in which he is peculiarly near to our Church, and peculiarly willing to bestow the blessing of his Spirit, and that he is waiting to be inquired of for this great thing that he is prepared to do.

Dr. MACKELLAR seconded the proposal, which was unanimously adopted.

On the 18th, the Assembly agreed to petition the House of Commons against the Socinian Bill, and for the restoration of those rights, in regard to marriage, of which the Presbyterians in Ireland have been deprived.

On the 20th, the Report of the Committee on Jewish Missions was adopted.

The 21st having been especially set apart as a day of humiliation and prayer, a most impressive sermon was preached, by appointment, by the Rev.

C. J. Brown, from Habakkuk ii. and 1. After divine service, Dr. Chalmers addressed the Assembly; and in the evening sitting the Assembly was addressed on these topics by several of its most eminent members, and a committee was appointed to consider the best means of carrying out the recommendations of the overtures on the state of religion, and to report.

On the 22nd Dr. Gordon read a report, which gave a very gratifying account of the missions at Calcutta, Bombay, Madras, and Poonah, and stated the income for the mission for the year to amount to 4370*l*. It also stated that at 16th March, the date of Dr. Duff's last letter, 702 pupils were in attendance at the new premises, which he had acquired after some difficulty, at Calcutta; and that to supply the want of the library, of which they had been so unjustly deprived, 1100 volumes had been sent by various gentlemen in Calcutta, as well as a fine telescope. Among other munificent subscribers to the India mission funds was Mr. Lennox of New York, who had sent 500*l*. to Dr. Duff on behalf of the mission. After Dr. Wilson of Bombay had addressed the Assembly, Dr. Duncan moved the adoption of the Report, and the Moderator conveyed the thanks of the Assembly to Dr. Gordon. Dr. Brown, of Glasgow, offered up an impressive prayer in behalf of this important mission.

On the 23rd, the Colonial report was read. Among other things stated, was the inability of the committee to obtain a desirable pastor for Bombay. There was also the announcement of a female being condemned to death at Madeira, for having renounced the errors of Popery; and that, too, by a magistrate in the pay of the British Government. Mr. Wood says, "she has been found guilty only of saying that images should not be venerated or adored, and that the bread in the Sacrament is only bread. On the latter point, it is alleged, that the proof was defective." The Assembly then took up the Reports on Education. Mr. Macdonald announced, that the 50,000*l*. which he had at first proposed to raise was already exceeded, and that he had yet many parts of the country to visit. It was also announced by Mr. Earle Monteith, that it had been resolved to erect a new College on a magnificent scale, to cost from 20,000*l*. to 25,000*l*., and that an admirable site had been procured at the head of the Earthen Mound. The announcement was received with great applause. The thanks of the house were given to Mr. Macdonald. Dr. Cunningham, in the absence of Dr. Chalmers from indisposition, gave in the Report of the Finance Committee. Read a Report of the Sustentation Fund, showing that the receipts had been 68,704*l*. 14*s*. 8½*d*. and the payments 35,575*l*. 8*s*. 3½*d*. leaving a balance of 33,129*l*. 6*s*. 5*d*.

Dr. CUNNINGHAM proceeded to explain, that out of this balance, a salary was paid at the rate of 60*l*. to each minister, in addition to the 40*l*. paid in Nov., besides an allowance for the Widows' Fund, or an equivalent thereto amounting on the average to 5*l*. each, making in all a yearly salary of 105 guineas. (Cheers.) The Rev. Doctor then proceeded to lay before the Assembly, a plan for the disposal of the Sustentation Fund of the year now commenced. In accordance with the former arrangement, the plan was based upon the principle of dividing the funds equally among the ministers of the church. The plan which it was proposed to adopt was as follows:—

"1. That the Sustentation Fund shall be primarily voted to the object of a provision for the ordained ministry of the Free Church.

"2. That before the Whitsunday of each year, there shall be laid aside a sum for the payment of the yearly rates due by our ministers to the widows' fund; and also for the allowance of 5*l*. to each of the ministers who are not connected with that fund, and the sums of all allowances

shall be reserved either for a new widows' fund scheme in their behalf, or for a life assurance, as shall be agreed upon.

"3. That the remaining fund shall be applied in the first instance towards assigning a stipend of 100*l.* to all the ministers ordained before Whitsunday, 1844.

"4. That next to this application of it the fund shall be available at the discretion of the committee for increasing to such amount as they shall see fit, the allowances to be granted to such of the ordained ministers of the church as were in the enjoyment of better stipends in the establishment before the disruption, and continue still the minister in the districts of the country wherein are the less productive associations.

"5. That the remainder of the fund above what may be thus appropriated shall be applied equally toward raising the allowances of all the ministers not comprehended in the preceding regulations, so as to give, but not to exceed, 150*l.* each.

"6. That every minister admitted to a new charge shall receive from the Sustentation Fund the contribution of his association, if up to or less than 100*l.* and one-half more.

"7. That the produce of every association not yet provided with ordained ministers, shall meanwhile be placed under a separate management of the Sustentation Committee, and applied by them in behalf of the respective localities of these associations."

The plan was adopted by acclamation; and after a few words by Mr. Campbell of Monzie, complimenting Dr. Chalmers for the wisdom he had shown in devising and conducting the financial affairs of the Church, the Assembly dispersed.

On the 24th, the draft of an Address to her Majesty, on the anniversary of her birth-day, was then read by Mr. Dunlop, and approved of with acclamation.

The Rev. Mr. Law, of the Mariners' Church, Dundee, who having joined the Secession, then sought Episcopal ordination and subsequently returned to the Establishment, was declared to be no longer a minister of the Free Church. Dr. Welsh wishing to retire from the Convenership of the Colonial Committee, the Rev. Mr. Sym was appointed in his place. A resolution, proposed by Dr. Candlish, for the liquidation, by a proportional scheme of assessment on the Free Church congregations, of the claim against the ministers of the Free Church, in consequence of the actions at law in which the Church was engaged previous to the disruption, amounting to about 5000*l.* was agreed to unanimously.

On the 25th a Committee was appointed, on the motion of Mr. Bridges, to take into consideration the improvement of the Church psalmody. Several overtures on University Tests were introduced by Mr. Sheriff Speirs, and remitted to a Committee, with instructions to watch specially over the interests of the members of the Free Church, who are Professors in the Universities.

On the 27th the Report of the Building Committee was read. It stated that the total amount of the monies received for the Central Fund was 85,927*l.* 4*s.* 11*d.*; and the sum collected by 458 congregations for local objects 133,323*l.* 14*s.* 11*d.* No return of the amount of their local collections had been made by fifty-three congregations, which, at the same average as the others, are supposed to have spent in the building of their churches 14,804*l.*, making the total amount of collections for local objects 148,127*l.* 14*s.* 11*d.* Adding the value of certain places of worship and donations in kind, the whole amount is 241,054*l.* 19*s.* 10*d.*, being more than two-thirds of the sum of 350,000*l.*, which is requisite for the completion of this great undertaking. The number of churches erected, or in course of

erection, is 472, and the balance of the Central Fund remaining in hand, after deducting the various grants and expenses specified in the Report, is 30,880*l.* 10*s.* 4*d.* The Report, on the motion of Sir J. Forrest, was approved of. Dr. Welsh read the Report of the Education Committee, which gave a highly gratifying and encouraging view of the state and prospects of the Free Colledge. With regard to the library of the Free Church, Dr. Welsh announced that so many had been the contributions to it, that it now amounted to between 7000 and 8000 volumes. On the motion of Mr. Sheriff Monteith, the Report was approved of, and a Committee appointed, Dr. Welsh, Covenor, to carry out the views contained in it, especially as regards the building of a College at the head of the Mound.

On the 28th, when the Assembly met, the Moderator expressed to Dr. Chalmers, who was present, the deep obligations of the Church to him, for his invaluable services as chairman of the Finance Committee, and especially for the able and satisfactory report formerly given in. Mr. Macfarlan of Renfrew, read a most interesting Report from the Committee to consider the suggestions relative to the best means of promoting a revival of religion in the country, which was approved of. The next meeting of the General Assembly of the Free Church of Scotland was appointed to be held at Edinburgh on the 22nd day of May, 1845. An admirable address from the Moderator terminated the proceedings.

VIII.—LOCAL NOTES.

BAPTISM.—We state, with much thankfulness, that on the evening of Sabbath last, (the 28th,) after the usual service, at the Free Church, there was baptized by the Revd. Dr. Duff, a converted Hindoo youth. His name is Gobindo Chunder Das. He was once an advanced scholar in the General Assembly's Institution; but about five years ago was withdrawn by his friends, in consequence of the baptism of one of his class-fellows. Since that time he has been in a very undecided state, and variously employed; but of late he has been led to seek rest in the discipleship of Christ, chiefly by the sight of a dying Christian, and by the perusal of a Christian Tract.

A CORRESPONDENT.—In reply to "A COUNTRYMAN," who does not wish his letter to be published, we may briefly say, that he may very *safely* embark his subscription where his religious *Countrymen* at home have subscribed to the extent of £52,000 in a few months: in other words, he may without hesitation venture his mite on the scheme of the Rev. R. Macdonald, of Blairgowrie, for building 500 new schools in Scotland. The money will be laid out in building school-houses; and the schools will afterwards be supported by subscriptions and fees. We are sorry, our "COUNTRYMAN" is not a FREE CHURCHMAN, and that he seems to think so lightly of so important a matter;—but at the same time, although he be thus cold under the tropics, we shall be glad to help him to more warmth in any thing that tends to promote the cause of Scotland's spiritual glory. We shall receive and forward subscriptions.

CHRISTIAN JOURNALS.—We have to hail the appearance of two new Christian Journals, the *Calcutta Christian Herald* and the *Bombay Witness*. We trust that the declaration of BIBLE PRINCIPLES, which they both so decidedly and becomingly make, will be followed up boldly and meekly; and if it be should be so, as we have much reason to expect, then we say, God speed you, and may you be of the salt of the earth!

THE

FREE CHURCHMAN.

VOL. III.] THURSDAY, AUGUST 15, 1844. [No. 3.

I.—THE CALLS ARE SO MANY.

BY A LATE AMERICAN DIVINE.

This is one of the most common complaints of those who are called upon to contribute to charitable objects: "The calls are so many," they say. Now, let us inquire into this matter.

1. Are they really so many? Reckon them up. Perhaps they are not, after all, so many as you imagine. Any thing which annoys us at intervals, is apt to be considered as coming oftener than it really does. When a man has rent to pay, how frequently quarter-day seems to come round! But it is not so with him who is the receiver. The calls are not, in fact, so many as you imagine. I asked a wealthy lady once, who thought she gave a great deal away in charity, to keep an accurate account, for one year, of all she gave away, particularly to the religious charities (which are those that are most complained of); and I predicted that she would find, at the close of the year, that her donations had been less than she imagined. She did so, and at the end of the year came to me; and said, she was perfectly ashamed to find that she had spent so much and given so little. She found that the calls were *not* "so very many."

2. If the calls are so many, yet do not make that a reason for refusing them all. I fear that some do. But surely, that the calls are so many, is no reason that you should not comply with some of them. It is only a reason why you should not comply with *all*. Meet one-half of them generously, if you cannot meet them all. You acknowledge that there ought to be some calls, when you complain that they are so many.

3. If the calls are many, are they more than the wants? Ought they not to be as many? Would you have the calls fewer than the

wants ? That would never do ;—then some wants would never be supplied. ‘ Besides, you should consider who makes or permits the wants—and therefore the calls—to be so many, lest your complaint cast a reflection on God. If the calls are so many—*too* many,—and we must dispense with some, which shall they be ? Widows and orphans, and the poor generally, you dare not, as you fear God, except from your charities. Will you refuse the call of the Bible agent, or the tract agent ? Will you withhold from foreign missions, or from home missions, or from both ? Or will you say, “ We will contribute to send out and support missionaries both at home and abroad, but we will not aid in their *education* ? Let them get that as they can. Let them make their way through the academy, the college, and the theological seminary as they can. And let Sunday schools establish and support themselves ; and temperance agents see, since they are so much in favour of abstinence, if they cannot get along without the staff of life. For my part, I do not know what calls to except, and therefore I judge the safer way to be to receive none.”

4. If the calls are many, the expenditures are more ; and we not only spend, but waste in more ways than we give.

5. If the calls you receive are so many, suppose, in order to avoid them, that you *make* some. Turn agent for some society, and you shall see how much more pleasant it is to make calls than to receive them. We will excuse you from contributing, if you will solicit. But that you would not like at all. “ You cannot bear begging. It is the most unpleasant thing in the world to apply to people for money.” Very well ; if you decline this branch of the alternative, then do not complain of the other. If you will not turn out and make the calls, you must sit still and receive them. It is the easier part ; and you ought to be good-natured when you receive one of these calls—aye, and even grateful to the man who comes to you, that he affords you another opportunity of offering one of the sacrifices with which God is well pleased, without going out of your way to do it. Others must go about to do good, but you can *sit still* and do good.

6. If the calls are so many, this importunity will not last long. Not more than 70 or 80 years does it ever continue. If it is an annoyance, you can bear it a few years. In eternity you will never receive these or any other calls. I knew several rich men whose last calls were made on them in 1843.

Do these calls pester you ? They bless others. Yonder is a poor woman reading the Bible which your money paid for. And there is another weeping over a tract which she owes to your donation. And there is a third blessing the good people that support domestic missions ; and there is a heathen mother, who perhaps would have immolated her child, if your contribution had not helped to send her the gospel. Do you hear that young man ? How well he preaches ! You assisted to educate him. Dear friend, do not complain, but welcome every call ; treat all the agents with civility, and do as much as you

any way can for the various benevolent objects ; for "the time is short," and all the regret which your liberality will occasion you, I will consent to suffer.

II.—SABBATH OBSERVANCE ;

As brought before the last General Assembly of the Free Church of Scotland.

The strict observance of the LORD'S DAY has ever been one of the most marked external features of SCOTTISH piety. We are glad to see, that the Assembly of the Free Church has taken up this heir-loom of the good "auld kirk." There is a blessing in it :—may that blessing, the blessing of the sanctified Sabbath, ever rest on our beloved land, and be with our much honored Church ! The subjoined Report, presented to the last Assembly, taken by itself, is but a specimen or proof of the fact, that interest is felt by the Free Church in this vital subject ; but, taken in connexion with other cognate Reports, is a convincing evidence, that the Lord's whole work has been revived in the midst of the yet struggling but chosen church of the Scottish Christian people. Oh that the Sabbath-cause were revived amongst us *here* !—and that our Indian christians would but consider what account they will give at the judgment-seat for their many Lord's-days !

Mr. FAIRBAIN of Saltoun gave in the following Report of the Committee on Sabbath Observance :—

"The Committee on Sabbath Observance, instead of occupying their report as usual, with notices regarding the open and public desecration of the Sabbath, would rather, but very briefly, draw the attention of the Assembly on this occasion to one or two leading points which they conceive it of importance for the Free Church to keep in view, especially at the present time, in reference to the Sabbath. •

"1. The Committee are persuaded that the way most likely to promote the sanctity of the Lord's Day, and also most accordant with the situation occupied by the Free Church, is not so much by taking up in detail the several forms of Sabbath desecration, as by holding prominently up the great principle of Sabbath, as an ordinance appointed by God from the very beginning of the world, for the spiritual and temporal well-being of mankind, and as such requiring that the whole day be kept as one of holy rest to himself. It accords with experience generally, that the most effective mode of meeting and supplanting error, is by the direct promulgating and enforcement of truth ; and the only effectual way of rooting out the prevailing forms of Sabbath desecration must be the diffusion of a deeper sense of religion, and obtaining for the principle of the Sabbath a place in the hearts and consciences of men. Now, therefore, that the Free Church has her eye turned on the spiritual improvement of the people, as her great calling, the Committee trust that, among the means for securing this high end, she shall give the place which is due to the proper observance of that

day, which, in point of time, was the first, and in its use is unquestionably one of the most important institutions of heaven, for preserving the knowledge of God, and promoting his glory in the world. In no way could the Free Church be more directly instrumental in reviving the work of God in the land, than by raising among all her members the standard of Sabbath observance, and leading them to regard their devout hallowing of the Lord's Day as "a sign between them and him, that they know the Lord."

"2. Nearly connected with this view of the subject is the maintenance of a proper discipline in our congregations in connection with the Sabbath; and which, when prudently and firmly administered, will ever be found of eminent service in commending to men's consciences the principles of the Sabbath, and promoting its due observance in the community. The soundness of our creed, in this respect, and the vigour of our exertions, will carry little weight, if they are accompanied by a lax and careless discipline. How far our discipline should proceed, or to what special kinds of worldly employment it should be applied, the committee may be expected particularly to notice—the employments which are especially in some of the manufacturing districts, carried on during the Lord's day, being in themselves so various, and differing so widely as to the greater or less degree in which they may be properly regarded as works of necessity and mercy—that, to attempt to lay down any general directions might only lead to mistake and error. Though application has been made to the Committee for advice in regard to the lawfulness of such employments, they deem it beyond their province to give any deliberate judgment upon them; and, leaving all questions of this nature to the proper judicatories of the Church, they would simply express it as their earnest desire and hope, that in no case the Church will allow her decision in such matters to be determined by the mere practice of the neighbourhood, but will take care to have them regulated by a solemn regard to the law and the testimony of God, as admirably set forth in the standards of the Church.

"3. While the Committee have declared their unwillingness to enter much on the detail of Sabbath desecration, they cannot refrain from pointing the attention of the Assembly to the peculiar danger now threatening the cause of the Sabbath, from the vast extension, which is soon to take place, in railway communication throughout Scotland. The new lines which are contemplated will not only connect this country with England, where almost every railway has its Sabbath trains, but will also connect together the most important and populous districts of the country; and should these all become so many scenes and channels of Sabbath desecration, it is scarcely to be calculated what an amount of injury they would soon inflict on the religious feelings and habits of the community. The greater the evil, however, should it actually come, and the greater the danger may be of its coming, the more unquestionably should the people of God bestir themselves to provide against it—to use every lawful and competent means for averting the evil—and, if these should unhappily for a time be unsuccessful, still to maintain the conflict for God's truth, and have no participation in the guilt of those who may set themselves against it.

"4. The Committee would only further notice, which they do with much satisfaction, that most of the Synods have now appointed Sabbath Committees. And they would suggest, that it might materially conduce to the efficiency of the labours of the Assembly's Committee, were the conveners of each of these Synodical Committees instructed to send an annual communication regarding the state of Sabbath observance within their bounds. The Committee would thus obtain a more accurate and comprehensive knowledge of the state of the country at large in reference to the

Sabbath, and would be enabled to report in a more satisfactory manner concerning it to the Assembly, then they are in the condition of doing now. They would take the liberty also of suggesting, that the Synodical Committees might be recommended to raise in their respective districts a small sum, to be placed at the disposal of the Assembly's Committee, for enabling them to obtain, and publish, from time to time, information bearing on the object of their appointment, and conducting generally their operations, which cannot possibly be done efficiently without a certain amount of funds.

“PATRICK FAIRBAIRN, } Joint-Conveners.”
 “ROBERT ELDER, }

Mr. FAIRBAIRN then read the memorial to the Assembly from members of different congregations in Edinburgh, praying it to use its influence in suppressing Sunday travelling on the Edinburgh and Glasgow Railway, and to take measures to promote the better observance of the Sabbath. Mr. Fairbairn enforced on the Assembly the necessity of supplying the Committee with a small amount of funds, for without it their efforts were much circumscribed. He had also to request the leave of the Assembly to withdraw from the office of being the Convener of this Committee. They would not suffer by his withdrawal; as he was resident in a distant part of the country, he was not able to attend all the meetings. He would therefore recommend that they should appoint some gentleman resident in Edinburgh.

Mr. MACFARLANE of Renfrew said—As no member seems about to rise, I beg to do so for the purpose of moving the adoption of the report. I think we are placed in special circumstances at the present moment in reference to Sabbath observances as well as the other operations to which the Free Church is engaged. I would especially notice the change which has taken place in our ceasing to be parochial ministers and Sessions, and in our having become congregational ministers and Sessions. We formerly felt it binding on us, and then we had some legal right for it, to watch over every form of Sabbath desecration, and adopt all the means in our power for suppressing them. We have ceased to occupy this place; but I trust we will be able, in the position we now occupy, to assume a higher place in point of moral principle, and a higher place also, in point of moral influence.—(Hear, hear.) I feel happy that in assuming, or rather retaining the character of watching over the Sabbath—or indeed in assuming the positive character of promoting the observance of the Lord's Day to the fullest extent to which it is enjoined in Scripture, we have, in the providence of God, a distinct recognition of Christ as our Lord and Master in every thing. There is, it must be remembered, a marked notice in Scripture upon the observance of the Sabbath and the observance of the Lord's Day. The very change in the day itself is intended to fix our thoughts on our risen Saviour, and on the triumph he achieved by rising from the dead. Our Lord has specially claimed for himself the title of the Lord of the Sabbath; and under that title He claims the services of those who regard him as their Lord and Master; and He promises special blessings to as many as acknowledge him in this character, by the observance of those ordinances which He has appointed for that hallowed day. I fear that, with all our zeal, we have not attached sufficient prominence to this subject. I do not mean that we have neglected the principle that one day in seven has been marked out as the Lord's-day,—as the Lord's own day,—not merely as the day He has exempted from labour, because man was always exempted from labour on the Sabbath; but I mean that we cannot, in the circumstances in which we are placed, give sufficient prominence to the fact, that that one day has ceased to be exclusively a day of rest, and has been assumed as the day in which our

Lord and Master is specially to work his own work as the Lord and Master of His people. I will call to notice that God, in a special manner, is to be recognized as reigning on the Sabbath-day; and this must be regarded in a different sense than the Divine injunction which requires man to cease on that day alike from labour and amusement. He is alone to occupy the thoughts of His people; and it is only His work that is to be worked throughout the world. When the servants of a master work six days out of seven he expects a blessing on their labour, and he is entitled to expect it. And just in the same way has our Lord reserved this one day, which we are to recognize and keep. I think that when that hallowed morning arises on the dwellings of our ministers—when the sun has risen in the sky and there is stillness over the earth—when our Lord has bidden the wheels of machinery to cease, and the ploughman to leave the furrow—when man is bidden to pray in his own house, and Christ reigns in it—I think, under these circumstances, we may come to see a large beam of heaven, through which strike down some rays of light upon the great questions which are afterwards to occupy our minds, and we hope that it may even carry its influence, and impart a distinguishing character, to this Assembly. When we consider that this day has been granted of God to his Son as a special season for his own work, and that the Son also has chosen that season in which to manifest His graciousness,—when we consider this, our minds should be leavened with the thought of the manner in which we can best fill up that precious portion of time. That day has been given over to the Redeemer for his special work. Let us consider how it can be best applied. It is a day, then, set apart for holy intercourse, and for secret prayer, each one in his chamber. Let us endeavour to bring about the general revival of family worship, and encourage the religious meetings which sometimes occur on the morning of the Lord's day with those who have families; and then let us assemble in the House of God under a deep and holy impression that this is the manner in which we may improve the day set apart by the Lord. I make these remarks for the purpose of saying that I approve of the report being general, as it is; and also very much because this is the first Assembly that can be said to set itself properly to the question of Sabbath observance as a Free Assembly of the Church; and further, because it is of the last importance to take up the strong ground on this great question,—ground which will become stronger the more we labour in the cause.

III.—THE JEWISH MISSION;

— Being the Report presented on this subject to the last General Assembly of the Free Church of Scotland.

The subject of our Jewish mission begins to excite some interest now amongst our Indian friends; and we are glad to see the beginning made of a subscription on its behalf. How much owe we to the Jews! Think, how much we are indebted to *them*, as instruments of God, for every thing that is truly valuable in time and eternity! From whom have we received our Bibles? Of whom was the SAVIOUR, the

Lord Jesus Christ, born? These two questions suffice. Reader, what is your reply? We commend to you the following statement, with its sequel—and if you would now help the Jew, you may through our Jewish mission.

The Rev. MOODIE STUART read the following Report of the Committee on Jewish Missions :—

“ It is an easy and a joyful task for a Committee, when they are called upon not so much to narrate their own efforts or the labours of men however devoted, as to record the wonderful works of God! Eighteen centuries ago ‘ they of the circumcision which believed were astonished, because that on the Gentiles also was poured out the gifts of the Holy Ghost.’ The conversion of the Gentiles created astonishment in Israel, but it ‘ likewise caused great joy unto all the brethren,’ and ‘ they glorified God saying, then hath God also to the Gentiles granted repentance unto life.’ There was ground for astonishment when we, who were branches of the wild olive, ‘ were grafted contrary to nature into a good olive tree; but now the natural branches have lain dead so long, that we of the uncircumcision marvel to see them grafted into their own olive tree. With our wonder, let us mingle holy joy in their salvation, as their fathers did in ours; and let us also glorify God because Jesus is ‘ exalted a Prince and a Saviour, for to give repentance unto Israel and forgiveness of sins.’ ”

The Committee will lay before the Assembly a brief account of their different stations—and

“ The first fruits of the mission at Pesth were recorded last year, in the conversion, both of several individual Jews, and of an entire Jewish family; and this whitening unto harvest has not proved ‘ like the grass upon the house tops, which withered before it greweth up,’ but from time to time the mower has been filling his hands, and he that gathered sheaves his bosom. While the tidings which gladdened the Assembly of last year were on their way, the work was rapidly progressing, so that the first Sabbath that shone in Scotland on our beloved Church, delivered from the yoke of Egypt, shone also in Hungary on a little company of the children of Israel, eating no longer of the Paschal Lamb, but partaking of the Holy Supper of the Lord. The Church in Pesth numbered on that day sixteen Jewish converts, with whom their Gentile brethren, though in smaller number, were mingled at the sacred feast, and the little flock of converted Israelites has since been more than doubled. Your Committee believe that never has the God of Abraham vouchsafed his blessing so manifestly on any Gentile mission to Israel, except in circumstances presenting no worldly obstacle. Conversions have hitherto been chiefly of detached individuals, and although in the aggregate these have formed a large number, the cases do not appear to have been very numerous in which ‘ the Grace of God has been exceeding abundant with faith and love which are in Christ Jesus.’ But in Pesth there has been formed a small community of Jewish believers, walking in the fear of God and in the comfort of the Holy Ghost,—living in singular simplicity and godly sincerity,—striving to keep their consciences void of offence toward God and toward men,—searching the Scriptures daily,—growing in grace and in the knowledge of Jesus Christ,—watching into prayer,—praying with and for each other,—resorting to prayer, or rather to God in prayer in every difficulty or difference of opinion, and abounding in love one toward another, and toward all men,—a community in which Gentile Christian ministers and their families have found it joyful and refreshing to dwell; and

of which missionaries from distant lands and other churches have testified that they had nowhere seen such a copy of the primitive and apostolic Church. Their pastors have said that, in their intercourse with them, 'they have found themselves walking through the Book of the Acts of the Apostles,' and that in reading along with them the Apostles to the Churches 'it seemed as if these had been letters received by that morning's post.'

"The Jews of old were, through the Gentiles, 'provoked to jealousy by them who were not a people,' and these works of the Lord are obviously designed to provoke a holy jealousy in us, that we may not be found behind those who lately 'were not a people, but are' now the people of the living God,' and that those to whom we have sent the gospel may not rise up in judgment against us with that very gospel which we gave them.

"The details of this mission are already so fully before the public that the Committee will add only this remark, that these things have been, under God, the result quite as much of the lives of the missionaries and their families as of sermons preached, and that the ear of the inquirer was not more attentive to their words than his eye was watchful of all their ways. They must, however, refer briefly to accounts recently received, which state that Mr. Saphir's conversion is creating great sensation and inquiry among the Jews in Pesth, who know that, as a Jew, he was remarkable for honesty and wisdom, and who cannot believe that, in becoming a Christian, he is either a deceiver or deceived. The Scriptures are read by them, with avidity. Christianity has become a subject of study and conversation in their own houses, and the missionaries find themselves too few to overtake the inquirers. There had been about thirty baptisms previously, and on a recent Sabbath there were five more, old and young, baptized in the presence of a large number,—it is said of hundreds of their brethren. At such moving among the dry bones we may well marvel saying, When was it so seen in Israel? The minister of the Reformed Church of Hungary, who officiated on the occasion, seems to have become a living minister of the Word of Life,—the restoration of Israel, thus already proving life from the dead to the Gentiles.

"Dr. Duncan, who was recalled from Hungary in the end of last summer to occupy the Chair of Oriental Languages in the College of the Free Church, sets out again immediately for Pesth, where he will remain till his duties in Edinburgh require him, for next winter. In addition to his own family, he is accompanied by Miss Jackson, who is sent at the expense of the Female Associations of Edinburgh and Glasgow, and will, it is hoped, prove a valuable acquisition to the Mission. On account of Professor Duncan's leaving Scotland, the Committee agreed to recommend the Assembly to appoint Dr. Candlish as Convener.

"It was stated in last year's Report that Mr. Wingate had, on account of the urgent demands of the Mission, remained in Pesth at the desire of the Committee, instead of returning to Scotland for ordination. There being still the same demand for his services, and it being feared, that his visiting Scotland might throw a barrier in the way of the Mission, by the possibility of his being on his return refused permission to enter Hungary as a missionary, it was judged exceedingly desirable that he should, if possible, be ordained in Pesth. The opportunity was, therefore, taken of Dr. Wilson's presence in August last, for constituting a Presbytery along with Dr. Duncan and Mr. Smith; and after the delivery of the usual discourses by Mr. Wingate, and a very full examination in theology, the languages, &c., the Presbytery, with prayer and fasting, solemnly ordained him to the ministry. The Presbytery forwarded the minutes of their proceedings to their Cou-

vener, to be laid before the General Assembly, with the request, that Mr. Wingate might be received as a minister of the Free Church of Scotland,—which request the Committee accordingly now make.

II. JASSY.

In reference to Jassy, the Assembly are aware, with how little apparent fruits the labours of Mr. Edwards, and his assistant Mr. Philip, have hitherto been followed. There has been indeed, from time to time, one applicant for baptism after another, so that Mr. Edwards says, he is now engaged with the ninth; but by and by, when they found that they must take up the cross if they would follow Jesus, they have walked no more after him,—so that hitherto not a single baptism had taken place. But your Committee have now the high privilege of reporting, that as last year there was recorded the first appearance of fruit at Pesth, so to this Assembly there are tidings brought of first fruit at Jassy. The following extracts of a letter from Mr. Edwards will be read with deep interest:—“Yesterday, Sunday, 15th April, we had the joy of admitting into the communion of the Christian Church by baptism, the first Jew who has ventured, with undoubted singleness of motive, to join himself to us. His case has afforded us most entire satisfaction, and seems an illustrious example of the wonderful dealings of God with them upon whom he has set his love. His name is Benjamin Weiss, the Jew from Gallicia, the beginning of whose acquaintance with us is contained in my last letter. It was not our part to choose what kind of a person God would have as the first witness for his name. It might have been, and seemed likely to be, one every way obscure. In this case, however, he has taken one out of the very heart and strength of the Jewish world, a considerable merchant, one of those who visits the Leipzig fair. His story we have not only out of his own mouth, but from some of his townsmen, and near friends, who visited Jassy,—who, in the midst of their indignation and grief, at the way in which he was, could not refrain from testifying, that not only in their own town, but in Leuburg, and the whole province, he was in the highest repute as a scholar. He is known personally to some, and by name, I suppose, to all the chief Jews of Jassy, and we have already had abundant opportunities to witness how well able he is to give a reason of the hope that is in him. For several months before he left home to come to Jassy, he was, it appears, in great mental distress and disquiet, finding no satisfaction in his usual engagements; and his purpose, when he left home, was to lose himself in some place where he was unknown, and perish. We adore and admire the grace of God, who, having led him hither in his providence, and direct us to receive him, has carried forward his own work, and brought him to receive the truth in the love of it, and fitted him, we trust, as a chosen vessel to bear his name in this place.

After mentioning the opposition of relatives and friends, he continues:—“But all these things did not move him, nor a letter from his passionately fond father, full of the most tender expressions.”

“At length he requested to be baptized, and the holy ordinance was yesterday administered to him by myself. We confess the more we have considered the strength of the Jewish body in Jassy, the more distant did the prospect appear of any one being bold enough to face their opposition. The turning of the captivity of this son of Zion, and the manifest hand of God in it, has made us like those that dream, and we cannot but thank God and take courage. We know that it has made a strong impression, and we hope it will be an effectual one upon the town.”

III. DAMASCUS.

"It was stated last year, that it was intended to plant in Syria a united mission of the Irish Presbyterian Church and the Free Church of Scotland, to be conducted by the Reverend Messrs. Graham and Allan. On the advice of Dr. Wilson, with the full concurrence of Mr. Graham, it was agreed to establish this mission in Damascus, where these two missionaries are now labouring. They are still acquiring the language, and scarcely beginning to sow the seed; and it will be premature to look for fruit at present; but it is gratifying to learn that there has been a great demand for Bibles, so that their supply has been exhausted. While the Word may thus be silently working its way, there is also a disposition, not indeed to inquire, but to converse; so that Mr. Allan, in his letter of last month, writes, 'we have still to lament rather over our inability to speak, than our want of opportunities.' The success with which God has crowned our labours elsewhere ought to ensure our cordial concurrence in a request which he thus expresses—'In the mean time, let prayer be made without ceasing for us, and in due time we shall reap, if we faint not.' The Committee regard this as one of the most important of all their stations,—they trust that the Church will unceasingly pray that the Lord may reveal his arm in Syria, as he has done in Hungary,—and they hope that in another Assembly they may have to record also of Damascus, that 'this man and that man has been born there.'"

"The sum of £100 was during the year voted by the Committee, and a similar sum by the Irish Presbyterian Church, for the formation of a Hebrew and Arabic library in this city, to assist the missionaries in their studies and labours. For the last three months Dr. Wilson has been engaged in furnishing this library with suitable works."

IV. CONSTANTINOPLE.

"The Rev. Mr. Schwartz, whose valuable services were last year stated to have been secured by the Committee, having resided for some time in this country, has now been ordained by the Presbytery of Edinburgh as a minister in connection with the Free Church of Scotland. His ultimate destination has not yet been determined; but whether he return to Constantinople or not, that important station, which is still occupied by Mr. Newhaus, will not be abandoned. During the last year meetings had been held in this city three times a-week, attended by from forty to sixty Jews,—many copies of the Hebrew Testament have been distributed,—three converts have been baptized, and five inquirers are now in preparation for baptism. This mission has been deeply indebted to the fostering care of the Rev. Mr. Schauffier, who, though an American missionary, has interested himself in the mission of the Free Church of Scotland, as if he had been one of her own agents.

"The Committee have still their eye both on Bombay and Aden, as most important places, to be occupied as soon as the liberality of the Church shall enable them, and as suitable agents shall have offered themselves.

V. SCHOOLS..

"The Committee continue to receive favourable, and, in some cases, very encouraging accounts, of the schools under their superintendence. There are now schools for Jewish children in Posen, Bombay, Jassy, Constantinople, and Corfu. The last being connected only with the female associations, by which, in most of the others, the expense of educating the

girls is defrayed. The number of pupils receiving education in the schools at Bombay, including those instructed in the Assembly's institution⁴s about 300, sixty of whom are girls.

"In reference to the duty and necessity of separating from the present Establishment of the Church, there has been but one mind amongst the missionaries from Scotland to the Jews. They have all, both Jew and Gentile, given in their cordial adherence to the Free Protestant Church of Scotland, which has thus received a valuable testimony to her principles, from men whose devotedness cannot be questioned, whose position removed them both from the excitement of contention, and from the supposed influence of a few leading minds, and who could have no worldly inducement to bias their judgment.

"The Free Church having thus all the missionaries in the field, and being answerable for the support, and the scheme itself having, without question, entirely originated and been supported chiefly by those who are now in her communion, she might reasonably have expected a share of the funds in the treasurer's hands at the disruption, amounting to £3500,—or, at the very least, permission to subscribers to withdraw their subscriptions for the last year. But the slightest concession has been peremptorily refused by the Committee of the Establishment. The requirements of justice and reason have been disregarded, and every thing has been demanded that can be claimed at law. They have at the same time declined settling the accounts, even by receiving the whole remaining funds, till after the meeting of their Assembly.

"The total amount of funds received by the Free Church for the conversion of the Jews is £4,548. 18s. 6d.

"Your Committee had last year to record the loss they had sustained in the untimely death of the Rev. Mr. M'Cheyne, in whose heart the lost sheep of the house of Israel found so large a place, and whose recently published memoir will, they trust, awaken an increased interest in the seed of Abraham, both directly by bringing the subject before the Christian public, and indirectly by quickening the spirits of many,—and so enlarging their hearts to care for those who are ready to perish, whether Jew or Gentile. The Committee have this year to record the lamented death of another devoted labourer in the same field, Mr. Robert Wodrow of Glasgow—who interested himself in Israel at a time when few were 'going aside to ask their peace,' and laboured and prayed for many years in faith and patience, till at length he saw an interest awakened in Scotland which must have exceeded all his expectations. He has in this left a most precious example to the members, and especially to his brethren, the elders of the Church, 'not to weary in well-doing, for in due time we shall reap if we faint not.'

"Your Committee cannot conclude without respectfully but solemnly reminding the Assembly of the deeply responsible position in which the glorious events briefly referred to in this report appear to them to have placed the Free Church of Scotland. It is written of Israel that 'if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness,' and 'if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?' The reception of Israel by God in the latter day shall be life from the dead—life from the dead to the unbelieving Gentile nations, and life out of comparative death to the Gentile Churches. If the final reception of the whole nation of Israel shall prove life to the whole world, it is not unreasonable to hope, that the previous earnestness of their salvation should be partially productive of the same effect, and espe-

cially to the churches 'through whose mercy Israel has obtained mercy. It is not asserted that the present conversion of the Jews is the actual but gradual commencement of the glory of the latter day; on the contrary, the impression is believed to be general in the Church that there may be an intervening period of trial first to be endured. But if trial should be awaiting the Church of Christ, she needs life from the dead before she enters it—life for those who are dead in sins, by whom the Gospel will less willingly be listened to in a time of actual persecution, and life to those who are now living indeed, yet ready to die, that they may be strengthened to confess their Lord, when many may forsake him. May not this partial, yet glorious receiving of some of the children of Israel be reckoned not the least of many tokens, that our God is at present preparing spiritual blessings for us. May it not be designed that this 'remnant of Jacob should be in the midst of us, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man nor waiteth for the sons of men?' God grant that this dew fall not on ground that bringeth forth only briars, and thorns, and is high unto cursing. Ought not this to be received as one of the various providential indications that warn us 'not to be unwise, but knowing what the will of the Lord is,' and that suggest the inquiry if this is not to us, as a church, a season of special visitation—one of the times of which Jesus says, 'How often would I have gathered thy children together even as a hen gathereth her chickens under her wings,' and 'If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace.'

If this is our day, and if in it we know not the things that belong to our peace, they may soon be for ever hid from our eyes,—a remnant of Israel may have been saved through us, and we ourselves be cast away.

A. MOODY STUART,
for Dr. Duncan, *Convener*.

The MODERATOR, in name of the house, then requested Mr. Schwartz to address the Assembly.

Mr. SCHWARTZ said, I scarcely know what to say, or how to say it, not because of the want of matter, but because I did not expect to be called upon on this occasion. I am quite sure, since your invitation to address you proves your kindness and indulgence already, that your indulgence will be extended to me now, seeing that I did not dare to resist the demands of the house. It might be just as well to say a few words with regard to what the German and Hungarian Churches feel in reference to the state of the Free Church of Scotland. When in my own country, Germany, where I came from before coming to Scotland, and where I addressed several meetings in behalf of the mission among the Jews, several clergymen, after the meetings were over, said, since we heard you were in connection with the Free Church of Scotland, we think that we must give you the collection made at the meeting, in order that you may take it to them as a token of our love and sympathy with the sufferings of our brethren in Scotland. Several of them said, we are sure of this, that the Free Church of Scotland is only our glorious forerunner, and that she has only shown us the way we shall soon have to go also. (Cheers.) And even in Hungary I may mention that the Reformed Church there looks upon the Free Church of Scotland as a model for a Presbyterian Church. In this our Church the question was started, how elders were to be chosen,—whether by the elders themselves, or by the voice of the people; but soon the question was turned into this, and is now agitated all over Hungary, "Gospel or no gospel, that is the question." And it surely is a token of great grace and mercy, and I think the Free Church may take it as a token of mercy vouchsafed to our Church by the instrumentality of her

missionaries, that two ministers at Pesth, the leaders of the present evangelical party in Hungary, have been brought savingly to Jesus Christ; and it is to be observed, that these men are the editors of the only two religious papers in Hungary, and that they have there taken a decided stand on the side of evangelical truth. I might perhaps mention at the same time, of what great importance it is that you have been disestablished, with regard to missionary enterprises among the Jews. You know that the Austrian government looks on all missionaries as servants of government, and the Jews were taught to look upon all missionaries coming from this country as under the influence of the British government; but the very fact of their being told that your mission has been undertaken by men who are resisted by government,—that they have to provide for their own ministers, to build their own churches and schools, and to pay the salaries to their own teachers, and notwithstanding of all these difficulties and trials, that they yet have been prompted by the grace of God to take up missionary enterprises among the Jews,—the knowledge of these facts has enabled the missionaries to go on more efficiently among them than ever they did before. So much is this the fact, that I was told in Constantinople that no other Church was held in equal regard with the Free Church, because it showed itself interested in their welfare. Dr. Duncan had alluded to the barrier put in the way of the conversion of the Jews by the bad example set them by the Christians. He could corroborate this as being the fact; for to this very day it was a practice in the East, that professing Christians persecute the Jews, while the believer in the false Prophet protects them. When a missionary goes into Constantinople, where there are from 70,000 to 80,000 Spanish Jews, and begins to reason with them as to the truths of the New Testament, and to induce them to become Christians, they will say, "You come to me to speak of the gospel; but look around you, and you will see standing here a Greek, there an Armenian, and yonder a Catholic Church, all filled with images; and could you believe that we could give up our own religion in order to become idolators!" And, moreover, such a reasoning Jew will continue to look on the lives which those Christians lead. "For drinking, and swearing, and every thing that is immoral, they are worse than ourselves; even Christ, whom you believe, says, 'By their fruit ye shall know them.' If, then, these be their fruits, how can they be good, and how could you enforce upon us the duty of adopting their faith, and thereby becoming like them." Such was their system of reasoning, and it was lamentable to have to admit, that there was too much truth in it. If it could ever be said the Armenians were bad and the Protestants good, that might take some hold on their minds, and give them a feeling in favour of the latter. But he was grieved to say that such was not the case, for these were in many cases worse than any. Why, even Scotsmen in Constantinople were as bad as any; and the Turks themselves, when they wished to draw a comparison as to any bad action or bad conduct, would say,—“He cursed and swore like one of those Scotch engineers,”—the most of the Scotsmen who are there being engineers. It could not, therefore, be expected, that the Jews would be willing to adopt Christianity when they saw so little of vital religion prevailing among those who styled themselves Christians. What, too, made the conduct of these Christians stand more prominently before the Jews was, that the latter had for the most part taken up their abode in countries where the Greek and Roman Catholic Churches were predominant, and this enabled them more narrowly to scan the actions and the conduct of the Protestants, and to take advantage more readily of any inconsistency they might find in it. He would only make one other remark, and would then conclude, trusting that the Assembly would pardon the few imperfect remarks which he had addressed to it. (Hear, hear, and applause.) Dr. Duncan had mentioned that they

required their prayers, not only for a greater number of conversions among the Jews, but also for grace and strength to those who had already entered upon the Christian life, by the almighty power of the ever-living and abiding Jehovah. They had not only to pray for a blessing also upon the means employed, but especially they had to pray for the agent. He had very often been struck with having heard fervent prayers offered up for a blessing upon the missionary stations, while the missionaries who occupied these stations were left out of view altogether. This was not right; for if any minister of the gospel of peace required the prayers of a Christian public to guide him, and prosper him, and protect him in his work, missionaries to the Jews or to the Gentiles are such as required those prayers in a peculiarly eminent degree. Surely greatly were the temptations to which such missionaries were exposed. It was said that evil communications corrupted good manners, and in what peril did such individuals stand of the truth of the statement being verified in them! Was it not a great temptation to be in daily communication and familiar intercourse with those who trampled upon the dictates of God's Word, lest in an evil moment the allurements of the world might get the better of the conscience, and make shipwreck of a sound faith? Was it not a great temptation when they saw that the work of the Lord was seeming not to prosper, notwithstanding all their efforts, lest they might be ready to give it up as impracticable, and fall into despondency and despair? And was it not, too, a great temptation,—one which many become shipwrecked upon,—when they saw that *sañie* work of the Lord prospering to a degree which their most sanguine expectations could anticipate, lest they should ascribe all the praise of such progress to themselves, and not to God, to whom alone it was due? Many and various were the temptations to which the missionary was subjected,—many and various were the difficulties he had to encounter,—many and various were the fears which from time to time annoyed him,—fears from within and fears from without,—at times having to brave the resolutions of a hostile Government, and almost invariably subjected to the oppression of a rancorous superstition; while the opposition of the Jews, and even the uncertainty of trusting those individuals connected with his own flock, make up a catalogue of difficulties and fears which makes him a fitting object of the prayers of all. He trusted, therefore, they would give the missionaries their prayers,—that they would not only pray for the success of the various mission stations, but also for the missionaries; and if to-day he had been the means of adding any to the interests which already existed in regard to the mission to the Jews, he would feel much gratified. . . .

IV.—THE STATE OF RELIGION IN THE CHURCH AT HOME.

In consequence of several Overtures sent up to the General Assembly, the subject of the state of Religion within the bounds of the Free Church became a subject of solemn and holy discussion. Such deliberations used, some 150 or 200 years ago, to be the absorbing subjects of such assemblies of the Church of Scotland; but, the spirit that sought them, cared for them, and delighted in them, had long since died away. Now, it is revived, and in youthful vigour; and we have read nothing in the records of our last Assembly, that to us so attested the presence of the Lord the Spirit, as the humble, searching and affect-

ing addresses given by some of our venerated ministers, in regard to the character and results of the ministry. We regret, that our limits prevent us from entering into these at length—at least for the present ; but we have selected a first and a last, in the speech of Dr. Chalmers, and in the Report brought in by a committee, on this subject, on the last day of the Assembly's meeting. By this Report it will be seen, that the subject is to be continued—and thus probably, we may have some future opportunity of referring to it again. Meanwhile, may we have the heart to look into the state of things amongst us *here*, even in our own little Free Church ; for how much is there in life and family and church, that needs to be rejected or reformed—to be revived or restored ! The Lord help us to look into our own spiritual state—Lord ! revive thy work in the midst of us !

TUESDAY, MAY 21ST.

The Assembly met to-day at eleven o'clock. There was a very large attendance of members, and the Hall was filled in every part. At eleven o'clock, according to previous announcement, the Rev. C. J. Brown entered the pulpit, and commenced the services of the day, by giving out the first four verses of the 80th Psalm ; and thereafter having joined in prayer, suited to the solemnities of a day of humiliation, and again sung in the 51st Psalm, from the 11th to the 13th verse, Mr. Brown gave out as the foundation of discourse, Habakkuk ii. and 1st, "I will stand upon my watch, and set me upon the tower and will watch to see what he will say unto me, and what I shall answer when I am reproved." We had intended to insert a summary of the discourse ; but as we doubt not it will, in compliance with the wish we heard universally expressed, be immediately published, and we should be greatly afraid of giving any thing like an imperfect account of an address so precious, so altogether invaluable ; and as, indeed, we would find it extremely difficult, if not altogether impossible, to report any part of it without giving the whole, all being admirable and all necessary, we think it better to abandon our intention. The impression it produced was very great. Many, both in the Assembly and among the audience, were affected even to tears. The leading sins of the ministry were enumerated and laid bare, and charged home with an impressiveness of scriptural appeal, and a searching power, which all very evidently felt. The attention of the audience from the beginning of it to the close, was unbroken. When Mr. Brown had concluded, the 11th, 12th, and 13th verses of the 51st Psalm were sung, after which Dr. Duncan being called upon, offered up a suitably earnest prayer.

Dr. CHALMERS then rose and said,—Moderator, I have been asked to state what should come next in the proceedings of this day ; but I cannot refrain from expressing my sense of the vast and unspeakable importance of the services in which we have now been engaged, and, let me add, of such services being more largely admitted than heretofore into the business of the Assembly. I am almost afraid, lest, by any feeble voice of mine, I may disturb the impression which the preacher, or rather, let me say, which the Spirit of God, through the instrumentality of the preacher, may have awakened in the hearts of this auditory. Oh that we knew more what it was to have our hearts exercised unto godliness, so as not only to understand, but to experience the longings and the labouring of a soul in earnestness, in following hard after God ! Without this, ours is but a vain show of a Church—a body without a soul,—our sermons are but as sounding brass and a tinkling cymbal,—a mere uttering of the words of sacredness, while all heedless or unfeeling as to their mighty import, because destitute of that faith which

is the substance of things hoped for the evidence of things not seen ; so that we can speak, as we have been most closely and searchingly told in the sermon we have heard,—we can speak of God and of Christ, and of eternity, without a realising sense in our own hearts of the things which are above, or of the unseen world, to which we are fast hastening. I confess that what went most home to my experience, and, I believe, told on the hearts and consciences of all present, was our not seeking after the fruits of our preaching,—our not doing what our forefathers laid on the elders of the Church,—trying to find out the fruits of the sermons delivered by the minister on Sabbath ; and our discharging ourselves, with the mere performance of the duty, of all further anxiety on matters which are settled and set by, as it were. The minister has preached,—the people were pleased,—and there is an end of the work. And it is not merely true of the manner in which we perform our work in the pulpit, that the preacher is well satisfied if he get comfortably through with his work ; but we may carry it back from the delivery to the preparation of the sermon. He is not so careful about the success of the sermon, if, in the hour of prosperous study, he is pleased with the success of the sermon-making,—turning it into a mere literary and intellectual exercise,—making the intellectual overshadow the spiritual ; and thus suffering the element to go altogether into extinction, which is indispensable to the efficiency of our ministrations. How can these things be avoided ? Here we have arrived at the limit of our helplessness. We cannot conjure up this element from the recesses and arcana of our own nature. It must be fetched down from above ; and those who are most really in earnest, and who have had most experience of these things, are the most shut up experimentally to understand how it was that the apostles gave a co-ordinate importance to prayer and the preaching of the Word. May the Spirit of grace cause these searching truths, which have been propounded to us by His servant, and I trust to great purpose,—he has not said peace when there was no peace ; he has not healed our hurts slightly,—and, therefore may the Spirit of grace cause these searching truths to sink deep and our hearts so that they may come to us not in word only, but in the power of the Holy Ghost, and with much conviction ! More especially, may they deepen our convictions of sin, and more particularly the sins of our holy things ; and with a sense of our own nothingness, our own helplessness and vileness, thus laid bare before us, may we learn henceforth to keep closer than heretofore to the great fountain-head of our strength and nourishment. It was a saying of good old Riccarton one of the worthies of the Church of Scotland, that the summit of creature perfection—he called it creature perfection—is reached and attained to by the constant habit of bringing our own emptiness to the fulness that is in Christ Jesus. We have heard this day a striking demonstration of the utter emptiness of our carnal and corrupt nature. Oh ! may we be directed to this fulness, that we may realise a mystery unknown to the world, even that when we are weak, then are we strong, and so enabled not only to utter words of faith, but to live a life of faith in the Son of God. I was not fully aware of the arrangements for this day, else it might have been altogether spent in accordance with the nature and spirit of the exercises we have now engaged in, that is to say, altogether Sabbatically. Instead of which, I had to pass by instant transition from the labours of a Committee, engaged in important, no doubt, but still outward business ; I passed from these to the more sacred and spiritual services of the house of God. What a change ! what an enlargement ! what a felt and immediate translation, as if one had entered into a new country and a new climate, when I came within the precincts of this house of prayer, and breathed its hallowing atmosphere, and joined in its saintly devotions. Not that I came from the stormy element of debate,—

not that there was in it aught of that strife of tongues from which the Psalmist longed to hide himself in God's especial service:—all was kind, and genial, and Christian-like courtesy. But as there must be a difference between the highest place on earth and even the lowest place in the kingdom of heaven, let us not wonder that there should also be a difference between even the blindest of human companionships, when assembled on the theme of the Church's secularities,—let us not wonder that the difference should be so wide between a meeting assembled on such a theme, and the whole tone and temperament of this higher fellowship, when met to celebrate the most solemn of the Church's services, to listen to the man of God, and to join in his breathing aspirations after higher and better things. Let us make it our unceasing endeavour, and cherish it as our fondest hope, that all our external arrangements may be soon settled and set by, that so the ministers of God may be set free for giving themselves wholly to prayer and the ministry of the Word. Oh! may the delightful spirit of this meeting wax stronger and stronger amongst us, and be sent forth from our Assembly, as a centre, throughout the Church and throughout the land. Then will it be a verdant land truly, when the religion of its ministers tells upon its congregations, and these again upon its households, till from one end to the other there is heard throughout all its borders the melody which dwelleth in the habitations of the righteous. I cannot resist also mentioning the sympathy wherewith I joined in the sentiment,—how little do we mix up our prayers with our preparations, and how much we trust to the exercise of our natural powers! Many are the temptations to which our profession is peculiarly exposed, and of which our lay brethren and friends have no adequate conception. Our very familiarity with the topics we handle is itself a snare, and a most dangerous and hazardous thing. Why, the lesson of death is practically given to the hackneyed grave-digger, conversant with the skulls and skeletons of the church-yard. Neither does it follow that, because the great topics of salvation are present to our minds, and because we handle them in the composition of our sermons, they should tell practically and influentially on the heart. But, if they do not soften us, is there not a danger that they will harden us? and if they are not the savour of life unto life, is it not certain that they will prove the savour of death. Oh! that we were sufficiently impressed with the solemnity of our position, and were unceasing in prayer to Heaven for that unction from the Holy One, without which we cannot save our own souls, neither can we save the souls of others. I cannot but reflect upon the very high vantage-ground occupied by our friend in the place where he has now delivered the sermon. I cannot imagine a more productive fountain-head,—a place of greater command over moral and spiritual good,—than that which he has occupied for the last two hours,—not merely because of such a sermon, charged throughout with the essence and spirituality of the gospel of Jesus Christ; but because of such a sermon delivered to such an audience,—the dispensation of these words of truth and sacredness to men who are themselves the dispensers of the bread of life and the word of life to hundreds of congregations. I trust that this reflection will operate in this way,—that we shall consider such a day, so spent, as an integral part of the proceedings of every future Assembly. I do hope for more than this,—that our secular business will be indefinitely abridged, and that, whereas the secular overshadowed the spiritual, in all time coming the spiritual will be made to overshadow the secular; so that, in point of fact, this shall be a great spiritual anniversary,—a Christian jubilee, so to speak,—a day of refreshing from the Lord; and that this may be a central and commanding part of the country, whence streams shall go forth, and impressions be made upon the minds of the Church's ministers, and that these impressions may be husbanded, and kept

and prayed with and prayed over, and not only kept fast, but acted-upon, so that out of this fountain-head shall emanate such streams as shall tell upon hundreds of the congregations, and thousands of the households of our beloved Scotland; and our Church by this means may become, through the descent of living water from the upper sanctuary, like a well-watered garden, presenting every where the pleasant fruits of righteousness. The announcement I have to make is, that the remainder of the time will be taken up by conversation on topics conjoined with, and kindred to those which have been so impressively handled in our presence.

THE MODERATOR.—I am sure that the words which have now been addressed to us will find a response in every heart. It appears to me that the great work and office now assigned to our Free Protestant Church, is to seek for the revival of religion in our own bosoms, and to seek for its revival in our congregations, and in the community at large. And what I invite you now to do, is to take counsel together and to express your views in reference to these great objects,—namely, the state and prospects of religion among us, and the means of its revival and extension. If any one is inclined to speak at present on these subjects, we shall be happy to hear him; but if members should feel reluctant to address the house at present, lest they should weaken the impression that has been already made, then I will suggest that we adjourn to the evening, and that we then take up the important topics to which I have referred.

After a pause, during which no member evinced any desire to speak, the Moderator pronounced the benediction, and the house adjourned at a quarter past two o'clock till the evening.

EVENING SEDERUNT.—The Assembly met again in the evening, at seven o'clock. The whole sederunt was occupied with short addresses in connection with the subject of the forenoon, from Dr. Makellar, Mr. Macfarlan of Renfrew, Mr. Brown of Largo, Mr. Murray of Aberdeen, Dr. Cunningham, Mr. Gibson of Glasgow, Dr. Duncan, Dr. Candlish, and Dr. Henderson.

REPORT-ON THE STATE OF RELIGION,

Read by the Revd. Mr. Macfarlane, of Renfrew, on the last day of the Assembly's sitting.

“Your Committee, having fully deliberated on the important matter brought under their consideration, are of opinion—

“I. That the Presbyteries of the Church ought to be instructed forthwith to make the state of religion at large, but especially within their respective bounds, a subject of earnest and prayerful consideration.

“That, in doing this, they ought particularly to consider whether the actual measure of Divine power generally found to accompany the ministrations of the gospel during these latter times be not greatly wanting, when compared with the promises of God's Word, and with what seems to have been often enjoyed in other ages, and especially during apostolical times.

“That they ought also deeply to ponder, and, after asking counsel of God, to determine, as far as may be, the principal hindrances or causes of spiritual barrenness, whether these are to be found with ministers themselves, or in whatever other quarter, and by what means they may be removed, so as to admit, if it be the Lord's will, of a larger measure of Divine power going forth with the means employed; and farther, whether, in the present cir-

circumstances of the Church, there be not other and additional means which ought to be employed.

"It appears to your Committee that much good might farther be done were this subject to be also brought under the consideration of Kirk-Sessions, particularly as regards their respective congregations.

"Your Committee are strongly impressed with the importance of leaving, in some such way as this, the whole mind of the Church, even if the matter were to go no farther. But they are also persuaded that much more extensive and matured views on this subject may, in this way be obtained than perhaps in any other. And if the Assembly shall see cause either to re-appoint this Committee, or to appoint some others, for the purpose of receiving and digesting returns to be made by the Courts below, and generally for giving attention to this subject, a full and really valuable Report might be prepared and laid before the Commission in August; and if then approved, and if the Commission were so empowered, said Report might immediately thereafter be printed, and sent forth as a pastoral address to all the congregations of the Free Church; or, should this prove inconvenient, an address might be prepared therefrom.

"II. But while your Committee would mainly look to the leavening process thus put in operation, and to the varied and matured views which might in this way be procured, the urgency of the present crisis induces them to submit the following suggestions, as calculated, under God, to promote the end in view, without incurring any unnecessary risk.

"And, first, your Committee would submit whether the whole of Tuesday's proceedings, which have not yet been provided for, and whatever else stands in close connection therewith, ought not to be printed and put into general circulation, to enable the Church at large fully to apprehend the views and intentions of the Assembly; and on finding them to be satisfactory, generally and intelligently to co-operate in giving them effect.

"2. Your Committee would also submit whether the ministers of the Church, in meeting to deliberate on the matters already suggested, ought not first solemnly and affectionately to converse together on what concerns themselves, on the awful responsibility of being entrusted, as ambassador for Christ, to deal with men in the matter of their condition before God; and whether they ought not, when so together, to inquire how such dealings may be most scripturally and effectually conducted; and in particular, as regards the allowing plain, pointed, soul-searching addresses to occupy a more prominent place in the ordinary ministrations of the pulpit; and whether on the other hand, there ought not to be more wrestling in prayer preparatory to preaching, a more thorough recognition of the Divine sovereignty, and of this very sovereignty as the ground of our confidence in the expectation of promised blessings.

"3. Your Committee would farther submit, as closely connected with this proposal, that the elders of each congregation ought also to consider the duties which the great Head of the Church may require at their hand, and in what spirit they ought to be discharged. And it were well if congregational meetings were held for like purposes, and especially for united prayer. The outpouring of the Spirit on the day of Pentecost was preceded by the long-continued prayers of the whole Church; and the only occasion afterwards noticed on which there was anything like a second Pentecost, was in similar circumstances,—(Acts iv. 23-27.) "Ye that make mention of the Lord, keep not silence and give him no rest, till He establish and till He make Jerusalem a praise in the earth." (Isaiah lxii. 67.)

"4. Your Committee have reason to fear, that loose ideas respecting the Divine authority and perpetual obligation of the Lord's day, and still more, the many forms of Sabbath desecration which characterize our age and country, are among the principal hindrances of practical godliness. But, irrespective of these, your Committee doubt whether even such as observe the holy rest of the Sabbath be not generally wanting in a full and spiritual recognition of the Lord's day as *such*,—of the Lord's day, not only as a season of rest and of religious worship, but also as specially and eminently set apart, that our risen Lord may on that day reign undisturbed in the hearts of His people, and triumph as a conqueror in the conversion of sinners. Were the hallowed hours of that season of rest to be thus regarded, the ordinances of religion usually observed on that day would receive therefrom a special and solemnizing character, and abuses which might otherwise appear trivial, would thus be seen to interfere with the mediatorial glory and Divine work of a risen and reigning Saviour. We are not to forget that it was on the first day of the week that the Lord of the Sabbath rose from the dead, as a Prince and as a Saviour, to give repentance unto Israel, and the forgiveness of sins, and that it was on the same day that the promise of the Father was bestowed on the Church for the establishment of the kingdom of Christ in this world.

"5. But it appears to your Committee to be almost essential to the full attainment even of such preparatory ends as these, that due care be taken to secure scriptural purity of communion,—thus separating, as much as possible, the Church from the world, and removing causes of controversy which may otherwise stand in the way of an answer to the prayers offered." The Lord's hand is not shortened that it cannot save, neither is His ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear." (Isaiah lix. 1, 2.)

"Your Committee are far from alleging in this, that the Free Church is specially guilty in this matter, and still farther from either alleging or admitting that it is more so than was the Church at large previous to the disruption. They do not forget that the growing zeal of the Church in this, as well as in other matters, was one of the main causes which issued in that event; and they are farther aware, that many are still opposed to the Free Church on similar grounds. But as your Committee are not comparing the Free Church with other Churches, but the Free Church with the rule of God's Word, they are satisfied that the Assembly, taking this view of the subject, will neither be ashamed to admit whatever may be found wanting, nor unwilling, as far as may be, to repair deficiencies, desiring in this that God may be glorified and men saved.

"6. And on now coming to the actual employment of farther means for the conversion of sinners, and the edification of the Church, they would mention, first, what remains to be done as regards the eldership. Hitherto elders have been, to a great extent, chiefly conversant with duties proper to deacons. But now that deacons will be found in every congregation, the attention of the elders ought to be mainly occupied with other and higher duties. What these, as a whole, are, it may be for the Church, in some more matured form, to determine. But in the mean time, your Committee would suggest, that the elders of the Church ought to give themselves more fully to spiritual duties, acting in this as helpers to the ministry, that greater fruit may by such measure be secured and gathered in.

"7. There is one class of means so closely connected with the whole matter of Divine power accompanying the ordinances of the gospel, that your

Committee would place in front of all others. It is the turning to account whatever there is of a spirit of prayer in the Church. There are, perhaps, in all your congregations some of those hidden ones whose very life is bound up in whatever concerns the glory of the Redeemer. They will be rejoiced to learn that the Church, as a Church, has been so directed as to look away from man, and his imagined resources to Him whose are all things, and whose especially is the power of turning the hearts of men. And what your Committee desiderate is, that these be drawn forth like the Annas and Simeons of other times so as to be available for leavening the congregation to which they belong with a similar spirit of prayer and general expectancy. How this may be best done, your Committee will not venture to describe, especially as the mere manner must depend on the circumstances. But the thing desired is, that God's praying people should be induced to associate more together in such meetings as may be found to be for edification. And in this the eldership will probably find the fittest field for their first and early sowing.

"8. After this, your Committee would not forget means special to the young, and particularly Sabbath school teaching. It will not be doubted by any competent to judge, that Sabbath schools have been, during the last forty or fifty years, among the means most eminently blessed for staying the downward progress of our country and nation; and it is not, therefore, now to be spoken of as anything new or special. But if the Free Church will, as a Church, give itself wholly to this work, in connection with other means of grace, your Committee are of opinion that the leavening process of Divine truth may in this way be carried into quarters which would scarcely be otherwise accessible. And the very exercise of teaching in a Sabbath school will fit and qualify for other and important duties.

"9. But it is the opinion of your Committee, that in present circumstances means more special than these will require to be thought of. There are large masses of the population, who, from whatever cause, are for the most part without any decided profession of religion, and who live practically beyond the reach of a preached gospel. It has been already sufficiently proved that the classes referred to will not of themselves and in any considerable number, attend the ordinary places of worship. And the question seems to be, in the providence of God, raised, whether it be not the duty of ministers to carry the gospel faith of the sanctuary to such places as the classes referred to are accustomed to frequent, or, wherever they may be found. Many of the ministers of the Free Church were themselves driven forth of their wonted places of worship, and forced to preach in the fields, or wherever their people could be conveniently gathered together. And in these circumstances they found access to classes who were not likely otherwise to have heard the gospel at all. And your Committee have in this been impressed with a sense of the dealings of Providence, as if God had in this way been teaching his servants where to find many of the outcasts of our Israel, and how to address them. And they feel the greater certainty in pointing to such a course, from the recollection that while our Lord himself taught in the synagogues every Sabbath day, he preached in just such places as these, to many who frequented not the synagogue, and that many of the fruits of his ministry were gathered in these outfield labours.

10. But looking at the present aspect of Providence, and the state of many parts of the country, your Committee are farther of opinion that such fallow ground would in many places require to be first broken up by men specially commissioned under the authority of this house,—these going forth two and two to visit and preach in as many districts. If a beginning

were thus made, others would follow in their train, and carry out the work thus shown to be practicable.

"11. And, in conclusion, your Committee would submit that, before entering on such undertakings as these, it would be fitting and proper to appoint some early day, when congregations would be assembled together for purposes of confession and prayer, and for giving themselves to God in the furtherance of this great work, each saying in effect, 'Lord, what wouldst thou have me to do?'

"D. MACFARLAN, *Convener.*"

V.—THE WALDENSES AND THE FOREIGN CHURCHES.

Speech of the Revd. Frederick Monod.

Who that loves CHRIST, and hates Anti-christ, is not interested in the Waldenses, the poor, persecuted, murdered WALDENSES! and delights not in their welfare? We are glad to see, that our Fathers and Brethren of the Free Church have taken up the cause of these orphans of the world, as they have ever been, and especially now that they have again become victims of cruel antichristian decrees; and whatever the particular result may be, as to those chiefly concerned, we feel assured that, "Blessed is he that considereth the *poor*!" Mr. MONOD's speech will be read with interest by all those who "love the brethren for Christ's sake; but we regret, that it contains no special reference to the Waldenses.

EVENING SEDERUNT.—An overture on the state of the Waldenses having been read—

Dr CANDLISH shortly directed the attention of the Assembly to the persecutions of that people, as involving a violation of the faith of treaties, and calling for the deepest sympathy at their hands; while they could not but lament that the British Government now did not, as in days of old, interfere for their protection. He would defer making any substantive motion in regard to them till they had heard Mr Monod.

The Rev. FREDERICK MONOD of Paris, was at this stage of the proceedings introduced by the Moderator, and was loudly cheered on rising. He said,—Fathers and brethren, it is with deep emotion I rise at this moment, and if I can trace some of this emotion to rising in the midst of such an Assembly as this, I can add, that a good part of it arises from my finding myself at this moment in the midst of a Church which has left all *for* Christ, and found again all *in* Christ—which having only twelve months ago sought the kingdom of heaven and Christ's glory first, has had the blessed promise fulfilled of finding that all other things have been already added to them. I have been for these five-and-twenty last years a pastor of the French Reformed Church in Paris. That Church is a Presbyterian Church in its forms. I stand here more particularly as representative of the Evangelical Society of Paris, and, I may add, as the representative of many pastors and many brethren in France, who go along with you my dear brethren, in what you have

done, and in what you are doing (Cheers.) Many ties bind me to Scotland; and I may perhaps be permitted to mention this first, that thirty years go, under the providence of God, it was through the instrumentality of a Scotsman, the venerable, and now, I doubt not sainted Robert Haldane, —that I was brought for the first time under the power of gospel truth. And a good number of faithful ministers still living owe their faith, as well as I, to his instrumentality. And may I take this opportunity to mention before this Assembly, this example of what a single man can do in apparently the most unfavourable circumstances. Robert Haldane came to Geneva a stranger, in the midst of a country then immersed in latitudinarianism, if not infidelity. He did not know a word of French, and those whom he had to address did not know a word of English. Well, Robert Haldane set to work,—and it seems to me as if it were but yesterday that he was sitting at the high end of a long table, and having before him fifteen, or sometimes twenty of our students, he expounding, and I interpreting to them, phrase after phrase, the Epistle to the Romans,—and you have still the fruits of these labours in Haldane's Commentary on the Romans. (Hear, hear.) I was present, Sir, three years ago in the General Assembly. I saw the seven Strathbogie ministers suspended. Ah! my brethren, I was deeply impressed with what I saw and what I heard there, and the disruption which has since taken place was already visible as being inevitable. (Hear, hear.) My Church, Sir, is, as I said, a Presbyterian Church; and therefore your Church is my Church,—the Church of my fathers. (Cheers.) Your Knox constituted the Church on the same principles as our Calvin. Our faith is the same. I can sign before God your Confession of Faith—(cheers)—and every one here can sign—yes, can sign the Confession of Faith of the Reformed Church of France. The Reformed Church in France has gradually, or rather had gradually, sunk into a state of spiritual death. At this moment it is in a measure deprived of its Confession and its liberty; and alas! its Confession of Faith is, in the eyes of many, but a scrap of old paper. In fact, then, our churches are at this moment congregationalist. Our only Church Court is the Court called the Consistory, corresponding, if I do not mistake, with your Session. Our Synods are in the law; but it is merely a bit of paper. They cannot be convened without the permission of the Government; and that permission, since the law invaded our rights, has never been granted. We have no head,—no General Assembly, but the appealing to the constitution, the whole constitution of our Church. I cannot enter into any details, and the venerable Assembly will excuse me if I must confine myself to generalities. As to religious liberty; we have, Sir, to struggle against the combined influence of the Romish clergy, the greatest enemies of liberty, and of the civil power which favours the Romish clergy, not out of hatred to us, nor out of love to those clergy, but politically, because they are more numerous than we are; and we have to struggle also against Erastianism in our own body. The question of religious liberty in France can be summed up in this,—Are we, or are we not, bound to ask the permission of the civil Government before opening a place of worship, or otherwise preaching the gospel to the people? The civil power says, Yes, you are bound to ask my permission. We say, No,—if we ask your permission to preach the gospel we acknowledge that you have the power to refuse this; and we do not, and cannot, as Christians, acknowledge that any ruler on earth can bind our tongues, and prevent us from speaking of Christ Jesus and his message to the poor souls who cannot be saved without it. (Loud cheers.) We maintain that the civil power has the right to enact any repressive measures which it may think proper and necessary to enact, in order to prevent any disorder; but this is a preventive measure,—I do not know whether I am understood. (Loud cheers.) This is a preventive measure, which is incompatible with liberty. (Hear, hear, and cheers.)

We, in this respect, had no suits. We have been fined,—ministers have been condemned,—and we expect more—we expect to have soon some of our pastors in prison,—some of the best of our brethren, who go out in the name of Christ, not caring for their personal case, and leaving us quiet in our own houses, while they are travelling through the breadth and length of the country, calling upon the people to hear the gospel. They are more exposed than we are; and you may soon expect to hear that some of them are put in prison. But I believe this is the way to get our religious liberty. We'll never get it in any other way. It must be through our loss and our condemnation that the public spirit will be raised against these encroachments upon our religious liberty. (Cheers.) We have, Sir, in this respect, made some progress; and I may simply mention one fact: On the 20th of April last, ninety-one petitions in favour of religious liberty were presented to the Chamber of Deputies against the speeches,—the violent speeches, of one minister, and against the votes of all the Ministers of State who were present. These ninety-one petitions were taken into consideration of the House, and sent for examination to the Minister of Justice and of Worship, as we call him. This is, however, no positive result, I must state, because there is some mistake in that respect here. Some have thought that we have gained a victory. It is a step forward, but no more. But these petitions have been sent to the very Minister who is opposed to religious liberty among us, and who can do what he pleases; and we know he will do nothing; but the moral effect of the petitions, will not be lost. We now expect to be engaged in a severer struggle. The kingdom of God makes progress among us; and as all these struggles and difficulties are manifestations of the progress of the kingdom of God among us, we have only to bless God for them. (Cheers.) I say nothing, Sir, about the struggle of our bishops against the Universities of France, because we Christians take no part in it. We cannot side with the bishops, for, under the appearance of religion, they seek only after idolatry; and under the pretence of liberty, they seek only after monopoly and tyranny. We cannot side with the Universities, because the bishops say that the teaching of the Universities of France is infidel teaching, and this is perfectly true; and therefore we can side neither with the one nor the other; we keep quiet. But we believe that the organization of our Church, which we desire and long for,—we believe that religious liberty, without including other outward means,—we believe that these are essential to the revival of grace and religious life. A dead body feels the want neither of organization nor liberty. It can do without a head, Sir. (Laughter and cheering.) And if the members revive, then they feel that they must obtain liberty,—they must obtain organization, for they cannot live without it. They cannot want the head. (Cheers.) Now the head we want is our national Synod,—your General Assembly; and I trust and pray to God that the day may come when a regular deputation from the Reformed Church of France shall come over and greet you in the name of Christ, and that the body in France may be invited to receive a similar deputation from this country. (Cheers.) For, thanks be to God, the true branches begin to live. Life is gradually returning into our Church, by the returning of many to these good old, yet always new doctrines of the gospel, and of our blessed Reformation—those doctrines which carried the Church of France so high in the estimation of Christianity once, and which will carry it again, I trust, to the veneration and esteem of other churches. (Cheers.) They have been lost sight of: they were not believers, and therefore the Church fell into a state of death, from which it is now beginning to emerge. It is in these doctrines we seek for life, in the doctrines of the Holy Spirit, and that Spirit a living Spirit. I will not enumerate them in this vene-

rable Assembly, but sum them up in this way—justification by faith, and faith alone in the absolute sense, the restrictive sense of the word ; and salvation, the work,—the exclusive work,—of one only true, living God, Father, Son, and Holy Ghost, to whom be honour and glory for ever. Sir, very little has been done yet in an absolute point of view ; but we do not despise the day of small things. Much has been done comparatively. When I was appointed to the Church in Paris five-and-twenty years ago, death prevailed in every sense, and in every branch. But now, out of 400 unsound pastors we have in the Church, we may thank God for 200 who know the truth as it is in Jesus Christ. Sir, we have religious publications savouring of the gospel ; we have our Christian schemes and Christian societies ; we have a missionary society for the heathen, a Bible society, and a tract society ; we have a charitable society for charitable purposes, for the publication of good books, for the extension of schools, for the rearing of hospitals. You don't understand in this country how obnoxious the Protestants of France are to the Roman Catholics, inasmuch that Protestants cannot be received into a Roman Catholic hospital till they make the sign of the cross. Last of all, we have the Sociétés Evangelique, what you name the Home Missionary Society, and the sole object of which is to bring souls to Christ. In support of this society, we call upon Christians of all denominations to come with us, and help us, and pray for us. The means we employ for spreading the gospel are very simple. We go from place to place, reading from house to house, urging the people to obey the gospel call. Our field of labour is great. There are three and thirty millions of immortal souls sunk for the greater part either in the idolatry of Popery or in gross infidelity, ignorant of Christ, whom to know is eternal life, and whom not to know is eternal death. Sir, missionaries are as necessary for France as for India or the South Sea Islands ; for wherever Popery prevails, there is necessity for missionaries. We have instituted two Normal Schools, in which school masters and school mistresses are being trained. We have nineteen of the former, and twelve of the latter ; and, I may add, each of these pupils trained in our schools costs the Society about £20 a-year. Our expenditure last year was 93,000 francs, which is something under £4,000 sterling,—though, I dare say, our brother Mr. M'Donald may be inclined to call this a very paltry sum indeed,—(laughter)—but remember, our opposition is not the same as yours,—we are one against thirty. And among these Protestants,—these nominal Protestants,—ah, how few good Christians, who take a real interest in the work of God and the advancement of his kingdom ! Indeed, with very few exceptions, these are the poorest of the nation,—among the labouring classes ; nevertheless, three-fourths of these £4,000 were raised last year in France. Yet we ought to be very thankful. We have seventy-nine reapers in the field. They have to contend not only with indifference, but with many difficulties. I will just name three of the latter : first, Plymouthism ; second, Irvingism —both derived from your country ; and third Romanism. We have to contend chiefly with Romanism, yet some of the priests have come over to the truth ; two, who said mass three year ago, are actively and faithfully employed in preaching the gospel. (Applause.) The Romanists are clearly rising in power, and they use every means to make proselytes. I could give many instances of this ; I might state one, two, or three cases in which children have been stolen by the Roman clergy, but time will not allow. We have, however, a sure weapon against them ; it is the Word of God. This is the weapon against which Romanism cannot stand. There is deadly enmity between Romanism and Protestantism. They cannot live together ; they feel this, and therefore why they hate so much our Bible colporteurs. Two hundred and fifty of these devoted men went through

France, selling, not giving, the Bible last year; and a million of copies of the Bible and New Testament have been sold, and four or five millions of tracts have been sold at the same time. (Hear, hear, and applause.) It is the living Word which has been circulated, and we now begin to see the fruits of this abundant dissemination. The present state of the Church in France is a very remarkable and conspicuous scene. There is a movement among the Roman Catholics. At the same time that the Roman clergy are rising in power, the people are making a movement in another direction. It is not a movement of individuals, but from two, to three, five, or six hundred souls, have ceased from attending mass, and called for the preaching of the pure Word of God. (Cheers.) Permit me to read a few short extracts, which will show better than anything I can say what is taking place there:—

“‘On Wednesday, the day of my arrival in the commune of —,’ said he, ‘I assembled in the evening in my inn twenty-five persons, very attentive to what I addressed to them. The next day there was a similar reunion of sixty or seventy persons in a neighbouring commune. On Friday, in a third, I spoke of the gospel to a hundred persons assembled in a barn. I passed Saturday and Sunday at —, a very populous place. On Saturday evening there was a reunion of ninety, and on Sunday, in order to satisfy every body, I presided at different hours at three assemblies, composed each of more than a hundred persons. On the Monday and Tuesday following, I continued my evangelizing excursions in the neighbourhood. The assembly of Monday included 150 auditors, that of Tuesday about 220. On Wednesday my audience was still more numerous, there being more than 250 persons around me. I then, as well as my fellow-labourer, considered that a great door has been opened here, and that in order to satisfy the wants which are made more and more apparent from day to day, several evangelists must be sent here.’ You will partake of this opinion, Sir, when you know that we have learnt, four or five days ago, that in the same department, but on another side, there is manifested a religious movement very similar to that which has lately been brought under notice. The brother who has written us on this subject repaired to these new communities on the Thursday and Friday of the holy week. The first day he presided at an assembly at which at least a hundred persons assisted; the next day, in another place where he was expected, he found more than 500 persons assembled to hear him. After all he has observed, he beseeches us not to neglect such a fine opportunity of having the gospel regularly preached to people so well disposed to profit by it.

“A minister of the gospel, the agent of our society placed in an entirely different part of France, communicates to us as follows:—‘I have the pleasure to inform you, that I have preached on the 9th of this month at J—, in the ancient convent of the *Annonciade*, in presence of thirty Protestants, twenty-five Israelites, and more than 200 Roman Catholics. The Mayor whom I saw, in order to forewarn him of my design, made me perfectly welcome, saying to me that the charter ought to be a truth for religious liberty as well as for everything else. All those who assisted at my preaching, expressed the desire to hear me again, and to see evangelical religion established amongst them. In the same district, at R— and B—, thirty-four families asked me earnestly for regular instruction. When I visited these two communes, I had every evening more than sixty auditors, notwithstanding that the place and hour of the meetings changed each time; but they followed on my track,—so desirous were they to lose no opportunity of hearing me.’ Since this letter, our friend has addressed to us several others, which prove that the interest in evangelical truth spreads from locality to locality. Thus, for example, in the three places where our friends first went,

they now reckon 500 persons firmly decided to embrace religion such as it is taught in the Bible. Several of them speak of making sacrifices for the building of a church; at their head is a Roman Catholic family, who offered to give 500 francs towards that end. There, as in many other neighbouring places, the Holy Scriptures are bought and read, and the singing of the praises of God in a language which they comprehend, attracts and wins their hearts. A lady who played the organ professionally in the parish church of one of these small towns, distinguishes herself above all for the zeal with which she seeks to evangelize all who surround her, exercising them in the singing of our finest hymns.

"On the morning of Sunday the 31st of March, the Abbe arrived with two children belonging to the choir, and followed by a horse carrying all that was necessary for celebrating mass in the open air; for notwithstanding all his solicitations, he had not been able to succeed in having a barn for the performance of that ceremony. He established himself then under a walnut tree, upon a piece of sward adjoining a large barn, lent and prepared by the inhabitants for the preaching of M. Roussel. Now, as the hour of the mass nearly coincided with that appointed for the evangelical worship, the sward was covered with people, who, without appearing to remark what passed beside them, conducted themselves so as not to disturb the Abbe in the exercise of his functions. Then the doors of the place of worship being opened, every one took his place without hurry, but with the greatest order. Then M. Roussel commenced the service in presence of 400 persons, *i.e.* the whole of the community, for not a single inhabitant, no, not one, remain at home. We now copy the letter of our friend, from which we have drawn the preceding details:—

"'I wished, dear brother,' writes M. Roussel, 'to give you a succinct and almost cold narrative of what passed yesterday; but I could describe it to you such as I felt it, I would say that it is one of the sweetest days of my life. There was an admirable assemblage during service, and long, peaceable, happy conversations afterwards on all that passed. I do not hesitate to say, that the Spirit of God hovered over the village. In visiting the hamlets in the afternoon to see my auditors of the morning again, I found every where the frankest expressions of cordiality and happiness. A peasant said to me, 'See, before you came, our eyes were like that (putting his hand before his two eyes), and now we see as down there! and clear as there!' with his finger he pointed to the horizon where the sun was setting, kindling the clouds into flames.'"

In another place, continued M. Monod, 600 persons have turned from Popery to the gospel. There, the neighbouring priest came one morning, the 31st March last, carrying the host and all implements necessary to say mass. He could not obtain a place in the whole village where in to put up the host, and at last he was obliged to establish himself under a tree in an orchard. Not one man in the village turned out to hear him say mass, while 400 of them were collected about Mons.—There is another document, a very short, but, as I think, a very remarkable one, showing the nature and reality of the movement of which I speak. Among a number of petitions addressed to the Chamber of Deputies, was this one, signed by 100 Roman Catholics:—

"We, the undersigned proprietors and inhabitants of the Corporation of Cagnes, of St. Laurent, and of Cannes, district of Grasse, department of Var, all members of the Roman Catholic Church have the honour to represent to the deputies,—

"1st, That we entertain somewhat more than doubts regarding the religion which the priests teach us, being fully convinced that they have inculcated on our fathers, under pain of being delivered over to the secular courts, dogmas contrary to, and not ordained by, the Word of God.

"2d, That we desire, with our whole souls, to recover our religion such as Jesus Christ has instituted it, such as the Apostles have taught it; and to that end we desire to unite ourselves to the Reformed Church called Protestant.

"But, considering that we cannot unite ourselves there-to in worship without seeing the municipal authorities, urged on by the priests, unceasingly menace us, by raising a verbal process against us, and bringing us under the article 294 of the penal code :

"We come, in consequence, humbly and respectfully to solicit our honourable Deputies to determine whether the Article V. of the Charter has the force of law within our dear country, or at least to give it an interpretation which will put an end to the tyranny which weighs us down."

"This shows the nature and reality of this movement, and I think it will be of interest to you all, for France is the stronghold of Popery. If Popery were overthrown in France, ah! how soon would it disappear in other countries, where it seems to reign more undisturbed. But, Sir, what we have to do, that we must do quickly. We know not how long we may be permitted to carry on the good work. Rome is always Rome. Wherever she has the power, she has always the will to persecute. Do you not see this in the late news from New Zealand, and all places where her power can reign unmolested? I may apply to her yet the words of Holy Writ: she is always "the mother of harlots," and "drunken with the blood of the saints." I expect persecution to happen in France,—violent obstacles against our carrying on of the work of mercy; for a day will come when the cry shall be heard, "Babylon the great is fallen, is fallen!" If we would do our duty, then, we must do much. I ask my Christian brethren in Scotland whether they will join with the holders of their faith in France against their common enemy,—infidelity and superstition? (Loud applause.) I know you have much to do at home; but I know also, that love never faileth,—that love knows no limits,—that love can work wonders. I know that our blessed Lord Jesus Christ, "though he was rich, yet for our sakes He became poor, that we through his poverty might be rich." I know that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." I know how that God "bestowed grace" on the Churches of Macedonia,—how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality;" and I know that God can bestow the same grace on the Church of Scotland,—that he "is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound in every good work." This, Moderator, gives me faith and courage not to ask the £2,000 that Mr. Macdonald has obtained over and above his £50,000—(laughter)—but that you will merely allow me, following Mr. Macdonald's example, to present to you a very easy and short calculation. (Cheers and laughter.) You have 700 Churches in Scotland. Well, suppose we were to get £1 a-year from each—(renewed laughter and cheers.) Oh! I must put it in another way. I am told that the members of the Free Church are nearly a million,—am I mistaken? (No, no.) Well, a million of members giving us each only a half-penny a year, would give us £2000. (Loud cheers.) Yes, a million of half-pennies would make more than £2000, and that is far beyond anything we seek or expect; though, if we could get them, I can tell

you they would be well employed. (A laugh.) But, my brethren, if you have no money to spare to us, I have to ask you for something far better than your money—(hear)—something that will help our work more than money can; for money without the blessing of God can do nothing, while God's blessing can do much in everything without money. We ask you for your prayers, for your brotherly affection and sympathy; and if my visit to your country should have no other effect than the connecting of Christians in Scotland with those in France, by means of prayer and love I should for ever bless God that I came here. (Hear.) I will have much to say when I return to my people and my own church, of what I have seen, heard, and experienced among you. Oh, how I wish that all those who do not understand, or who do not approve of the position you have been compelled to assume, had been present, as it was my privilege to be here, on Friday night last! Ah! they would have seen, they would have heard, they would have felt, that the Spirit of God,—the Spirit of our Great God, in his Son Jesus Christ,—is with this Church—(hear)—that this is not the work of man,—that the whole will turn out to be the work of God indeed, and that nothing can overturn it. You have shown, Sir, all faith and faithfulness, and will yet triumph through the power of Him who manifests His strength in our weakness, over presently insurmountable difficulties and obstacles. The mountain has been overturned and cast into the sea. Blessed be God, who has given you grace to go forward, and not fear to take up at once the whole of your work. It strikes me much,—it gives me great confidence in your ultimate success—that your Church has taken up the whole work,—the sustentation of ministers,—the building of the churches, of schools, of a college,—the necessities of the poor,—missions abroad and at home; and now this evening, I hope, you will take up the Continent. You have left nothing behind; and how has the Lord blessed you already, and how will he not yet bless you, causing you to go on through faith in him! I must thank this venerable Assembly for the resolution that it passed a few days ago to open its pulpits, and even the Church, to the other faithful ministers of our Lord Jesus Christ. This is a great step to Christian union, of which we talked this morning, and the Lord will bless you for it. It has been my privilege to preach twice in the pulpits of the Free Church since I arrived on these shores; and I have received a testimony of love from my brethren that sunk into my heart, and called forth my warmest gratitude. Take courage, my dear Christian friends: go on in the strength of the Lord,—go on with faithfulness to yourselves, and charity towards those who do not go along with you; so long as your Church shall possess that faith so warmly responded to by the whole Assembly,—so long as you have that faith, fear not, fear not. Here is a new era in the history of our blessed and glorious Reformation. God hath indeed worked miracles among you, and put His seal to your joy. May He endow all the ministers and members of this Church,—may He enrich you all abundantly with His Spirit, and strength, and wisdom; and may you avoid the manifold snares that beset you! May He direct, by His spirit, the steps of every one of you in the way wherein He calls you to go for the glory of His holy name, the advancement of His kingdom, and the salvation of many souls. M. Monod then sat down amidst cordial applause.

Dr. CANDLISH said, notwithstanding the importance of the subject, he would not take up the time of the Assembly by any remarks, but would simply content himself with reading the following resolution:—

“The General Assembly having considered the overtures and having also heard the Rev. M. Monod of Paris, on the subject of the religious state of France, as well as of the Continent in general, resolve,—

“That this Assembly express the high gratification which they have re-

ceived from the presence of M. Monod among them; and, from his interesting statements, desire to welcome him as an esteemed brother in the Lord, and to bid him heartily God speed; and request their Moderator to return to M. Monod the thanks of this house. Farther

"That the Assembly recognize the duty incumbent upon this Church, to take a more lively interest than she has hitherto done in the state and condition of Christian Churches on the Continent, and in the east.

"That, with a view to the cultivation of a closer intercourse and fellowship with the Churches and the people of Christ in these parts of the world,—for the purpose, also of sympathizing with them, and, as far as possible, aiding and supporting them in the trials and persecutions to which they are exposed at the hands of the Papal power and of civil tyranny; and farther, that an opportunity may be afforded to the members of this Church to contribute of their means, as God has prospered them, to the means employed for the promotion of evangelical truth,—a Committee be appointed, with instructions to open a correspondence with the Churches above referred to,—to receive and administer whatever funds may be entrusted to their care,—and to take occasion, as they see fit; to solicit the interposition of the Government of this Christian and Protestant country in defence of the liberties and lives of those who suffer for conscience' sake,—Convener, Mr. Lorimer of Glasgow."

He would have, as he said at the outset, simply contented himself with reading the resolution, but a very small slip of paper had been put into his hands while he was doing so, that he considered ought to be read to the Assembly. It was as follows:—"What would you think of putting the plate at the door to-night for Mons. Monod?" (Loud cheers and laughter.) In reference to this document, he merely acted as the vehicle of communication. He would only remind the Assembly, that whatever was put into the plate would not be for Mons. Monod, but for the great cause he had that night pleaded, in a way that some of them would not speedily forget. Whatever was to be done with this communication, he would leave for the Assembly to determine, but he had done his duty in communicating this interesting document to the Assembly. (Loud cheers.)

The MODERATOR being then called on to convey to M. Monod an expression of the feelings of the Assembly, addressing him, said,—It is with great pleasure I assure you of the high gratification the Assembly has had in your presence among us, and in the important intelligence you have communicated. The Protestant Church of France, of which you are the representative, engages our deep concern and regard. The student of history can never forget the distinguished position held by Christ's servants in that country in the period immediately following the Reformation in Germany,—the admirable specimens of individual character found among them,—the honourable and faithful testimony borne to the truth,—and, at a later period, the noble array of martyrs whose blood was poured out like water in France, and the myriads of confessors who chose to suffer affliction, to surrender their home, their country, their worldly all, rather than violate their conscience and deny the faith; of whom some found an asylum in this city, and have left their memory still retained by the localities given them to inhabit. We wonder not that, when France had been bereaved of these, the best and worthiest of her sons, religion pined away, and was lost in almost universal idolatry and superstition; while the feeble and often unfaithful Protestants that remained in the inauspicious soil, soon fell from the principles of their fathers, and sank into worldliness and scepticism. It refreshes us to learn from you, that a revival has been granted,

—that among your four or five hundred pastors, a goodly number, approaching to one-half, are faithful preachers of the gospel,—and that the cause of truth seems advancing in many ways. I congratulate you on the share you yourself, and the members of your family, have had in this good work. You have secured a place in our memory and our prayers; and I trust the appeal you have made in half of the Society you advocate, will not be without good fruit among us, and that the precious seed sown by that Society will yield abundant increase unto eternal life.

VI.—THE HON. AND REV. B. W. NOEL'S "CASE OF THE FREE CHURCH OF SCOTLAND."

(*From the Scottish Guardian.*)

We have been favoured with an early copy of this valuable and masterly pamphlet. The bold and magnanimous stand which Mr. Noel made by his speech at Exeter Hall, in behalf of a maligned and calumniated cause, reflected the highest honour on his character, and laid the Free Church under deep obligations. The sending forth of this able and luminous statement has greatly enhanced these obligations. Mr. Noel takes a review of the leading facts of the grand struggle which issued in the disruption of the Church of Scotland, and exhibits, in the most convincing light, by their practical results, the real character of the opposing principles maintained by the two great parties in the Church. The conduct of the Non-intrusionists throughout is triumphantly vindicated, and their secession from the Establishment proved to be the inevitable result of their conscientious adherence to principle. Mr. Noel cursorily considers the question, whether faithful men in the Church of England are not bound, in like manner, in present circumstances, to leave the southern Establishment; and he gives it as his opinion that no similar necessity has yet risen to require their secession. His principle is, "Let us proclaim *all truth*, and do *all righteousness*, within the Establishment, and so long as we are permitted to do so, it would be wrong to leave it." This, it will be observed, is a very different thing from staying in, as long as there is liberty to "preach the gospel," as the phrase is. This requires at least as much courage to act up to it, as at once to quit the Establishment. If the Evangelical body can only be prevailed on to take a decided stand of this kind, the result, we have no doubt, would be most salutary. Our only fear is, that their *position* generally operates in a great measure to shut their mouths, and to keep them from taking any effective stand. But, however this may be, with the present pamphlet before us, it is obvious that as far as Mr. Noel himself is concerned, he acts with as perfect decision and freedom within the Establishment, as he could possibly do without it. Our readers, we are sure, will rejoice to possess themselves of this new production of his pen. Its effect must be most salutary in opening the eyes of the English public. We know of no single production, in which so complete, so comprehensive, and withal so lucid a view of the whole question, is afforded as in this pamphlet of Mr. Noel. We give the following extracts from the conclusion,

expressage of generous sympathy with the ministers of the Free Church, and only regret that our space does not allow us to quote more :

"I do not ask what the future is to be ; the past and the present entitle them to our esteem. Should a dissenter suspend his friendship towards them on their answer to the question, are they prepared to become Voluntaries ? I should pity that stern and exclusive attachment to a dogma, which could make him insensible to great virtues and to great faith. But an evangelical member of the Church of England, who should merge all admiration of their integrity in his dread of the effects of their secession, would be guilty of the same deplorable insensibility. For myself, I have the most entire conviction, that men who act with so much faith and piety must do immense good ; but whatever may be the ultimate effects of the step which they have taken, we owe them our friendship for the past. Each humble house of prayer, erected of wood or brick, in place of the costlier fabrics which they have relinquished, speaks to the heart of the Christian traveller in Scotland ; and the rude shed and the benches ranged in the open air on the hill side, where in sunshine and shower, in calm and tempest, they have offered their prayers to God, make him feel the reality and power of godliness more than the fretted roof and the pointed arch, the long and lofty aisles, and the rich and solemn windows of the most magnificent cathedral which mediæval enthusiasm ever raised. They have suffered for Christ's sake, for his sake let them be honoured ; and when He comes again, He will not overlook the kindness done in His name. Has He not said, ' Whosoever shall give to drink a cup of cold water only in the name of a disciple, he shall in no wise lose his reward ?'. And has He not promised to declare before all the world, at the great day of reckoning, to those who were kind to his suffering disciples, ' inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me ?'"

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"But why, it has been said, bring these Scotch quarrels here ? why maintain principles not recognised by the Church of England, stir up interminable strife, and throw to the winds that Christian union for which good men ought to labour ? Can any Englishman ask these questions ? Are then devoted constancy to a great object, calm daring in duty, and the *prisca fides* of the best days of the Church of Christ, become either so common or so vile in our eyes, that because they shine out in the actions of Scottish Christians, we have scarcely a contemptuous glance to waste upon them ? Is it nothing to us that our northern brethren have been the first to proclaim to the idolaters of wealth and ease that there is in Christians a high-toned earnestness, which at the call of duty can spurn both ? Owe we them no thanks that they have taught the Roman Catholics of Europe, who believe us to have thrown away together their superstitions and their faith, that the faith is all the stronger because the superstitions have been renounced ? Is it no merit to have proved that Protestantism has yet the principle which animates the confessor to deeds of heroism, and teaches the martyr to sing thanksgivings in the fire ? Scotch quarrels ! why, this movement is the great religious event of our day. Protestants of Europe, America, and Asia are watching it ; men at the antipodes make themselves familiar with its details ; the whole world speculates upon its issues ; and what but a mental sloth, amounting almost to a crime, or a dread of discussion betokening insincerity and cowardice, could make us, its nearest neighbours, shut our eyes and ears ? When there is a cry of distress or battle in the dead of night, the timid turn upon their beds, and say, ' it is all nothing ' ; the brave get up to see if they can be of use : ' *i poltroni come se si arrendessero alle preghiere si rappiattano sotto le coltri ; i piu curiosi e piu bravi scendono a torre le forche*

e gli archibugi per correre al romore. If the principles of the Free Church be just, then they must eventually prevail. Although its ministers, when called to fight the first battle for these principles, have been beaten, perhaps in the next field the Church of Scotland may win the day; and then what other Establishment comes next? At all events, the evangelical ministers of the Church of England ought not then to have their principles to seek. Deliberation should precede, not follow, conflict; but deliberation, it seems, is to destroy peace and indefinitely postpone union. What, then, is the value of that peace which will not brook discussion? If the first stirring breeze from heaven drives the colour from the cheek, it is the hectic of disease, and not the bloom of health: if discussion makes the Church turn pale, its pulse of faith beats languidly. But the Scriptures forbid this timid and inert stagnation of the intellect: *'Prove all things; hold fast that which is good. Whatsoever is not of faith is sin. Let every man be fully persuaded in his own mind.'* These Divine injunctions render the full, free, and effectual discussion of every truth and of every Church principle a duty; and he who will only consent to peace on the condition of forbidding discussion, not he who asks peace with discussion, is guilty of any schism which may ensue. Peace with unlimited inquiry, union with uncompromising discussion, these are our duties and our wants. But if the discussion of great religious principles is a duty anywhere, it is so here in London. Where else is there an intelligence more fitted to grapple with difficulties? where else an independence more ready to assert truth? Here, in the citadel of liberty, every great principle finds a tongue to utter it; here, in the seat of empire, is there influence to give it power. From every corner of the Queen's dominions, from every civilised nation of the earth, here gather the active and the thoughtful, first to imbibe and then to diffuse truth; and if there be truth in the principles of the Free Church, London will not be the last to welcome them, nor the slowest to conduct them to victory."

VII.—THE CHURCH GLORIOUS BEFORE ITS LORD,

A Sermon preached in behalf of the Free Church of Scotland in the new Road Chapel, Oxford, on the 17th March, 1844. By John Wilson, D.D., Missionary of the Free Church of Scotland, Bombay. Oxford, Henry Cooke.

(From the Presbyterian.)

We have in this sermon not only an interesting memorial of the recent visit of the Free Church Deputation to the seat of English Puseyism, but also an exhibition of Free Church principles, characterized not only by faithfulness and simplicity, but also by admirable adaptation to the audience to whom it was addressed, and that portion of the public for whom it is especially intended. Taking for his text Eph. v. 25-27, "Christ loved the Church &c.," Dr. Wilson considers—*first*, the love which Christ bore his Church; and *secondly*, the object which he had in view when he thus loved his Church; and *thirdly*, the Church's duty to seek those relations and that condition which become her destiny. Under this last head he introduces and illustrates the distinguishing principles of the constitution of the Free Church.

Our readers are already familiar with defences of these, and therefore we shall content ourselves with giving, what they cannot but value, the testimony of this distinguished missionary to the Church's standing, as contained in the close of his discourse.

"Of all the churches of the Reformation, extending throughout a nation's territory—I mention it not to the praise of our own ancestors, but to the praise of God,—that of Scotland has been the most remarkable for holding high the Headship of Christ, and its own consequent dependence on Him, and on Him alone, as its authority. Its testimony on this subject has been distinct and unequivocal; and frequently has it been sealed by the best blood of our land, from that Hamilton, of royal descent, to that of James Renwick, like him of noble spirit, though of meaner birth. The body of its godly ministers in our own day (O, blessed be the name of the Lord, who has vouchsafed his grace to them in the hour of trial!) have made the heroes of the Reformation and the Covenant, and not of the day of dark declension, their exemplars under Christ, and have made the Church's living practice correspond with its written professions; and four hundred and seventy-four of them, who have since been joined by about 200 licensed preachers, a considerable number of whom are already ordained,—and upwards of two hundred students of theology, have maintained its independent functions, with no small sacrifice, and preferred its sacred liberties to all their State endowment—the reproach of Christ to all the treasures of Egypt. Under the influence, I trust, of the truth and Spirit of God himself, they exult in its freedom to follow simply the laws of Christ, to whom, without the intervention of any exterior party, they hold themselves responsible. This they do without abating in the least the claims of the Saviour to the homage of the nations even in their corporate and official capacity. The spiritual privilege of the Christian people they have refused both to surrender to the State, and to hold in their own keeping; and this they have done while the adherents to the *new* establishment,—for this in fact it became the moment that it adopted principles of connection with the State, repudiated by the founders of the first,—have assumed, on the bidding of Parliament, the most important of the Christian liberties of the communicants, agreeing to entertain or dismiss their objections to individual presentees,—alike to livings and the cure of souls,—as to themselves may seem right and proper. The election of ministers, and elders, and deacons, they recognise and respect as existing in communicants. Their pure and efficient administration of the ordinances of the Gospel, no evangelical Christians in England, or throughout the world, will challenge. Their discipline extends both over ministers and people; and I trust, they will not long be wanting in their endeavours to increase the fellowship of the saints. They form of themselves a most comprehensive home-mission, embracing not merely the territory surrounding the spots of their own individual location, but the whole of Scotland, both in its lowly and productive plains, and its lofty and comparatively sterile mountains. The whole of the missionaries of the Church of Scotland, among Jews and Gentiles, in Europe, Asia, and Africa, having unanimously cordially, and without any intercommunion, cast in with them their lot; and they have received them as their agents, and will immediately send other devoted men to assist them in their work of faith and labour of love at the very ends of the earth. The people of the Free Church of Scotland are akin to you in sentiment and feeling, with regard to all that is essential; and they ask you to bear their wants before the Lord, and to do what you can, without injury to other important interests, to supply them. They have made unexampled efforts to raise their simple tabernacles for the worship of God; and they ask you to aid them in finding shelter, in their public assemblies, from

the winter's blasts and the summer's showers. Poor Scotland has contributed upwards of two hundred and fifty thousand pounds for the erection of the seven or eight hundred churches which are immediately required; but, nevertheless, it has been compelled to look to England, and even America, which, in former days, it viewed it as its privilege effectively to assist. Its appeal is everywhere meeting with a cheerful, and ready, and generous response.—May God bless His word, and to His name be praise.—AMEN."

We are more gratified than ever with this excellent discourse by noticing the announcement, that the learned author is preparing for publication "*The Lands of the Bible Visited in 1843*," along with other works connected with the missionary enterprise.

VIII.—THE MADRAS FREE CHURCH MISSION.

(*From the Madras Native Herald.*)

Return of S. P. RAMANOOJOOLOO, NAIDOO, to the Free Church Mission-House, with his wife, on the evening of Friday, the 12th July.

It will deeply interest the friends of Missions to hear that *S. P. Ramanoojooloo, Naidoo, of Royapettah*, returned on Friday evening, the 12th July, to the General Assembly's Mission-House, accompanied by his wife *Aleemalummah*, who, forsaking her people and her gods, has cast in her lot with him. "He was baptized," as many of our readers will doubtless remember, "by the Rev. John Anderson on Sabbath forenoon, the 10th of July 1842, in Mr. Braidwood's house on the Beach, in the presence of Brigadier Ketchen, Colonel Alexander, the Members of the Mission, and other competent witnesses." The circumstances of his baptism are fully detailed in the *Native Herald* of 20th July, 1842.

Before his baptism he had been connected with the General Assembly's Institution five years—both as a pupil and monitor, and latterly as teacher of the Branch School at Conjeveram. He seemed thrust in for baptism by the Providence of God. A fall from his horse, by which his right arm was broken, forced him to reflect on his position, and shut him up to baptism. "In point of ability and progress," as was then stated, "he ranked among the foremost youths of the Institution, as the appearances that he made at the Annual Examinations and his printed Essays clearly prove—especially the Prize Essay "*On Woman as she is in India*." For years before his baptism he avowed his belief in the truth of Christianity, both by word and writing, in the most open and decided way."

On the Tuesday after his baptism, his mother and female relatives came to the Assembly's Mission-House, and assailed him with piercing shrieks, tears, and entreaties, imploring him to go home with them. When his mother threw her arms round his body, and held him fast, and said, "Protect me"—his heart melted like water, and he cried, "My bowels yearn over her, I must go with her to comfort her. I will go, and come back in two days." At this point his apostacy commenced. In vain was he earnestly warned of his danger from the word of God with tears and entreaties, by the Missionaries and the first three Converts. His heart had given way; and

in the evening of the day, the 12th July, he left the Mission-House. From the time of his departure, and especially after he fell down before the idol at Triplicane, the hand of God was heavy upon him, and his arrows pierced him sore. The reports that reached them from time to time of his misery and desolation pierced and grieved the hearts of the Missionaries and Converts, and constrained them to pray for him, though they hardly knew how to pray; his case appeared so desperate. The strong conviction of many Christian Friends, and of one Friend in particular, was "that God the Holy Ghost had taken this method to subdue, and tame, and sanctify him." We fervently trust it is so.

More than a year ago, the Missionary who baptized him had an interview with him until midnight, in the house of a Native Christian, when he expressed his purpose of coming back to the Church of Christ along with his wife, whom some time before he had begun to instruct in the first principles of Christianity. But when told what he must do as an apostate, before he had a right scriptural warrant to come, or could be re-admitted into the Church, his pride, as he now acknowledges, stood in the way and kept him back. Still the indignation of the God whom he had forsaken pressed his spirit sore, and would not let him escape. He complained of the worm within, and of thorns in his back and sides, and of a constant fear in his heart.

From the time of his fall and apostasy he counted the days; and though he prayed much in the name of Christ he found no stable peace, and was daily kept in bondage through a horror of death and wrath.

Our mouths were filled with praises, and we felt our unbelief regarding his case deeply rebuked, when, after two years of apostasy, he came back accompanied by his wife, humbly to confess his sin, and again to take upon him Christ's yoke.

But we refer our readers to the letters which he sent to his relatives in Tamil, the morning after his return to the Mission-House,—to what took place on Saturday forenoon in the Institution, when his four brother converts addressed him,—and to his appearance and confession on Sabbath forenoon before the Free Church Congregation in the hall of the Free Assembly's Institution,—as better fitted to convey a suitable impression and an adequate idea of his state any thing that can now be written.

The two letters translated into English, and already published in the newspapers, are a sufficient refutation to all the lies, that were formerly, and that may now be circulated among the Native community, about Ramanoojooloo's not being baptized and not having broken caste; while they show his present fixed determination to abide in the Church of Christ along with his dear wife.

We need hardly say that the case of this prodigal has a special claim on the prayers of Christians; and, if he abides steadfast, it will gloriously illustrate the sovereignty and the riches of the grace of God through Jesus Christ, abounding to the chief of sinners. His wife is not yet baptized, but is willing to be taught; and says that she wishes to follow Christ and forsake idols. Her case demands special sympathy.

R. Soobaroyen, baptized on the 8th May 1842, by Mr. Anderson, is now the only lost sheep among the heathen. He is in darkness, and not happy. May Jesus, the good Shepherd, go forth and find him also, and bring him back into the fold on his shoulder, rejoicing. The Missionaries feel now that they can believe that nothing is impossible with God, and that this remaining lost one may yet be rescued in an hour when they think not.

IX.—THE GAELIC PSALM.

(From the Free Church Magazine.)

Those who have never seen a Highland Congregation assembled for Divine worship in the open air, can scarcely form an idea of the effect produced by the sweet solemn music of the Gaelic Psalm. [To this we add *our* attestation.—ED. F. C. M.]

It was a sound of melody
That floated on the air;
It breath'd o' sweet and holy things,
It breath'd of praise and prayer.
It was a full, soft, solemn sound,
That seem'd like some faint chime—
An echo from Eternity,
Borne to the scenes of time.

A sound of other days it seem'd,
When persecuted men
Had met to seek the God they lov'd
In some uncultur'd glen.

No carr'd nor fretted dome was theirs;
Heaven's canopy of blue
Was o'er them, and in symphony
Oft pip'd the wild curlew.

Yet rose that fervent hymn of praise
Amid the mountains lone,
Accepted, in a Saviour's name,
Before the Father's throne.

Can human rites make holy ground,
Where God shall choose to dwell?
And will He turn away his ear
From this sequester'd dell?

"The Altar sanctifies the gift;"
Theirs was a risen Lord,
The pure, the just, the crucified,
Yet the eternal Word.

The ancient temple's splendid face
Was but his type,—and, lo!
He worshipp'd in a human form,
And suffer'd human woe.

The midnight breezes wafted up
His prayers and sighs on high;
His temple was the mountain side,
Beneath the star-lit sky.

'Tis sweet to hear that anthem peal
Melodiously and slow
While musings of celestial things
Within the bosom glow.

X.—ADDRESS GIVEN AT THE ORDINATION OF RULING-ELDERS,

IN THE FREE CHURCH OF SCOTLAND, CALCUTTA,

*On Lord's Day, the 30th June, 1844, by J. Macdonald,
Officiating Minister.*

(PUBLISHED BY REQUEST OF THE ELDERS THEN ORDAINED.)

PART I.—ADDRESS BEFORE ORDINATION.

“LET ALL THINGS BE DONE DECENTLY AND IN ORDER.” This is an apostolic and primary canon, laid down by ‘inspiration of God, to guide the practice of His Church in all ages of the world. Its original application, as shown by the context of the passage, where those words are found, was so authoritative and wide, that it was in the first instance applied to controul and regulate, as to order and succession, those speakers of foreign (or unknown) tongues, who were immediately inspired by the Spirit of God ; and, can we suppose, such a rule to be less binding on those who now possess but ordinary gifts, and who, are, therefore, but the more dependent on that which was said, done and recorded for their edification by the inspired men who have gone before them ? Surely what was merely needed by such men, must be absolutely essential for us. •

The principle of this simple canon evidently implies, that all things in the church of Christ should be done, not arbitrarily, nor according to human pleasure and fancy, but agreeably to a certain order and standard of things, fixed and understood, where such can be ascertained ; and where it cannot be directly reached, because not immediately revealed, or minutely described, then every thing must be done with as near conformity as possible to the principle and spirit of what is known to be the mind of God in His word. Human inventions, church-traditions, can never become objects of true and saving faith :—no man can have any spiritual assurance that he is pleasing God, when he observes such things ; but he may rest assured, that the more nearly he adheres to the existing revelation of God, and seeks not to fill up that which the New Testament has left open or blank, the more nearly will he approach to the pleasing of Him, from whom the great Book of order comes.

God has established a certain order of things in the natural world ; and they who disregard these laws of nature, must suffer corresponding loss ; whereas they who respect and conform to them, do thrive and make gain. Men look for light and warmth from the sun, air from the atmosphere, rain from the clouds, food from the earth's soil ; therefore are they diligent in digging their fields, sowing their seed, preparing for harvest, and lastly in reaping and gathering their produce. Nor usually

are they disappointed ; for the earth gives "seed to the sower and bread to the eater," as the long-continued preservation of our race can testify. So in the Church, the world of grace, the Lord has established a certain order of spiritual things, in conformity with which he will bless the kingdom of his people ; and the church will most prosper when it most regards these appointments of its supreme and gracious Lord. These divine arrangements commence with the very lowest and deepest foundations of the church's constitution, as resting on CHRIST JESUS THE LORD, and go forth to the very least and meanest stone of membership in the living structure : the law of spiritual order descends from the high prerogative of the Eternal FATHER over all his own people, down to the simple becomingness of any office or service within the precincts of His sanctuary. To this series of order, let us shortly attend—that we may see the vital connection of the end with the beginning, and let our faith make a rapid sweep through the whole system of relations in the church of Christ—from that which is most clearly revealed, to that which is most plainly inferable.

FIRST and most glorious, in this divine order, is the MEDIATORIAL HEADSHIP OF THE LORD JESUS CHRIST over the Church. The church is represented as being in itself simply a body—having no head, save CHRIST, from whom flows all its authority, wisdom, righteousness and strength. Believers are represented in scripture as chosen in Christ, redeemed by Christ, called through Christ, believing on Christ, united to Christ, represented by Christ in heaven, living for Christ on earth, sleeping in Christ at death, and rising with Christ at the resurrection. He unites mediatorially in Himself Godhead and manhood ; so that He may well and truly as man be the HEAD of the church-body, whilst yet infinitely supreme above it, as God. Through Him alone, as Mediatorial Head, has the church in this world any communion with God ; in his righteousness alone does she stand ever justified and loved ; through his intercession alone, are her worship and services accepted and blessed. In all matters that concern the spiritualities of the Church, the will of Christ as HEAD is paramount and alone ; so that if any of these, or a portion of these, be for any reason rendered up to the world or its powers, then the prerogative of the Head is virtually assailed, and the divine order which God has established for His church's welfare and for his own glory virtually broken, and the church itself most vitally injured. In the name of the Lord Jesus Christ, as supreme HEAD of the church, do we purpose this day to act in all that we ecclesiastically do : and may HE manifest Himself to our faith, as pleased with our endeavours to serve Him !

SECOND, in this order, but equal in glory, comes the DIVINE ENERGY OF THE HOLY SPIRIT, who dwells in the church of Christ as its inward spiritual life. This HOLY ONE, in unity with the Father and the Son, the co-equal substitute on earth of the Lord Jesus Christ, until His second coming, is declared to abide in the church, as well as

in the heart of each individual believer, animating each and uniting all, so that as there is but one head, and one body, there is but one spirit who quickens the body in union with its head. This gracious and almighty Agent enlightens, strengthens, gladdens, sanctifies, unites, preserves, perfects and finally glorifies the whole church of Christ—and that in all its members, relations, offices, functions, influences, and ends. No man can be a true christian, but by the Holy Ghost; and so also no man can rightly bear office in the church, but by the grace, the holy energy, of the Spirit of Christ; nor can any efforts of human wisdom or power ever in the smallest degree supersede his peculiar place or his divine agency in the constitution of the Christian church. It is HE who converts the sinner, and confirms the believer: it is HE who sanctifies the communicant, and who qualifies the office-bearer:—it is HE who imparts the spiritual grace by which we commune with God—and it is HE who communicates those spiritual gifts by which we become effective amongst men. In all the members and offices of the church, “He worketh severally as He wills.” THAT SPIRIT we recognize this day; and we pray that that He may be in the midst of us, that we may all be animated of God, and be established by Him in this and all other works of our hands.

THIRD, in this divine order of things, comes THE INSPIRED AND WRITTEN WORD OF GOD. This is as it were the food of the church by which the Holy Spirit enables her to live, and maintains her in active communion with Christ the living Head. This WORD is a perfect treasury of resources, a complete directory of uses. “It is profitable for doctrine, for reproof, for correction and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” The perpetual duty of the church is to fulfil that word in faith and works, and hold it forth in the world—as “the word of life.” It is the very *truth spiritual*, by which the sinner is saved, and nothing outside of it can ever be essential to the Christian’s salvation: it is the *law ecclesiastical*, by which the church must ever be regulated; and any thing, not contained in it, can never be binding on the conscience of any christian member. The WORD OF GOD is to be read, known, received, acknowledged and obeyed in the church, for the end of maintaining union to Christ the Head, and of advancing towards perfection under the agency of His blessed Spirit:—and, therefore, it will ever be found, that all those communities of christians who do most simply regulate, limit or extend themselves by the word of God alone, and who in the constitution, government, offices, membership and worship of their church, adhere, most closely to the rule of order contained directly or virtually in the New Testament, will most advance in inward strength, and put forth most external influence for good in the world. To that Divine record, as our church-rule, do we adhere, in the special and solemn service of this day;—and our desire is to copy this standard so far as we can discern its application, realize its spirit, or fulfil its divinely inspired details.

FOURTH, in order, comes before our view, THE NEW TESTAMENT MINISTRY; consisting of that human agency, of a christian sort, which God has been pleased to institute and employ for bringing his church out of the world, and for the edification of that church in the grace of the Lord Jesus Christ. Our object on this occasion is not controversial;—we, therefore proceed on first principles, understood and maintained amongst us as a church-community; therefore also we take up no line of proof or argument, but simply endeavour to improve what may be found elsewhere demonstrated. And truly if to us there be any thing plainer than another in the New Testament, as regards the human economy of the church of Christ, it is this, that it possessed in it, and was designed ever to possess, a class of men who should devote themselves, and who should be set apart, to the ministry of the word of God, for the conversion of sinners and for the perfecting of saints; and that with these should be associated, for the more perfect fulfilment of the mind of God in the church, certain other servants, who should with them act as “overseers” of the flock of Christ. The great and first work, of gathering souls into the church, was committed to the preaching ministers, who, according to the call of God’s providential will, were to go every where preaching the gospel of salvation, or to confine themselves to one particular flock, instructing it in the whole mind of God. The second, but also great work, of watching over and preserving the precious fruits of the gospel ministry, requiring much knowledge, care, labour, intercourse and time, was chiefly entrusted to the other class of overseers, who might or might not be preachers of the gospel, and who were to devote themselves to “ruling well.” These two classes of Church-ministers, were usually classed together under the name of *Presbyters*, or *ELDERS*—and together they constituted a Presbytery. By the name of “Presbyter” does an Apostle of Christ place himself on a level with the other ministers of the church (1. Pe. v.); and the assemblage of ministers who were bishops or “overseers” of the church of Ephesus, are also in the same context designated by the same name of “Elders” (Acts xx.) These elders were of equal rank and authority amongst themselves—they were in no way to exercise lordship over each other or over the church of Christ; but were simply to take order that the word of their own Lord be taught and maintained and fulfilled in His House, and their home, the Church. Such is the New-testament ministry which we wish this day to have completed amongst ourselves.

FIFTH, in this scriptural order of the church, comes before us the internal rule, government, or (as we now generally term it) DISCIPLINE of the church of Christ. The church, as an assemblage of members, contains in it a great variety of spirit and character, not all equally christian, nor in some cases at all so: it includes in it persons more or less sincere in profession, more or less strong in faith, more or less consistent in conduct, more or less obedient to Christ. It is needful, that such an assemblage should be ruled, or regulated in such a manner, as to tend to the good of the whole body, and to the honour of the Saviour’s blessed name; and it is certain, from all experience and

observation, that it cannot alone so keep itself, or will not long continue to do so, if the attempt be made. The ministry of DISCIPLINE follows the ministry of the WORD, and must be conformable to its plain dictates ; and to administer and maintain such internal discipline, in each individual congregation, is the special office of the rulers or elders of the church. The admission of suitable members, the continuance of privileges to the worthy, the exclusion of the unworthy, the maintaining of proper internal behaviour, the strengthening and confirming of the gospel ministry, the office of private visitation and rebuke, or the office of public censure and excommunication—these and similar duties, component parts of New Testament Church-discipline, and absolutely necessary to be retained amongst us, devolve on the preaching-eldership and the ruling-eldership combined in one Church-court, the Church-session. In this initial court, the Pastor presides simply, as Moderator, having no separate or controlling power ;—sharing, for purposes of discipline, an equal authority with his brethren, who may not be teachers but rulers, whilst he is teacher and ruler in one. Such is the simple yet beautiful, humble yet powerful, reasonable yet most truly and thoroughly scriptural provision for christian rule, discipline, or government, made within each individual congregation of a sound Presbyterian church. Beyond this, and above, lie other courts of review and appeal, also composed of the church's Eldership ; but of these we speak not to-day ; our present concern being with the most elementary of all, the church-session ; into which it is our purpose this day to receive those brethren now before us, who have been rightly called to this holy and important office of the Eldership, and who shall hereafter be called to exercise spiritual discipline in the midst of us.

SIXTH AND LAST, in our present view of church-order, comes the matter of ORDINATION to spiritual office ; which, if it do not involve in it the validity, does certainly involve in it the decency, of christian appointment. No man, by his own act alone, can become a qualified office-bearer of the church ; he must be called, he ought to be ordained ; otherwise the members of the congregation cannot be bound to submit to his rule. Our elders-elect have been chosen by the communicants, and that choice has been ratified by the voice of the previously existing Eldership : this, in our judgment, constitutes a call in correspondence with the word of Christ our Head. They themselves, after full consideration of the circumstances of the case, have been enabled, however reluctantly, to submit to the claim which their fellow-members have thus made on their special but honorable services ; and herein, at length, have they completed another essential element of their official call. To-day, therefore, we are come to the actual and solemn ORDINATION of these Elders-elect, agreeably to the good custom of the universal church of Christ, as derived from the records of God's holy word. Elders and Deacons were of old, ordained by prayer and imposition of hands, as may be learned from the Acts of the Apostles, and from the Epistles ; and although our own Presbyterian church has long neglected the laying on of hands in the ordination of Ruling-Eld-

ers, yet has it only been a matter of neglect, a neglect (we trust) soon to pass away; and, therefore, we feel it to be our privilege this day, to follow the good old method of the New Testament church, and whilst we pray, to "lay our hands" on our beloved brethren, and thus have "all things done decently and in order."

CHRISTIAN BRETHREN—ELDERS-ELECT of this congregation! suffer me now to say a few words as to the *meaning* of that Ordination which you are about to receive. When we pray and lay our hands upon you, we perform, first, an act of solemn *recognition*. We thus before God declare you to be men chosen, called, and separated, lawfully and rightly, according to church-order, and now designated unto that holy office to which you have been elected: we openly sanction the work that has been done, and identify ourselves with it, as spiritual parties, and take upon us now the responsibility of what others have done separately from us. We recognize you, as of us. We perform an act also of solemn *presentation* before God: we bring you as our chosen men, chosen, we trust, according to His will, to the throne of His grace, and present you in the name of the Lord Jesus Christ, that God may accept of you and us together, as one in Christ, and make us one in Church-office: we pray to Him to accept the office-bearers now singled out from amongst His people. We include in this service a solemn act of *benediction*, on your behalf: for, with our hands resting upon you, we implore the Lord, before whom you are presented, to be merciful unto you and bless you and cause His face to shine upon you. We seek specially to come upon you the HOLY SPIRIT OF OUR LORD, in gift and grace, in power and love: that so ye may as it were be filled with the Holy Ghost. We cannot bestow this boon upon you; therefore do we ask of God, that the spirit of the Eldership may come upon you. Further, when we, who ourselves are office-bearers of the church, have laid hands upon you and prayed, we *install* you into church-office, so that in virtue of this installation you are henceforward authorized by us, and by the consenting congregation, to perform the duties of a new and peculiar office. You thus receive church-authority, and in as far as the Lord ratifies our deed, divine authority also, to act as elders of the Church of Christ, invested with office in an orderly and decent manner: so that ye may hereafter lawfully sit with us in Session, or in other ecclesiastical court, and participate in all those acts of spiritual rule, of church-discipline, to which we ourselves may be called. And when, at the close of all, we give you "the right hand of fellowship," we welcome you by a brotherly token, as brethren in office as well as grace; and express our desire to treat you and love you as brethren united to us by new and gracious bonds.

BRETHREN, such a service is simple, yet expressive and solemn, and needs much faith; to its performance we now proceed: may we all be spiritually minded, and have communion with our God in it—and may the blessing of God, the FATHER, the SON,

and the HOLY SPIRIT be with you, the Elders-elett, in this solemn act of ordination ! Amen.

Here followed the Ordination-prayer, accompanied by laying on of hands by the Elders present—and succeeded by a hymn of praise.

PART II.—ADDRESS AFTER ORDINATION.

BELoved BRETHREN, now ordained to the office of the Eldership—FELLOW-ELDERS with us !—It devolves on me, as officiating Pastor, to deliver to you the word of exhortation, concerning the duties of that holy and important office, on which you have just entered. And in thinking before-hand from whence, on such an occasion, I should address you, it occurred to me that I could do nothing better than select some portion of the Word of God, large, full and comprehensive—containing within itself alone a complete view of christian duty, both personal and official, and not needing much human comment to extend its bearings to present circumstances ; some passage that might remain forever with you, as an official directory, and a private guide, when human sayings are forgotten, and the speakers themselves are forever gone. Such a portion of God's Word I have found in this **TWELFTH CHAPTER** OF THE EPISTLE TO THE ROMANS, now open before me ; than which there is not to be found, in the whole Bible, a more simple and full, yet concise and effective, view of complete christian practical duty. If any should be inclined to doubt the specialty of its adaptation to the services of this day, or its suitableness for exhorting those who have just entered on the duties of the Ruling-Eldership, we would simply say, that the Christian is the germ of the Elder—that a weak Christian will make a poor Elder—that an Elder's power for good, will be as his piety before God and man—that official piety must flow from the hidden piety of the heart—that where an Elder's heart is not right with God, all his wisdom and wealth and rank and years and weight, will only make him more surely and largely the victim of eternal condemnation. :

The office of the Eldership is primarily one of public, exemplary, and influential piety—and therefore here above all, the basis of office must be character ; the Christian must be the soul of the Elder.

Let us read this 12th Chapter of Romans, in two portions :—

I BESEECH you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think ; but to think soberly according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office : So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy

according to the proportion of faith ; Or ministry, let us wait on our ministering : or he that teacheth, on teaching ; Or he that exhorteth, on exhortation : he that giveth, let him do it with simplicity, he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness.

From these words of inspiration, let me exhort you,

I. LIVE BY "THE MERCIES OF GOD." These constitute the very basis of the apostle's exhortation here—"I beseech by the mercies of God ;" and they always constitute the very spring of christian life. These mercies are the one great mercy of God to sinners, manifested and experienced in various forms. There is the mercy of redemption by the death of Christ—of justification through his righteousness—of sanctification, through the indwelling Spirit of God—of adoption into his spiritual family—of conservation amidst all the evils of life and the enemies of the soul—of final admission into glory—and all these connected in Heaven with God's purpose, and on earth with God's gospel-call—these are the mercies of God, as enumerated in this very epistle, and how great mercies are they ! Realize your own inherent and indwelling sinfulness, for sinners surely you are—and then these mercies will seem to you sweet and desirable, and you will gladly live by them. Study the doctrine of these mercies, that you may grow in the knowledge of them :—accept the mercies themselves, or endeavour to apprehend them, that you may rejoice in their power : present them to others in your own life and in your daily intercourse, that the savour of them may be felt by them :—commit yourselves ever to the blessed Mediator of mercy, to the church's own gracious Redeemer, to perfect his strength in your weakness ; and continue ever in sight of the throne of grace, praying without ceasing for renewed and needful mercy ; so live, and you will be Elders indeed, for ye will be the sons and the servants of mercy !

II. LIVE IN SELF-DEDICATION TO GOD, IN SACRIFICIAL CONSECRATION—even, as his "living sacrifices." The acceptance of God's mercy, makes you his moral property, even as by nature you were ever his natural property : so that, as redeemed, justified, sanctified, adopted ones, as ye profess or desire to be, ye are bound to be His in your whole persons. You have no right to think, to speak, to act, to eat, to drink or do aught else, but according to his will. United to CHRIST by faith, ye are a part or members of the mystical Christ, and therefore belong to Him, as the hand belongs to the whole man. Say continually, "I am the LORD'S" ;—and seeing that in entering on your present office, you are not necessarily called upon to forsake your secular occupations, dedicate your occupations to the Lord also, so that they may be conducted by you as part of His service on earth. Let there be no jarring between your spiritual and secular offices, as if you served a different master in each of them ;—nothing can bring more contempt on the Eldership than such inconsistency of character. Your attachment to your Lord must be like the binding of the "living sacrifices" to the horns of the altar ; you must be seen and known of

all men as waiting on your Lord's will, and seeking His church's good, and willing and ready ever to deny yourselves, and to lead the way in all acts of self-denial or devotedness, whenever the providence of God demands a sacrifice on the altar of christian duty. This will please your Lord, who hath already accepted you through His blood ; and for this His people will bless you, because it will strengthen their hearts, and confirm their faith. Remember how much depends upon *Leaders*, either for good or evil. Go then before this people, and lead the way through life and death to Heaven ; and living or dying, teach and help them to be the LORD'S : and may the spirit of Christ the great Sacrifice be in you !

III. LIVE IN NON-CONFORMITY TO THE WORLD—as it is said, “Be not conformed to this world”—be not shaped or fashioned according to it. “The world” is the great living mass of evil around you, that stands forth in opposition or indifference or contempt towards the Lord Jesus Christ, your private and public Master. Set your BIBLE, “that good and acceptable and perfect will of God,” over against “the world,” and hold by the former against the latter. Prove all things by this book, and act according to your proof ;—so will you find rest in yourselves, and strength against the evil that is in the world. He that honestly carries the word of God in his heart, will feel within him instincts, emotions, and feelings, that will plainly enough indicate where the “world” is, and where it is not. But how shall weak and simple men have fortitude and understanding thus to hold by the Bible against the world ? By the indwelling of the HOLY SPIRIT, renewing the soul, and putting forth divine energy within—“working in them to will and to do of the good pleasure of God.” As that blessed Spirit will not unite with the world, no more will the man in whom that Spirit reigns ; and by cherishing the sweet and powerful influences of that Divine Agent, that almighty Inhabitant, the weak believer is the conqueror of the world. Elders of the church, leaders of the flock, take heed that ye be not children of the world, copyists of its follies, victims of its pleasures, examples of its subtle sway. In your souls, in your persons, in your families—in your houses, in your parties, in your amusements—in your chosen society, in your private studies, in your favorite literature—in all these take heed against the *world* ! Elders that live in these things as other men live, are first objects of surprise—“why have *they* become Elders ?” and afterwards they become instruments of spiritual ruin to others, whose consciences are quieted by so pleasant but deadly example, so that they cease to fear. Remember, that, whilst as worldly elders ye cannot help one soul to heaven, ye will most certainly, as such, help many to hell. But, brethren, we have other thoughts concerning you, though we thus speak ; and our trust is that, “denying all ungodliness and worldly lusts, ye will live soberly, righteously, and godly in this present life”—and help this people by faith to overcome the world.” The Lord, the world's conqueror, help you ! May you be full of faith and of the Holy Ghost, and so shall ye prevail.

IV. LIVE IN SOBER JUDGMENT OF YOUR OWN SELVES :—" Let every man think of himself, not more highly than he ought to think ; but let him think soberly, accordingly as God hath dealt to every man the measure of faith." It is not to-day, my dear brethren, it is not to-day, under the oppressive seriousness of an ordination-service, that ye will be tempted to think of yourselves more highly than ye ought to think ; but it may be that afterwards ye will be so ensnared. The element of pride is in us all, and it specially clings to *office* ;—so that even humble men are often tempted to think somewhat more of themselves and of their opinions, and of their personal claims, because they are in office, than they did when they were out of it :—and it may be that hereafter ye may fail in this point, although to-day neither ye nor we would believe it. But to keep you sober and humble, remember that in yourselves ye are as much *sinners* now, as ye were before ; that your increased responsibilities leave you open in yourselves to new, even official transgressions—that if you have fitness for office, your fitness is God's own gift—that the faith by which you must act is the pure work of the Holy Spirit, and His to give or withhold—that you will now need *more mercy* than ever you needed before—that you must now beg for others, even for this congregation, at the hand of God, even as for ourselves—and that you have now a new account to give, at the coming of your Lord, of how you have fulfilled the spiritual stewardship entrusted to you this day. • Think of these things, and they will help you to be sober-minded, whilst yet they will not lead you to despair. For their effect will only be to make you live by the faith of Him who is all-sufficient, even Jesus Christ your LIFE, who whilst He beholds the proud afar off, giveth grace to the humble, that they may come nearer to his presence and have more joy in His service. Think of yourselves then, as sinners saved by grace, as imprisoned debtors freely forgiven ; as redeemed captives, who have devoted themselves to the service of their Redeemer—as poor and unfurnished men graciously called to high and honourable office by the Lord of Glory, who himself furnishes you with every thing you need, and will provide you with every thing you can yet require, provided only, that towards Him you ever live as " poor and needy : " so will you live according to truth—your souls and your office will prosper—and in your humility you will be ever safe. •

V. LIVE IN THE FULL SYMPATHY OF YOUR RELATIONSHIP TO THE BODY OF CHRIST, that is, the *Church* :—" For as we have many members in one body, and all members have not the same office ; so we, being many are one body in Christ, and every one members, one of another." Thus are all christians exhorted to live for each other, and not for their own-selves only—loving one another, and helping one another. But Elders are especially called to this duty ; because in virtue of their office they have undertaken the interests of other men, and are bound to feel for and with the flock of whom they are overseers. They are bound to consider themselves as spiritually related

to every individual member of that flock, whether they be able to act on such relationship or not; they must make no distinctions between the rich and the poor, the high and the mean. Respect of persons is as unseemly and undutiful in the Eldership as in the ministry of the church. Brethren, every one here is a part of "the body"—all these souls are yours, to have sympathy with, or to do good to, as you may have opportunity. Each of you cannot undertake all—but *all* can undertake *all*; and he who undertakes one share, can have sympathy with him who sustains another share;—and so the whole eldership be one, in the one body. As the eye, or as the hand, or as the foot may feel towards the whole self—so do ye towards the flock. Say, "I am one with it: its interests, are my interests; its health, is my health; its sickness, my sickness; their life, my life; their death, my death; their Head, is my Head—and their God is my God." Alas, this is the spirit of the Eldership, so long fled from the church, but now again about to return to it, we trust! You may not be able to do the hundredth part of what you would do—but, see to it, that ye would do it:—this is the first, this also the last point;—this is that which may exist, yea exist all the more, where it cannot act. Live therefore as members one of another.

VI. LIVE IN THE FAITHFUL DISCHARGE OF YOUR SPECIAL OFFICE. —"Having their gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith—or ministry, let us wait on our ministering—or he that teacheth, on teaching—or he that exhorteth on exhortation—he that giveth let him do it with simplicity—he that ruleth with diligence—he that sheweth mercy, with cheerfulness." Thus, in general, as every member of the church of Christ has been furnished and called of God, let him make conscience of cultivating his special charge; pursuing after that manner of doing every thing, that is most appropriate to the nature of the thing that is to be done. Now, Brethren, ye have to "rule;" therefore rule "*diligently*"—that is with earnest industry, as those who make haste to do good. No doubt ye have other offices of a secular kind, by which ye are supported, and which in general must occupy the chief part of your time, so that you cannot give many hours directly, to the outward functions of the Eldership—and it has been with this fair and reasonable understanding in regard to your circumstances, that ye were chosen and called to your office. But let all this be matter of conscience with you, and not of feeling—and as far as ye conscientiously can, redeem the time that your prior responsibilities do not really require, and devote it according to opportunity or inclination to the good of the flock. It is not necessary for me here to enter into practical details on this subject—that will be better done amongst ourselves when associated in counsel, or when we meet in private intercourse—but I may venture now to lay down some *first principles of the heart*, which every man may, by the grace of God, be able to regard and fulfill. Take them thus briefly:—

1. Cultivate *faith* in the LORD JESUS, as the Head of the Eldership, from whom you have authority to act :—as the Witness of the eldership, who is ever with you—as the Helper of the eldership, to aid you in time of need—as the Judge of the eldership, to whom you may ever appeal as to your motives, claims, conduct, and every thing else on which man may choose to judge you—and as Himself the grand Motive of the eldership, for whose sake every thing is to be done in the church.

2. Cultivate direct and immediate *dependence* on the HOLY SPIRIT, for all needful wisdom and energy. He has every thing you need ; and if you will but frankly, and kindly, and humbly draw upon Him, in Christ's name, for the good of the church, and go on in the strength of His faithfulness, you will be helped beyond your expectation; and will be constrained to give thanks to the Lord. Pray to Him, and for Him, by name,—the LORD, the Holy Spirit.

3. Cultivate a spirit of *love* to the people of your charge ;—a spirit of affection to the true believers—a spirit of compassion to those who are perishing as unbelievers—a spirit of faithfulness to the proud and haughty—a spirit of tenderness to the modest and humble—a spirit of deep concern for the welfare of all whom you know not—a spirit of friendliness towards all with whom you may be acquainted. Cultivate such a spirit ; and the very air, aspect and manner of such love will make you rulers in men's hearts, when you yourselves may know it not.

4. Cultivate an official *knowledge* of God's Word, for it is the very Law of the Eldership. Study *there* the constitution of Christ's Church—the discipline to be maintained in it—the manner of church ordinances—the rules of christian life. Know your spiritual authority for all that you do—let the Bible be honoured in your family, in your conversations, in all your judgments upon all matters—so exalt the Word of God, and you will find the Bible ruling for you—and you will be known as a Bible-Elder.

5. Cultivate a *watchful* spirit, in regard to all those peculiar forms of evil which may most threaten the flock. Watch evil as it is *in this city*, not as it may be in Britain or China—watch the most subtle and specious and ordinary snares of sin in Calcutta, and especially those that lie in every-day life. Think boldly, for yourselves, on this subject, according to the dictates of conscience, observation and experience ;—and speak plainly, as those who would save others from destruction, and be saved yourselves :—and whether it be against sinful literature, sinful trade, sinful amusement, sinful company, sinful table-indulgence, or sinful compromise of friendship with the enemies of God, let your watch be ever set, and your mind be freely known.

6. Cultivate *prayer* for all needful resources of the Eldership. Let prayer be to you an affair of real intercourse with your Lord and your God—pour out your heart's desire, your soul's entreaty, before Him. Supplicate for this congregation—for grace to go out and in

before them, so that they may be edified, and you be not ashamed. Carry every emergency to the Throne of God's grace ;—habituate yourselves to ejaculatory prayer, as to those instantaneous petitions which, like the lightening of grace, dart from earth to heaven, pierce through the clouds of blessing, and send down an immediate shower on the soul. Even in the midst of business, and when you are in the society of your fellow-elders or fellow-members, maintain direct communion with Christ, in the words of the heart ; and the spirit of your office will be upon you, and will regulate and harmonize your souls with the mind of God.

Let these things be in you and abound; and your eldership shall not be in vain in the Lord. Thus live in an earnest, willing, and ready discharge of your office as you may be conscientiously able—beginning, continuing and ending with CHRIST, in all things, as with your Lord, your Saviour, your Judge, and your Eternal Hope—so live by the grace of God's Spirit—and the remembrance of the day of your ordination will be an occasion of perpetual thanks on the part of those over whom ye have this day become overseers—and of thanksgiving on your own part also to Him who in his good and kind providence has called you to such honour and blessing.

VII. FINALLY, BELOVED BRETHREN IN THE LORD, LIVE IN THE PRACTICE OF ALL PIETY—not of that only which is official, but of that specially which is personal, and universal. This is that which sets a crown on the eldership, and makes it to be indeed an office pleasant to look upon, refreshing to behold. We speak now of *completeness* in your character, such, that there shall be nothing wanting to constitute it truly Christian—so that it may be appealed to against enemies, and referred to as an example by friends. Many good men are ineffective, almost useless, because with some very marked special excellency they combine some great and glaring defects :—they want wisdom, or meekness, or candour, or humility, or decision, or patience, or zeal, or quietness of spirit—or they are too much in the world, or too little in common society, or they speak too much, or have too much reserve, or are too careless about the manner of doing what in matter is right, or are too devoted to details whilst they seem to forget the value of substance. Know your own defects. When you see faults in others, consider whether, in the sight of others, you have not similar or opposite faults—and endeavour to know what they are. Read over with prayer and meditation the remainder of the chapter from which you have been exhorted—and pray that it may be yours in heart and yours in life to fulfil it.

Let love be without dissimulation. Abhor that which is evil ; cleave to that which is good. Be kindly affectioned one to another with brotherly love ; in honour preferring one another ; not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; distributing to the necessity of saints ; given to hospitality. Bless them which persecute you ; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend

to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, *avenge not yourselves*, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

We cannot now give anything like an exposition of this most comprehensive exhortation, extending to all the minutest points as well as to the grandest principles of Christian character :—but let us briefly notice, in rapid series, the precepts as they pass before us. You are to maintain a spirit of brotherly love to all your brethren, without the devices, phrases and pretences of a conscious insincerity :—You are to hate in your heart all evil, wherever you find it, according to the measure of sin that is in it, and to seek its destruction as Christ would have done ; and whenever you find good, or in whomsoever, you are to own it, love it, aid it, and especially to seek to extricate it from surrounding sin :—In your intercourse, be not formal and ceremonious, as creatures of the world, but be free and open and kind as brethren in Christ Jesus :—Desire to give preference always to others in matters of outward honour, not wishing in your hearts for those distinctions which ye disclaim with your lips :—Whatever you undertake, let it be done, done carefully, done diligently, and done well, that so your brethren may confide in you, and the faith of your Lord in heaven, be honoured :—Seek at the same time to maintain warmth and earnestness of soul in all that you do do, which will be a source of enjoyment to yourselves, and an evidence to others that you are not acting under the influence of mere business-habits :—Serve the LORD JESUS in all that you do, and consider yourselves ever as doing his work, when you are engaged in that which by scripture and conscience is lawful and right :—Keep your gospel-hope of salvation so present that you shall ever be cheerful in the midst of your enjoyments, and patient under all your occasional sorrows :—Employ yourselves much in secret prayer, maintain constantly family-prayer, join faithfully in social and public prayer, dwell much on the efficacy of prayer, and begin all your undertakings with prayer :—Give out of your abundance, or out of your competency, or as others may enable you, to supply the wants of those who are poor and distressed in the Lord's House, or amongst His people, giving as unto Christ himself, to whom in person you cannot now give :—Shew kindness to strangers, especially to such as arrive friendless in this foreign land, and who may thus be early won to seek your God, and love your Saviour ; remembering ever, that “hospitality” is not the interchange of “parties” with those who may entertain you again, but kindness to those who may never be able to requite you ; and surely there is no land in which, more than in India, good by such hospitality can be done :—If in the path of duty gainsayers revile or abuse you, be silent, and pray for them ; or speak out, and tell them of repentance and forgiveness :—Where you meet with pure and happy joy, damp it not by a frown, but strengthen it unto christian gladness ; and so also, where you meet with deep and melting

sorrow, check it not rudely, but hear the proffered tale of woe, and listen to the penitential narrative, until *you* also weep :—Study how you may safely agree with your brethren, rather than seek after grounds of strife and difference ; and always endeavour to place yourself on a level with the lowest, that they may feel at home in your presence and so be more open to your spiritual influence ; not confident in your own powers, or opinions, and intentions, as if it were impossible that *you* should do wrong in practice or err in judgment :—Retain no grudges in your minds, or seek to make other men feel in their turn, what they may have already inflicted upon you ; for though this may be the spirit of the world, and a pleasure to the flesh, it involves in it a denial of the gospel of gracious pardon, and a resistance of the merciful Spirit of God in the heart :—Maintain an honourable and generous bearing towards all men, avoiding all mean, doubtful and suspicious procedure, such as even worldly men can see to be inconsistent with the holy honour of a Christian :—Strive to the uttermost, within the bounds of holiness, righteousness, fidelity and truth, to live on terms of peaceful intercourse with all men, whether in the world or the Church ; and when ye *must* be at war, show as much as ye can, that ye love men's souls, whilst yet you hate their sins, and that ye could die for their spiritual welfare, if so be they would cease to do evil. Again, and above all, and finally, shun that greatest snare that the Christian's heart is exposed to, even "*wrath*," and seek no revenge against your bitterest foes, although the powers of office may sometimes place this very much in your power ; avenge not, because so to do were to usurp the province of God, and to imply distrust of His righteous government and holy providence ; avenge not, because forgiveness and kindness is that fuel, which when heaped upon your enemy's head, will melt him down, as metal in the furnace, and may have the ultimate effect of saving his soul from everlasting destruction. Thus, ever bear in mind, that ye are called to be conquerors, to prevail against and overcome the evil that is set against you—but yet must the victory be obtained not by the weapons of the world, but by the armour of God —by seeking not the death, but the eternal life of your worst foe ! —May such completeness of Christian character be yours !

I now sum up all in the words of another apostle, who thus writes—“ Besides this, giving all diligence, add to your faith, virtue, (or fortitude) ; and to fortitude, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly-kindness ; and to brotherly-kindness, charity :—For, if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

“ Now unto HIM that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy—To the only-wise GOD our SAVIOUR, be glory and majesty, dominion and power, both now and forever—Amen.”

NOTE.—As this Address was written out after its delivery, some differences of expression will be found in it—especially towards the close.

THE .

FREE CHURCHMAN.

VOL. III.] SATURDAY, AUGUST 31, 1844.

[No. 4.]

I.—REVIVALS OF RELIGION IN THE CHURCH OF CHRIST.

Lord ! Revive thy work in the midst of the year!

WALES, 1649—1794.

While the efforts of the Reformers from Popery were exerted to spread abroad the blessed light of the Reformation throughout England and Scotland, the principality of Wales seems to have been comparatively neglected. This may have been owing to the difference of language and the difficulty of access to a population scattered over a mountainous country.

Shortly after the meeting of the famous Westminster Assembly, public attention was directed to the spiritual condition of Wales. It was found on inquiry that the inhabitants were in a most destitute state as regarded the means of religious instruction: the few clergymen they had were ignorant and idle, and the people had neither bibles nor catechisms in their own language. The Parliament, taking their case into consideration, on the 22nd February, 1649, passed an Act for the better propagation of the Gospel in Wales; and, for carrying the Act into effect, appointed commissioners to visit the country, and ascertain the destitution, and apply an immediate remedy. Such was the diligence of the commissioners in this good work, that in the short space of three years they settled one hundred and fifty pious ministers in the thirteen Welsh counties; and in every market town they had placed one schoolmaster, and in the larger towns two, all of them men who had received a university education. In the prosecution of their work, the commissioners found great difficulty in procuring a succession of ministers able to preach in the Welsh language. And in order to meet the exigency of the case, they appointed thirty preachers to itinerate over the country; as these, however, were found insufficient for overtaking the destitution, and to supply the deficiency, they permitted persons of approved piety to go amongst

the people to read to them the Bible, and converse with them about those things that pertained to their everlasting peace.

These exertions on the part of the government ended with the restoration of Charles the Second; and the further improvement of Wales was left very much to the individual exertions of persons specially raised up by Providence for the work. One of those instruments was Mr. Hugh Owen. He was a candidate for the ministry, when the Act of Uniformity came forth, and not feeling himself at liberty to comply with its terms, he settled down in Merionethshire, upon an estate of his own in that country, and occupied his time in preaching the Gospel to the poor ignorant people: his manner was affectionate and moving, and many were much benefitted by his preaching. He went about declaring the Gospel of salvation throughout Merionethshire, and the neighbouring counties of Montgomery and Caernarvon. He had stations in all these places, some of them twenty and thirty miles from his own residence. He performed his circuit in about three months, and then began again. Great numbers attended his ministry. He laboured indefatigably, and impaired his health by riding often during the night, and in cold stormy weather, over the mountains. He was a primitive apostolical Christian, meek and humble; and would often style himself less than the least of all the ministers of Jesus Christ. He died, after a life of much usefulness, in 1697, aged 62. Another benefactor to Wales was Mr. Thomas Gouge. He was ejected from St. Sepulchre's, London, by the Act of Uniformity. Prevented by this odious enactment from exercising his ministry, Providence directed his attention to Wales; and at the advanced age of between 60 and 70 years, he began itinerating through that country, preaching the Gospel: and although much opposed he remembered the injunction of his Master, "when they persecute you in this city, flee ye into another." Not content with preaching to the old, he set about providing means of instruction for the young, and was instrumental in establishing free Schools in many of the towns he visited. He also got printed an edition of eight thousand copies of the Scriptures in the Welsh language; one thousand of which he gave gratis to those who were unable to pay, and the rest were sold at a reduced price. In addition to this, he got printed for the schools, a catechism and several other useful books, all in the native tongue. From an account, published in 1675, of his labours, we find that he had established schools in fifty one of the chief towns in Wales, and that in these schools there were upwards of one thousand children under instruction. To support these schools, Mr. Gouge was much assisted with funds by the friends of religion in London and elsewhere. In this good work he employed all his time, and engaged in it with his whole heart; and though in his seventy-fifth year, he still, once a-year, and sometimes even oftener, travelled over the greater part of Wales. Such was his love and zeal for the salvation of souls, and diligence and activity in the prosecution of his work, that all the pains and difficulties he had to encounter seemed nothing, if he could only follow the example of his Master in going about doing good.

Nothing particular occurred in the way of exertion to promote religion in Wales, till the beginning of the last century, when it pleased God to raise up and qualify the Rev. Griffith Jones of Llandower, Carmarthenshire, who at this period showed himself a true friend to his countrymen, by the faithfulness of his preaching, and unbounded charity and benevolence. He was instrumental in procuring for Wales, two editions of the Bible, and in establishing Free Schools for the children of the poor in many parts of the principality. From the year 1737 to 1760, he published an annual account of their progress, and in the last mentioned year, their number had amounted to 215 Schools, attended by 8687 Scholars. Mr. Jones was an animated, faith-

ful, and laborious minister, well versed in the Scriptures, and was honoured with much success. He did not confine his labours to his own flock, but frequently itinerated throughout the neighbouring parishes. It has been said that Mr. Howel Harris was one of the fruits of his ministry. This gentleman was a native of Trevecca, in Brecknockshire. He intended to enter the ministry in connection with the Established Church, and with this view entered himself a Student in one of the colleges at Oxford. He soon became disgusted at the conduct he witnessed there, and returned to his friends in Wales. He was not long at home before he ventured to go from house to house in his native parish, to speak to the people about their everlasting interests. He gradually extended his labours to the adjoining parishes: his fame soon spread over the whole country, and great multitudes attended his meetings. It is said that such was the power and authority with which he delivered his exhortations, that many could not refrain from crying out aloud, being overpowered by a sense of their own sinfulness in the sight of a holy God. Family worship was now set up in many a house which hitherto had never heard the voice of prayer. The enemy could no longer remain inactive, and offered every opposition in his power by means of mocking, derision, and threatening. Nothing daunted by these annoyances, Mr. Harris persevered in his labours of love. About the year 1736, he established a school at Trevecca, to which many of the youth came to be more largely instructed in the things which concerned their souls. The success which attended his labours among the young in Trevecca, encouraged Mr. Harris to establish in several other places, regular meetings of serious persons for prayer and religious conversation. This was the commencement of the private societies which have ever since formed a principal feature by which the Welsh Calvinistic Methodists may be distinguished from other denominations of professing Christians in that country. The number of these meetings rapidly increased; for in the short space of three years there were no less than 300 Societies in South Wales, all of them owing their origin to Mr. Harris's exertions. Referring to this period in a letter to the Rev. George Whitefield, Mr. Harris thus writes. "I have most glorious news to send you from Wales of the success attending brother Rowlands and many others. They are wounded by scores, and flock to hear the word by thousands. There is another clergyman coming out sweetly and united to us, and another young curate not far from Mr. Griffith Jones under strong drawings and convictions. There are now in Wales ten clergymen who are wonderfully owned of, by the Lord Jesus Christ—five beneficed and five settled in curacies." The first minister of the Establishment who ventured to assist Mr. Harris in promoting the spread of religion in Wales, was the Reverend and justly renowned Daniel Rowlands of Llangcitho. Such was this minister's popularity and eloquence that persons have been known to come the distance of 100 miles to hear him preach, and attend the dispensation of the Lord's Supper. Under his ministry there were several awakenings to a considerable extent. The first took place when he was at prayer in the church; the effect was astonishing: the people were melted into tears and wept loudly. This awakening spread throughout the three parishes under his pastoral care, and many were savingly impressed. The next commenced at a prayer meeting in Llangcitho chapel. Six or seven of these Revivals took place during the life-time of Mr. Rowlands, some of them occurring at intervals of seven years. Speaking of this period, Whitefield remarks, in his own warm energetic language, "Blessed be God, there seems to be a noble spirit gone out into Wales. People make nothing of coming twenty miles to hear a sermon, and great numbers there are who have not only been hearers but doers also of the word, so that there is a most comfortable prospect of the spreading of the

Gospel in Wales." At one of these awakenings it is said many hundreds, and even thousands were understood to be savingly impressed. One of the happy fruits of Mr. Rowland's ministry was the Rev. Thomas Charles, afterwards of Bala, a memoir of whom has been published by the Rev. Edward Morgan, and to which we are indebted for the narrative of the revival of religion at Bala under Mr. Charles's ministry. We shall give the narrative of Mr. Charles's reception of the truth in his own words :—

"On January 20, 1773, (in his eighteenth year,) I went to hear Mr. Rowland preach at Newchapel; his text was Heb. iv. 15. This is a day much to be remembered by me as long as I live. Ever since that happy day I have lived in a new heaven and a new earth. The change which a blind man who receives his sight experiences, does not exceed the change which at this time I experienced in my mind. It was then I was first convinced of the sin of unbelief, or of entertaining narrow, contracted, and hard thoughts of the Almighty. I had such a view of Christ as our High Priest, of his love, compassion, power, and all-sufficiency, as filled my soul with astonishment, with joy unspeakable, and full of glory; my mind was overwhelmed and filled with amazement. The truths exhibited to my view appeared for a time too wonderfully gracious to be believed; I could not believe for very joy; I had before some ideas of the Gospel work floating in my head, but they never powerfully and with divine energy penetrated my heart till now." Two years after this remarkable event in Mr. Charles's history, Providence very unexpectedly opened a way for his being educated for the ministry at Oxford, where he remained till 1778, when he was ordained to preach the everlasting Gospel. Few men have entered into the ministry more deeply impressed with the solemn responsibility attached to the right performance of its duties; and here we cannot resist quoting, from the memoir formerly referred to, Mr. Charles's views and feelings on this interesting occasion. "I felt an earnest desire that the Lord would enable me to devote myself wholly to his service during the remainder of my days on earth, and was not a little impressed with the sense of the great importance of the charge I had taken upon me, and of my inability to discharge it faithfully. That solemn exhortation and charge in Acts xx. 28, sounds in my ears day and night. Is the church so dear and precious to Christ, that he purchased it with his most precious blood? What bowels of compassion and mercy then should I exercise towards every one, even the meanest individual, in it! How solicitous should I be about their welfare, how anxious about their salvation! May God of his infinite goodness enable me to be faithful, and may the Spirit of Jehovah rest upon me for evermore." Acting under such views, Mr. Charles entered upon the performance of his duties, and officiated as curate in several parishes, till 1784. Such, however, was the hatred at this time manifested to the doctrines he preached, by those in power in the church, that he was forced to resign his charges one after another, and was at last literally driven to exercise his ministry beyond her communion. The detail of his life during this trying period is deeply interesting, and will amply repay an attentive perusal. His active mind would not allow him to be wholly unemployed. The ignorance which prevailed among the young people at Bala, Merionethshire, where he had now fixed his residence, excited his sympathy. He invited them to his house on the Sabbath evenings to catechise them, and give them religious instruction. His manner was peculiarly kind and affectionate, and the love and tenderness with which he addressed them, melted them into tears. His house soon became too small to contain those who attended, and he was offered the use of their chapel by the Calvinistic Methodists, who were then, and for a long time after, con-

connected with the Established Church. This offer he gladly accepted, and instructed and catechised the large number of children who attended. This work was the delight of his heart, and was the commencement of Sabbath school instruction in that part of the country. Shortly after this, Mr. Charles began preaching regularly in connection with the Whitefield or Calvinistic Methodists, and it was at this time that his active labours in Wales commenced. He was now about thirty years of age, and not a novice either in religion or in the ministry. Twelve years had elapsed since the time at which he dates the beginning of his acquaintance with the true nature of the Gospel, and he had now been more than seven years in the ministry. He had passed through a series of mental conflicts with the evil of his own heart not often experienced, and had also been favoured with comforting views of divine things not commonly enjoyed. The field of labour on which Mr. Charles now entered was very unpromising. True religion, says his biographer, had, for the most part, forsaken the country. Those who possessed a knowledge of the Gospel were few, when compared with the mass of the people around them, who were sunk to the lowest depths of ignorance and immorality. The Bible was almost an unknown book, and in many parishes, not even ten persons could be found capable of reading it. In the summer of 1785, Mr. Charles attended the Annual Association at Llangeitho, then the principal place of resort to all the religious people throughout the principality. He preached before the Association, and the great and venerable Rowlands formerly mentioned was one of his hearers. This aged servant of Christ had great penetration, and instantly perceived that Mr. Charles was no common man. His remark on the occasion was, "Charles is a gift from the Lord to North Wales;" and had he been a prophet, he could not have uttered a more correct prediction. God soon began to follow with a remarkable blessing, the labours of Mr. Charles. In September of the same year, he preached at Llanfudr, Caernarvonshire. Many were deeply impressed during the discourse. No less apparent was the power which accompanied his preaching soon after, at an association held at Bontuchel, near Ruthin, Denbighshire. A divine unction seemed to accompany the word. Convictions of the strongest kind were produced. The most hardened sinners were broken down, and made to weep loudly, and to abhor themselves in dust and ashes. Many, depressed under a sense of their sinfulness, were made to rejoice in the salvation of their God, being filled "with joy unspeakable, and full of glory." The scene at times was most interesting and affecting: hundreds melted into tears; some mourning with a godly sorrow for sin; others weeping for joy, and exulting in a glorious Saviour; some with their countenances betraying the deepest grief, becoming those who were crying out, "what must they do to be saved." The faces of others again, though bedewed with tears, were glistering with expressions of joy and thankfulness. These effects were produced, not by any fanciful or exaggerated statement, but by the words of truth and soberness; and no doubt, accompanied by the power and demonstration of the Spirit of God.

Mr. C. had an active and inquisitive mind, always planning and contriving something to forward the interests of true religion. The present manner of exercising his ministry, afforded him opportunities of becoming acquainted with the condition of the country; and the result of his inquiries disclosed a state of things most appalling. Ignorance of religion prevailed to an extent scarcely conceivable in a country professedly Christian. Having thus acquired a knowledge of the religious state of the country, he felt anxious to provide a remedy, and the plan he thought of, was the establishment of circulating schools, moveable from one place to another as circumstances re-

quired; but Mr. Charles had two difficulties to surmount in the prosecution of his design,—to raise money to support the schools, and to procure teachers. We shall give the account of the commencement and prosecution of this benevolent undertaking in Mr. Charles's own words in writing to some friends on the subject :—

"In my travels through different parts of North Wales, about twenty-three years ago, I perceived that the state of the poor of the country in general, was so low as to religious knowledge, that in many parts not one person in twenty was capable of reading the Scriptures, and in some districts hardly an individual could be found who had received any instruction in reading. This discovery pained me beyond what I can express, and made me think seriously of some remedy, effectual and speedy, for the redress of this grievance. I accordingly proposed to a few friends to set a subscription on foot to pay the wages of a teacher, who was to be moved circuitously from one place to another; to instruct the poor in reading, and in the first principles of Christianity by catechising them. This work began in the year 1785. At first only one teacher was employed. As the funds increased, so in proportion the number of teachers were enlarged, till they amounted to twenty. Some of the first teachers I was obliged to instruct myself; and these afterwards instructed others sent them to learn to be schoolmasters."

Not content with imparting instruction to the young, Mr. Charles urged upon all of every age the duty of being able to read for themselves the word of God, and he had the gratification of seeing parents sitting down with their children in the same school, and learning to read that blessed book which maketh wise unto salvation. As to the progress of the schools, and the effects produced by them, we give the following quotation:—"The spirit of learning has rapidly spread among young people and children in large populous districts, where hitherto it had been wholly neglected. Their usual profanation of the Sabbath, in meeting for play, or in public-houses, has been forsaken, and the Sabbaths are now spent in the schools, or in religious exercises. We have also this year held associations of the different schools. They meet in some central place to be publicly catechised. On one occasion, the effect that followed an examination of these schools was very remarkable. In a town, which seemed to grow worse and worse, increasing daily in all kinds of wickedness, the people, young and old, running into all manner of excesses, especially at the annual wakes, Mr. Charles, lamenting this state of things, made up his mind to attempt to storm this stronghold of Satan. About two months before the wakes, he sent to the teachers of the Sabbath schools, requesting them to get the children to search the Bible for texts which prohibit directly or indirectly such evil practices as dancing, drunkenness, sensual indulgences, &c., and to commit them to memory, saying, that they might expect him there at the feast to catechise the children. The young people set to work, and there was a great deal of talk in the town and neighbourhood about the subject. When the time arrived, Mr. Charles went there, and most of the people of the place, led by curiosity in a great measure, went to hear what the children had to say on these subjects. The meeting began, as usual, with singing and prayer. Then Mr. C. began to ask them questions on the points given them to learn. Is drunkenness set forth as bad and sinful in Scriptures? Yes, said one, and repeated these words, "Woe unto them that follow strong drink, that continue until night, until wine inflame them, and the harp and the viol, the tabret and the pipe, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands," Isaiah v. 11, 12. In

this way we proceeded with them concerning the other sins, and the answers were given with great propriety and seriousness. The people began to hold down their heads, and appeared to be much affected. Observing this, he addressed them in the kindest manner, and exhorted them by all means to leave off their sinful practices, to relinquish the works of darkness, to come to Christ, who was waiting to be gracious, to learn the word of God, after the example of their children, and to try to seek superior pleasures, and a better world. The effect was so great that all went home, and the houses of revelling were completely forsaken. The following day the harper was met going home by a person on the road, who, surprised to see him leaving the place so soon, asked him what was the reason, 'Some minister,' said he, 'has been catechising there, and persuaded the young people not to attend the feast.' Such are some of the effects of these interesting schools, which, along with the faithful preaching of the Gospel, prepared the way for the great revival of religion which took place in North Wales, beginning in the year 1791, for the particulars of which, we again quote from Mr. Charles's letters :

"You inquire about the state of the churches in Wales. I have nothing but what is favourable to communicate. We had lately a very comfortable association at Pwllheli. Some thousands attended; more than ever was seen before. And here, at Bala, we have had a very great, powerful, and glorious outpouring of the Spirit on the people in general, especially on the children and young people. Scores of the wildest and most inconsiderate of young people of both sexes have been awakened. Their convictions have been very clear and powerful; and in some instances so deep as to bring them to the brink of despair. Their consolations have also been equally strong. If the Lord should be graciously pleased to continue the work, as it has prevailed some weeks past, the devil's kingdom will be in ruins in this neighbourhood. Hide on, hide on, thou King of glory, is the fervent cry of my soul, day and night. I verily believe that the Lord means to give the kingdom of darkness a dreadful shake; for he takes off its pillars. Those that were foremost in the service of Satan and rebellion against God, are now the foremost in seeking salvation through the blood of the Lamb. It is an easy work to preach the Gospel of the kingdom here at this time. Divine truths have their own infinite weight and importance on the minds of the people. Beams of divine light, together with divine irresistible energy, accompany every truth delivered. It is glorious to see how the stoutest hearts are bowed down and the hardest melted. I would not have been without seeing what I have lately seen, no, not for the world."

"These are the blessed things I have to relate to you, my dear brother, respecting poor Wales. The charity schools here are abundantly blessed. Children that were aforetime like jewels buried in rubbish, now appear with divine lustre and transcendent beauty. Little children from six to twelve years of age, are affected, astonished, and overpowered. Their young minds, day and night, are filled with nothing but soul-concerns. All I say is matter of fact. I have not exaggerated in the least degree, nor related more than a small part of the whole. The Lord hath done great things for us, and to him be all the praise."

One of the ministers of Edinburgh having seen this Letter, wrote Mr. Charles in March, 1792, mentioning the Revivals which took place in Scotland in 1742, and requesting further information, to which, Mr. Charles, in May of the same year, sent the following reply : -

"That it was the work of God I am not left to doubt in the least degree."

It carries along with it every scriptural, satisfactory evidence that we can possibly desire; such as deep conviction of sin, of righteousness, and of judgment,—great reformation of manners,—great love for, and delight in, the Word of God, in prayer, in spiritual conversation, and divine ordinances. These, even in young persons, occupy the place and employ the time that was spent in vain diversions and amusements. No harps, but the golden harps, of which St. John speaks, have been played on in this neighbourhood for some months past. The craft is not only in danger, but entirely destroyed and abolished. The *little stone* has broken in pieces, and wholly destroyed these ensnaring hindrances.

“But I am far from expecting that all those who have experienced these impressions are savingly wrought upon and really converted. If that were the case, all the country must have been converted; for at one time there were but very few who had not felt awful impressions on their minds, producing foreboding fears respecting their future existence in another world. It was a most solemn time, indeed! I never saw a livelier picture of the state of men’s minds at the day of judgment, according to their respective conditions. That awful dispensation lasted but for a few weeks. But the ministration of the Word is still lively and powerful; and fresh awakenings take place, though not so numerous as at first. Perhaps it will not be known till the day of judgment how many of these new converts are actually brought into a state of salvation, nor who they are. But hitherto we have every reason to be thankful for the good progress they continue to make. Among so many, there must be great variety; and we may have better hopes of some than others: but hitherto none have turned away from feeding beside the Shepherd’s tents.

“As to the further spread of the work, the prospect in our country is in general very pleasing. In Caernarvonshire and Anglesea, the congregations are very numerous. Thousands flock together at the sound of the Gospel trumpet, and hear with great earnestness and attention. Awakenings also are frequent. The report of what had been going on in this place awakened the attention of the whole country, and filled the churches every where with the spirit of thanksgiving and prayer. The beginning was so glorious, that I cannot think but that it precedes great things. The churches every where are prepared; they are praying; they are waiting and longing for His coming. He has indeed done already great things in this principality. Within these fifty years there have been five or six very great awakenings.

“Your saying that a similar work took place in your country about fifty years ago, has enkindled a spirit of prayer in me for the return of your jubilee. I am persuaded, that except we are favoured with frequent revivals, and a strong and powerful work of the Spirit, we shall in a great degree degenerate, and have only a ‘name to live;’ religion will lose its vigour; the ministry will hardly retain its lustre and glory, and iniquity will of course abound. I am far from supposing this to be the case in your country. I am only speaking of the thing itself. Scotland, I know, in ages past, has been a highly-favoured country. I hope it still continues so: but I am perfectly ignorant of the present state of religion in it. May the good Lord hasten that blessed time, when the kingdoms of the world shall become the kingdoms of the Lord and his Christ.”

In January, 1794, in writing to the same clergyman, whose name we regret his biographer has not given, he thus further details the progress of the work. “In the course of last year, the almighty power of the Gospel has been most gloriously manifested in different parts of our country.

There was a very general awakening through a very large and populous district of Cærnarvonshire. In the space of three months, some hundreds were brought under concern about their souls. Oh! my dear Sir, it is a melodious sound, yes, in the ears of God himself, to hear poor perishing sinners crying out, 'What must we do to be saved?' The effects on the country at large are a general reformation of manners, the most diligent attention to the means of grace, private and public, and thirst after divine knowledge. Here at Bala, through mercy, we go on well, and have much cause for thankfulness, though not favoured with the wonderful scenes with which we were gratified two years ago. There is a work going on among us still, though not so powerfully as at the period alluded to. In some of the Schools we have had general awakenings among all the children. We take great care that the teachers be men of piety and of zeal, for the conversion of sinners. We have but one point in view in these institutions, that is the salvation of souls. We endeavour to set this point before them in all its infinite importance, as far surpassing all other matters whatever. This is what we aim to do; but ah! how little would all avail were it not for the powerful agency of the Holy Spirit. Blessed be God, we see him evidently and gloriously at work among us, never more so than at the present time, taking the country at large. Bless the Lord on our behalf and pray for a continuance of his loving kindness."

The sentiments of the late Rev. John Newton of St. Mary, Woolnoth, London, respecting this revival, are very pleasing, bearing as they do, on revivals generally. It is contained in a Letter to the Edinburgh minister, so often referred to, and dated London, 20th February, 1792. "The revival at Bala demands thankfulness; the Lord, according to his sovereign pleasure, now and then vouchsafes such seasons of refreshment, as draw the attention of many. But hitherto they have been local and temporary. I remember one in Scotland, about fifty-years ago, the most extensive I think took place in America, about the same time, and was first observed under Dr. Edwards' ministry at Northampton. There is generally much good done on such occasions of power, but we must not expect that every appearance will answer our wishes. There are many more blossoms in Spring, than apples in the Autumn; yet we are glad to see blossoms, because we know that if there be no blossoms, there can be no fruit. Yet when sudden and general awakenings take place among people who are ignorant and unacquainted with Scripture, they are more or less attended with blemishes and misguided zeal. The enemy is watchful to sow tares among the wheat. Thus it has always been. It was so in the Apostles' days, offences arise, and they who watch to find something at which they may stumble and cavil by the righteous judgment of God, have what they wish for. But they who love the Lord and have a regard for precious souls, will rejoice in the good that is really done, and can account for the occasional mixture from the present state of our nature. That the good work at Bala may flourish and extend to London and Edinburgh if the Lord pleases, is my sincere prayer, and I doubt not it is yours."

Mr. Charles continued his most useful labours in the vineyard for twenty years longer with great success. He established and conducted for several years a religious magazine for diffusing intelligence respecting the state of religion at home, and missionary operations abroad. He also assisted in the formation of the Bible Society, and in preparing a new edition of the Welsh Bible published by that Society. He closed a most laborious life in promoting the best interests of his countrymen, on the 5th October, 1814, in the 59th year of his age.

Thus we have given a brief but imperfect sketch of several of the instruments raised up by the great Head of the Church, for advancing the interests of vital religion in Wales; and although for the most part the statements have been more general in their character than could be wished, yet enough has been said to encourage Christians to the continued exercise of believing prayer "that God would arise and have mercy upon Zion, that the time to favour her, yea, the set time, may come."

II.—EXTRACTS ABOUT CHRIST.

I.—EFFICACY OF CHRIST'S ATONEMENT.

When thy conscience is thoroughly afraid with the remembrance of thy sin past, and the devil assaileth thee with great violence, going about to overwhelm thee with heaps, floods, and whole seas of sin, to terrify thee and draw thee from Christ, then arm thyself with such sentences as these: Christ the Son of God was given, not for the holy, righteous, and worthy, and such as were his friends, but for the wicked sinners, for the unworthy, and for his enemies; wherefore, if Satan say, thou art a sinner and therefore must be damned, then answer thou and say, because thou sayest I am a sinner, therefore will I be righteous and be saved; and if he reply, nay, but sinners must be damned, then answer thou and say, no; for I fly to Christ, who hath given himself for my sins, and therefore, Satan, in that thou sayest I am a sinner, thou givest me armour and weapons against myself, that with thine own sword I may cut thy throat and tread thee under my feet. *Mat. xi. 28.*

Luther.

There is virtue enough in the Sun of Righteousness to save the whole race of men, yet not more than enough to save a single individual, for each needs an infinite sacrifice, an infinite righteousness. Thus the natural sun is sufficient to warm and mature the produce of the whole earth, yet not a single plant can thrive without it.

Howells.

The moment a poor sinner desires to give himself up to Christ, that moment there is not one curse against him, but in returning and rest shall he be saved; the moment you are willing to leave your sins, that moment the extended arms of Christ are open to receive you.

Rowland Hill.

6 —

The double nature of the God-man Christ Jesus, gives security to both parties, for the fulfilment of all that is necessary, on either side, for peace.

While as man, he can give security to God on our behalf,—as the eternal Word equal with the Father he gives security for us to God. The highest pledge that can be taken of a monarch, for the observance of treaty, is when a member of his family, his own child, is retained by those concerned, as a hostage. So when God would assure men of “the immutability of his counsel” of peace, he gave his only begotten Son to be one of them, to be retained as it were, in their own nature, a pledge that he will make good all his word. O the wondrous depths of divine love that are treasured up in Christ! View him again as man: as such he was qualified to render for us, all that is needed to win justice itself to the side of mercy, and make it glorious in God to admit a hell-deserving sinner, without plea or merit of any kind but in Christ, to perfect favor, and friendly fellowship with himself. Hence when Jesus came into the world, the angelic choir pronounced “Glory to God in the highest, on Earth peace, good-will towards men.” Hence the cheering assurance of the Apostle, “We have boldness to enter into holiest of all *by the blood of Jesus.*” Through him, God and sinners may be at one again. He is that ladder which Jacob saw, set upon earth in his human nature, and reaching to heaven in his divine nature, and God stands above it and communes with his creatures at the foot of it; and angels pass and repass upon it ministering for the heirs of salvation: a beautiful emblem, signifying renewed intercourse of God and man, earth and heaven, in a way of peace, through the power of a Mediator.

Goode on the Better Covenant.

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace
Or wipe away our stain.

But Christ, the heavenly Lamb,
Takes all our sins away,
A Sacrifice of nobler name
And richer blood than they.

My faith would lay her hand
On that dear head of Thine
While like a penitent I stand
And there confess my sin.

My soul looks back to see
The burdens Thou didst bear,
When hanging on the accurs'd tree,
And hopes her guilt was there.

Believing, we rejoice,
To see the curse remove:—
We bless the Lamb with cheerful voice,
And sing his bleeding love!

Watts.

2.—THE BLOOD OF CHRIST.

The redeeming power of the blood of Christ is greater than the condemning power of sin. This excellency it hath from the dignity of his person, for it is called the blood of Christ, (Acts xx. 28) which makes his obedience and sufferings give more glory to God than our sufferings in hell were able to have done. . Isaiah xlii. 21. Romans v. 17.

Mather.

Live in the blood of Jesus by faith, and like a miraculous dew, it will cause the virtuous germ of thy new nature to spring up and expand. It will flow like oil into the flame of thy love, and will assist humility in obtaining the victory in thee. It will render thee merciful, and forgiving, and patient. It will make the vain delights of the present world as nothing to thee, and give thee courage and fortitude in the distresses of life as well as at death. Yes, in whatever way thou regardest it, it is true as the scripture say, that "life is in the blood."

Krummacher.

There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners plung'd beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day,
And there have I, as vile as he
Washed all my sins away.

Dear dying Lamb, thy precious blood
Shall never lose its pow'r,
Till all the ransomed Church of God
Be sav'd to sin no more.

E'er since by faith, I saw the stream
Thy bleeding wounds supply,
Redeeming love has been my theme,
And shall be till I die:

Then in a nobler, sweeter song
I'll sing thy pow'r to save;
When this poor lisping stamm'ring tongue
Lies silent in the grave.

Lord, I believe thou hast prepared,
(Unworthy though I be)
For me a blood-bought free reward,
A golden harp for me.

'Tis strung and tun'd for endless years,
And form'd by power divine,
To sound in God the Father's ears
No other name but Thine.

Cooper.

3.—THE LOVE OF CHRIST.

Our Lord Jesus is of a most loving and sweet nature ; he is love indeed, the son of his Father's love, and altogether lovely. His thoughts of us who believe in Him, were thoughts of love from everlasting. All his words are sweet ; his mouth is most sweet. O what sweet language doth he give his Church. " My dove, my love, my fair one, my sister, my spouse, &c. (Cant. v. 5 16.) " He loved us and gave Himself for us, loved us and washed us in his blood," (Revelation i. 5.) He is one of our nature, our kinsman, our husband, our father, our elder brother, &c. So that if there be love in the head to the members, if any in the father to the child, if any in the husband to the wife, or in any near and dear relation, then surely, there is love, strong love, in Jesus Christ to all believers ; for in him is the love of all relations, and therefore he expresseth it under all these relations. He calls us his friends. He is of a most tender, a most merciful nature, full of bowels of compassion, and of tender mercies. It would be endless to express the love of Jesus Christ to poor believers, which when a believer duly considers, ponders upon, and acteth faith upon, it cannot but support him under all heart trouble.

John Bunyan.

Jesus Christ in the days of his flesh, was willing to entertain with the most tender affection, little children that were brought unto him ; and when his disciples would have kept them away, he rebuked them, and then said " suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven ; and he took them up in his arms, and blessed them." (Mark x. 14 16.) And I can assure you he is no less kind now, than he was then, for he is the same yesterday, to-day, and for ever. Now if he was so kind to children who were brought to him, what will he be to those who themselves do come to him ? O, if ye knew how good he is, you would never be at rest till you got notice where he was to be found, and then ye would go to him, and I dare promise you a welcome. I tell you for your encouragement that if ye will begin early, and seek God, ye shall be among those children, of whom the kingdom of heaven is. God will bless you and all his people will bless you ; yea all generations shall call you blessed.

Haliburton's Great Concern.

Christ had most amazing love, and a most piercing sight of the danger and misery of mankind, when the pain of the Cross could not hinder him from saying, " Father, forgive them." A lively apprehension in us of what he then saw and knew, sets us at work in good earnest for ourselves and others.

Adam's Private Thoughts.

Christ's love knows no cause out of itself; He loved us because he would love us, when we were sinners, ungodly and abominable.

Charles of Bala.

The Saviour's heart is a fountain of all love. If, but the smallest drop from this fountain fall into a human heart, it makes it swell and overflow with love, and yet it is but a drop from the fountain.

Krummacher.

Love divine, all love excelling,
Joy of heaven, to earth come down,
Fix in us thy humble dwelling;
All thy faithful mercies crown.

Jesus, thou art all compassion,
Pure unbounded love thou art,
Visit us with thy salvation,
Enter every trembling heart.

Breathe, O breathe, thy loving spirit
Into every troubled breast;
Let us all in thee inherit,
Let us find thy promis'd rest.

Take away the love of sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty!

Come, Almighty to deliver,
Let us all thy life receive;
Sudden'y return, and never,
Never more, thy temple leave!

Thee we always would be blessing,
Serve thee as thy host above;
Pray, and praise thee without ceasing,
Glory in thy dying love.

Carry on thy new creation,
Pure and holy may we be;
Let us see thy whole salvation
Perfectly secured by thee.

Change from glory into glory,
Till in heaven we take our place ;
Till we cast our crowns before thee,
Lost in wonder, love, and praise !

Anon.

4.—THE NAME OF JESUS.

O sweet name of Jesus ! hopey in the mouth, melody in the ears, and healing to the heart.

Bernard.

Have you experimentally found that there is virtue in the name of Jesus ? Have you ever suffered from deep depression of spirit, when all around you was dark and lowering, and no single ray of hope from earthly objects came struggling through the gloom, when you have felt as if all had forsaken you, and "no man cared for your soul ;" at such an hour have you never experienced the matchless power and efficacy of that name of love ? O, there is in those short syllables a sound more soothing than the waving of a Seraph's wing, more musical than the melody of an Angel's harp. For that name alone is able to sustain the sinking spirit, to bind up the broken heart, and to bring peace and comfort to the despairing soul. Nay, more, that name can bring what no other name which the lips have ever uttered can aspire to bring, pardon and acceptance to the most hardened, most rebellious, most God-forgetting spirit among us all. He was called Jesus, because he came to save his people from the guilt, from the power, from the consequence of their sins. Has, then, that name no charms for you ? Have you heard it often, and does it convey no pleasurable feelings to your heart ? We do not usually hear unmoved, the name of one we love ; the quickened ear catches the sound amidst a thousand voices, and of a thousand names hears that and that alone ; the throbbing heart beats faster and higher when that name is mentioned, for it comes laden with recollections of past joys and hopes of future happiness. So, it is with the true children of God with the name of Jesus, their Saviour, Redeemer, Friend ; it reminds them of all that God has done for their souls, of all the assurances of pardon and peace which that blessed name has sealed to them ; of those short and transient moments of close and intimate communion with him, who bears that name, which they have already realized ; of those ages, those eternal ages of happiness and joy, which they yet hope to spend in the Redeemer's presence, and amidst all the endearments of the Redeemer's love. Blessed, thrice blessed are you, who can in that holy name recognize one who has saved you from your sins, and who is the best beloved of your soul now, and who, when your heart and flesh fail you, shall be the strength of your heart and your portion for ever.

Blunt.

How sweet the name of Jesus sounds
In a believer's ear !
It soothes his sorrows, heals his wounds
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast ;
'Tis manna to the hungry soul,
And to the weary rest.

Dear name ! the rock on which I build,
My shield and hiding place ;
My never failing treasury, fill'd
With boundless stores of grace.

By Thee thy prayers acceptance gain,
Although with sin defiled ;
Satan accuses me in vain,
And I am own'd a child.

Jesus my Shepherd, Husband, Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, my End !
Accept the praise I bring.

Weak is the effort of my heart,
And cold my warmest thought ;
But when I see thee as thou art,
I'll praise thee as I ought.

Till then I would thy love proclaim
With every fleeting breath,
And may the music of thy name,
Refresh my soul in death !

Newton.

III.—A FEW EXTRACTS FROM THE HON. AND REV. BAPTIST NOEL'S PAMPHLET, ON THE FREE CHURCH OF SCOTLAND.*

[Our last number gave a notice of this very remarkable little work from a Scottish paper, sufficient to awaken the interest of all our Christian readers. We rise from a delighted perusal of it now, with but one painful reflection, proceeding from a sad conviction that those whom a study of it might most benefit, are those also who are most likely, on various grounds, to decline even perusal of it. If any human voice might be raised in defence of the great cause for which our Church is now testifying, entitled to the respectful attention of Church

* "The case of the Free Church of Scotland : by Baptist W. Noel, M.A. London : J. Nisbet and Co. 1844."

of England Christians, or likely to command it with effect—it would surely be the voice of such a man as Baptist Noel—a name greatly eminent among the evangelical clergymen of his day, and for years identified with every good work and labor of love which marks his own Communion as a part of the Redeemer's Universal Church upon earth. But “few,” we fear, will be the “fit audience” whom this eloquent and impressive Author will command on the present occasion, from among the particular class of readers whom we have indicated. His statement is far too true to be palatable: it is far too true to be answerable! Silence, under a poor guise of more or less of contempt, will be its general visitation at such hands.

Nevertheless, the work is a nail in a sure place. Full of the Bible, it is not unknown or slighted in Heaven, however it may be treated by some on earth. These are eminently days of *witnessing*, whether men hear, or whether they forbear. And this work is at least A TESTIMONY. If men say they see, yet will not come to the light, their sin remaineth:—

It is a *gladdening* Testimony for Christ, to all members of his spiritual body, however scattered abroad, who look with longing eyes and yearning hearts for the coming of His Kingdom upon earth in power and great glory:

It is an *affecting* Testimony for Christ, as proceeding from within that portion of His Kingdom on earth, whose allegiance to Him seems in this day most threatened, by potent enemies without and traitors within, with a speedy and lamentable overthrow:

It is a *humbling* Testimony for Christ, if viewed as it ought to be by those whose superior opportunities and calls in Providence to serve His cause in this particular corner of the battle-field of Religious Truth, have been not only neglected but perverted into occasions of most unnatural desertion:

And it is a *cheering* Testimony for Christ, to those, his much-tried and much-maligned yet faithful subjects, whose principles and conduct it especially, and most triumphantly, vindicates as consistent with the highest dictates of scriptural truth and Christian loyalty.

The following extracts unavoidably do some injustice by their manner of presentment, to the close texture of the original argument; and we should rather wish our readers to be prompted by them, to a perusal of the whole Pamphlet,—which we believe may be had at a trifling cost, by reference to the Calcutta Booksellers.]

I.

The non-intrusionists were charged with maintaining the Veto Act in defiance of law.* There would have been some excuse for their delay to comply with the law, had the principle of non-intrusion been less important than it is, because they believed this principle to be secured to them

* Answer p. 4.

by the Act of Security, which was the condition of the Union, and that they were not at liberty to resign the rights of their country and their Church, made, by the Treaty of Union between the two kingdoms, for ever inviolable. The House of Lords had decided the meaning of the Act of 1711; but they believed this Act, so interpreted, to be unconstitutional and void. Allowing, however, the illegality of the veto, and that they maintained it in defiance of law, it does not necessarily follow that they were to blame. When the law commanded Shadrach and his two friends to bow down before the golden image, on pain of a fiery death, they were guilty of no crime when they answered, "in defiance of the law," "*Our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king: But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*" Daniel did not sin when a law having been passed that no petition should be made to God or man for thirty days, except to King Darius, he illegally, nay, in open defiance of law, made his prayer to God, three times each day, without the least concealment. Later in the history of the same people, the law forbade that a Jew should keep the Sabbath, or possess the Bible, or observe any of the duties of his religion.* At which period it was no discredit to Mattathias, the head of a family of heroes and saints, that he publicly declared, "though all the nations that are under the king's dominion obey him. . . . Yet will I, and my sons, and my brethren, walk in the covenant of our fathers. . . . We will not hearken to the king's words, to go from our religion, either on the right hand or on the left."† Like the three youths, like Daniel, and like Mattathias, the ministers of Scotland determined to maintain, even though against law, not their Veto Act, for that they were ready to give up, but the principle of non-intrusion, which they believed to be required by apostolic practice, and essential to the spiritual welfare of Scotland. When the law of man subverts any law of God, the only answer which a Christian can make to those who require obedience to such a human law is, "*whether it be right in the sight of God to hearken to you more than unto God, judge ye.*" "*We ought to obey God rather than men.*"‡ When, therefore, the State required the Church to abandon its principle of non-intrusion, it was impossible, that it should obey; however anxious they might be to do so, their duty to Christ forbade. As far as they could obey the law, they did; they resigned all claim to the benefice; they acquiesced in the decision of the Court with respect to all its civil effects; but when it ordered them, unscripturally, as they thought, to admit a man to the pastoral office whom they considered unsuitable, they were obliged to refuse.§

• Yet, because of their refusal to yield to secular mandates, an obedience which involved, in their belief, disobedience to Christ; and of their complaint, that the Court of Session had invaded by such mandates their spiritual functions, it has been believed that they were discontented with the institutions of their country. And those whose censures were of the most disastrous potency, could pronounce respecting them, that "a church, established by law, cannot quarrel with the Courts of Law, and long retain its respect for the authority of Parliament."|| I may be in error, but I am obliged to believe this maxim both inaccurate and unconstitutional. It is inaccurate, because the Parliament may do its duty, and merit enthusiastic support; while, at the same moment, a court of law may deserve censure by

* Mac. i 41—57.

† Acts. iv. 19; v. 29.

‡ Answer p. 6.

† 1 Mac. ii 19—22.

§ Appendix G.

its mal-administration. When the Star Chamber, by its oppressive and violent acts, brought upon itself the execration of the country, Parliament merited the thanks of the whole nation by its abolition. When the two Supreme Courts in Calcutta contended fiercely respecting the limits of their respective jurisdictions, one of them must have been wrong, and might justly be blamed without any disrespect to Parliament. Or to take an instance from a court, with whose merits we are more familiar, was it absolutely necessary that an Englishman, who valued a representative Government, and considered Parliament to be the palladium of our liberties, should, in the reign of James II., pronounce the practice of the Court of King's Bench, under Chief Justice Jeffreys, to be immaculate? The fact is just opposite. Those who most condemned the Court would most trust the Parliament.

This maxim further appears to be unconstitutional. Virtually forbidding all censure upon the proceedings of a court of law, it destroys one of the most important rights of a free people. Did all the judges surpass Daniel in wisdom, and possess more than the meekness of Moses, it were unsafe to lessen their responsibility. The pure administration of justice depends much upon the publicity of legal proceedings: but where is the value of publicity, if no comments must be made on the proceedings which are published? Let us try this doctrine upon any one case. "To censure the proceedings in a court of law, is to quarrel with it, and those who quarrel with it, cannot long respect the Parliament, therefore no man must censure such proceedings." At the close of the seventeenth century, it was the practice of Lord Chief Justice Jeffreys thus to interrupt the counsel for any prisoner whom he wished to condemn:—"Do not make such excursions, *ad captandum populum*, with your flourishes; I will none of your enamel nor your garniture." "Come, Mr. Ward, pray let us have none of your fragrances and fine rhetorical flowers, to take the people with." "Nay, Mr. Wallop, you sha'n't hector the Court out of their understandings." . . . "You must not think to huff or swagger here." Before this Judge, it was the misfortune of that able and excellent man, Richard Baxter, whom Mr. Wilberforce termed one of "the brightest ornaments of the Church of England, shamefully ejected from the Church," at the same time declaring his practical writings to be "a treasury of Christian wisdom,"* to appear on the false charge that he had libelled the Church. Baxter asked for time. "I will not give him," responded the Judge, "a minute's more time to save his life. Yonder stands Oates in the pillory, and says he suffers for the truth; and so says Baxter: but if Baxter did but stand on the other side of the pillory with him, I would say, two of the greatest rogues and rascals in the kingdom stood there." . . . "Mr. Wallop, I observe you are in all these dirty causes," &c. &c. The Counsel being silenced, Baxter began to address the Court, when the Judge exclaimed, "Richard, Richard, dost thou think we'll hear thee poison the Court? Richard, thou art an old knave. Thou hast written books enough to load a cart. Hadst thou been whipped out of thy writing trade forty years ago, it had been happy." And then turning to Atwood, who was beginning to read a passage in justification of his client, he thundered out, "You shall not draw me into a conventicle with your annotations, nor your snivelling parson neither. There has been a design to ruin the king and nation. The old game has been renewed, and this has been the main incendiary. Gentlemen, don't let us be gulled twice in

* Wilberforce's Practical View, 12th Edit. p. 239.

an age." Of course Baxter, though one of the most excellent men who ever lived, and perfectly innocent of the particular charge, was found guilty by the bewildered jury, and fined £500.* According to the doctrine under consideration, had any one presumed to question the propriety of these proceedings, he must be condemned as disaffected to the institutions of his country. In that condemnation, too, must all those be involved who questioned any of the legal proceedings in the late trial in Dublin. Sir Thomas Wilde must be thought to undervalue the House of which he is an ornament, and Lord John Russell to vilify the Constitution, of which he has been an enlightened expositor.† The right of publishing and of criticising all legal proceedings may be denounced and forbidden in Austrian Italy, but in England it is one main cause of the untainted and unsuspected purity of our tribunals.

If, however, the Church was guiltless of this grave charge of contempt for the institutions of their country, were not its ministers still criminally seeking to set up an empire within an empire, and advancing extravagant pretensions, incompatible with good government, and even with civil liberty?‡ The best support of this serious accusation is its vagueness. There is nothing in it to attack. Were there any arguments used in its support, we might show their inconclusiveness; were any dangerous consequences specified, we might disprove them: but the assailants content themselves with a *vox et præterea nihil*, a sort of gloomy and portentous mist, which no artillery of argument can dispel. What does it mean? How is their claim of spiritual independence thus dangerous? We are not told. The dictum alone remains, and we are asked to prove the negative. This we might fairly decline to do, because the accusers are bound to sustain their accusation by positive evidence. Still, in the absence of all evidence to support it, there are not wanting considerations to prove its futility. The liberty asked by the Church of Scotland was less than that which is enjoyed by all dissenting bodies. They freely conceded that the State should have the absolute appropriation of its own endowments; but they asked that they might not be controlled in their spiritual offices, in ordination, in the administration of the sacraments, and in Church censures. In all these particulars dissenters are absolutely free: for although the State may examine a litigated claim to property connected with a chapel, this is wholly a civil right; and in whatever way each such case may be settled, it leaves the congregation concerned in perfect liberty to maintain its creed and to execute its discipline. In such a case, the court of law does just what the Court of Session would have done, had they left the Presbytery of Ayr untrammelled free to ordain whom they would as pastor of that parish, without fine or molestation, but had withheld the benefice from every one except the presentee. But when they gave damages against the Presbytery for refusing to admit the presentee, it was an invasion of their spiritual liberty, just as it would be an invasion of the liberty of dissenting ministers, if they should be fined for refusing to ordain as pastor to any particular congregation, a man to whom the Court had adjudged the property in the chapel which they had used for worship. The adjudication of the property is no invasion of spiritual liberty, but the injunction to admit to any spiritual office is. This has been done to the ministers of the Established Church of Scotland, and is not done to any dissenting ministers. But if dissenting ministers may safely exercise that liberty, why may not the ministers of

* *Memoirs of Jeffrey*, by Woolrych, pp. 128, 129, 130, 131, 178, 179, 180, 181.

† Answer 3. Cum. 16, 17.

the Established Church? Seven thousand dissenting congregations in England exercise this spiritual liberty safely; why may not twelve hundred congregations of the Scotch Establishment exercise it? It is possessed by five hundred established congregations of Irish Presbyterians; why should it be grudged to twelve hundred congregations of Scotch Presbyterians? The only answer which I can find to these questions is the reiterated assertion, that this claim of spiritual liberty "is popery, rank, unmingled, unmitigated popery; popery of the darkest age, popery of the most dangerous character; the popery of Boniface and Hildebrand; popery of a description which would make one blush to belong to a church where such monstrous pretensions were advanced."*. This is indeed all assertion without shadow of proof; but there is at least something definite in the assertion, which we may therefore examine. Usually the enemies of the Free Church portend as the issue of this spiritual independence some dire catastrophe, some *monstrum, horrendum, immane ingens*; and when we ask what, we only find ourselves enveloped in vapour. But when they say that the Free Church claims are Papal, we know exactly what the Papal claims are, and we can institute a comparison between the two.

Roman Catholic priests are a fraternity severed from the rest of the world by a forced celibacy, who therefore concentrate all interests in the interest of their body, and condense all feelings into a passion for its aggrandisement: whereas the Scotch ministers, as heads of families, share in all the interests and feelings of their countrymen. The priests claim to themselves the exclusive authority conveyed by a prelate, succession from the apostles, thereby excluding all other teachers from the ministry, as intruders and schismatics; these ministers believe the call of the Spirit of God, manifested by Christian character and ministerial qualifications, to be the foundation of the Christian ministry, and therefore recognise the orders of Christian teachers of other evangelical denominations. The priests claim for their Church an infallibility, the popular belief of which enables them to impose upon a deceived people the most dangerous dogmas, as of divine authority: the ministers appeal for the truth of all their doctrines to the Bible, which they urge all men to search and examine for themselves, and therefore can never impose upon the Church unscriptural doctrines, nor advance unscriptural claims. The priests teach that salvation is to be obtained chiefly by the sacraments, which are generally valid only as administered by them, so as to make themselves necessary agents in the salvation of every one; the ministers teach that salvation is by grace through faith, to be obtained by reading and prayer, as well as by preaching or by other Christian ordinances. The priests demand, as a necessary duty, that all men should attend their confessional, by which they may wind themselves into the secrets of every family, exercise a despotic influence over its members, and infuse the poison of any selfish maxims, for the advancement of their order, into the ears of the humble and unsuspecting penitent: the ministers reject the confessional, and teach all men to confess to God. The priests have demanded, that whatever might be the amount of their crimes, their persons and their properties should be exempt from the jurisdiction of the secular tribunals: the ministers maintain that churchmen are as responsible as laymen to civil tribunals for civil offences. The priests have claimed the right of directing many secular matters, interdicting mixed marriages, forbidding to their devotees half the literature of Europe, prohibiting all social intercourse with excommunicated persons, and claiming, by the aid of the State, the right of imprisonment, &c., for spiritual

offences: the ministers disclaim all authority in secular matters, and all power over persons or property. The priests claim these dangerous rights for themselves alone, by which they may tyrannize over the Church: the ministers claim a safe and peaceful independence in spiritual things, not for themselves alone, but for a larger body of lay elders, who share in the government of the Church, and for all the members of their congregation, to whom they give a veto on the appointment of their pastors, so that it is impossible for them to exercise any tyranny. The priests claim these dangerous rights for themselves over all baptized persons, even though dissident or excommunicated, whereby they may extend their tyranny over the whole community: the ministers claim the exercise of church discipline over none but the voluntary members of their own church, who, should they endeavour to abuse their authority, would at once leave them in an impotent seclusion from the rest of the world. The priests make all these dangerous claims as a compact body, united through the whole world, and wielding nearly all the fanaticism of Europe, under the direction of a potentate, who considers himself the spiritual head of all the sovereigns of Europe, and whose predecessors have given away kingdoms and trampled on the necks of kings: the ministers are five hundred sincere, orderly, and loyal men, who, recognizing no spiritual head but the Lord Jesus Christ, have been taught by Him, to "honor the King," to "submit themselves to every ordinance of man for the Lord's sake," to be "subject unto the higher powers," and like their Master, who came not to be ministered unto but to minister, to consider themselves as ministers and servants to all men.*

Yet when these pious men claim to be at liberty to obey God rather than man, and demand that in administering the spiritual affairs of Christian congregations by spiritual means alone, according to Christ's laws, they may not be coerced by any secular authority, their claim is called "popery, rank, unmingled, unmitigated popery, popery of the darkest age, popery of the most dangerous character, the popery of Boniface and Hildebrand." Far more correctly was this spiritual independence understood by Bishop Warburton, who thus defended it:—"Civil and religious society having ends and means entirely different, and the means of civil society being coercive power, which power therefore the religious hath not, it follows that the administration of each society is exercised in so remote spheres that they can never clash; and those societies which never clash, necessity of state can never bring into dependency on one another."† Lord Kaimes thus illustrates this general fact:—"Nor is it inconsistent that two courts should give contrary judgments to different effects; for both judgments may stand, and be effectual. . . Contrariety of opinion ought as far as possible be avoided. . . but, as such contrary opinions are the foundation of judgments calculated for different ends and purposes, these judgments, when put to execution, can never interfere."‡ If ever the jurisdiction of the Church could clash with the civil jurisdiction of the courts of law, it would be in such a case as the settlement of a presentee; but how obviously such collision might be avoided, if the State so pleased. The Court of Session pronouncing the veto to be illegal for civil purposes, would withhold the benefice if a presentee were rejected on the ground of a popular dissent; the General Assembly pronouncing it legal for spiritual purposes, would settle another minister without the benefice. Both judgments would be effectual, and they would not clash.

* 1 Pet. ii. 13, 17. Rom. xiii. 1. Matt. xx. 26—28.

† Alliance, 4th edition, pp. 63, 64.

‡ Ham. 49.

There may, however, be semi-papal pretensions advanced by a Protestant National Clergy against which a State could not too vigilantly guard. Should they claim, as of divine right, that their properties or persons should be exempt from the jurisdiction of the law, that they should not be governed as other subjects are governed, that they should have a voice in the enactment of the laws, that the State should have no right to determine the application of church property, that they should control the national education, have the censorship of all books, and the licensing of all school masters. Should they demand that the religious liberty of other Christian denominations be infringed; should they, in any way, invade the province of the legislature, violate the civil rights of the people, and seek to place the State under them, instead of being themselves subject to the State, to all such pretensions every government should, doubtless, be inflexibly opposed. Indeed, in a free country, the government would have no choice; the country itself would not endure them. An aged despot, like Louis XIV., enfeebled by self-indulgence, uneasy in conscience, and vexed with reverses, may hope to obtain peace by yielding himself up to the control of his priests; but a free people does not sink into decrepitude, and will not suffer its clergy to domineer over its imbecility. Did the Church of Scotland then advance such pretensions? On the contrary, all that it asked, not for its clergy alone, but for its ministers, elders and congregations, was that they might enjoy, as an Establishment, a liberty used safely by all Dissenting Churches, the liberty, in spiritual things, to follow Christ's commands. To class such a demand with ambitious aims at clerical supremacy, is to confound things which are essentially different, to dread what is absolutely harmless, to degrade the Church which the State has preferred, beneath those churches which the State has overlooked, to put a chain upon consciences which ought to be free, to urge those to desert an Establishment who might be its strength, and to entail upon it periodical convulsions, and permanent inefficiency.

Here let it not be imagined, that there may be still some latent danger in this claim of spiritual independence, because it is difficult to define what is spiritual and what is secular. Experience shows that there is no practical difficulty. An Established Clergy, whose incomes are under the control of the State, have less power against the government than a Non-Established Clergy; and since Dissenting Clergymen enjoy this spiritual liberty without any invasion of secular rights, so might the Established Clergy enjoy it. While, even if either body should, under pretence of their spiritual liberty, trample on such rights, the State might scorn the pretence, and might easily repress the abuse by the ordinary processes of law.

II,

I hope that it is now made clear, that the two main principles of the Evangelical majority in the Church of Scotland, the non-intrusion of ministers, and the spiritual independence of the Church, are founded on the precepts of Scripture, and the practice of the Apostolic Churches, defended by theologians of different churches, embodied in the standards of the Scotch Church, maintained by its General Assemblies; and, to say the least, important to the Church and to the country. Principles, so scriptural, so long maintained, so important, and, as they believe, so secured by statute, the Evangelical majority thought that they must not relinquish. They argued, indeed, that the magistrate ought to establish a Christian Church, and maintain faithful ministers in all the villages where, without the aid of the State, no such maintenance could be obtained; but to obtain the benefits of an Establishment on terms which should force Christian congrega-

tions to receive worldly ministers, and faithful Presbyteries to ordain unfaithful probationers, was purchasing those benefits too dearly; and, just as far as those results extended, turning the State's patronage into a mischief. It was legalising false doctrine; it was giving almost the monopoly of instruction, in a rural parish, to one who had no call from Christ to instruct them; it was excluding the Gospel from those whose eternal welfare depended on receiving it. On such grounds as these the Church of Scotland, by its representative the General Assembly, solemnly made the following declaration. "They cannot, in accordance with the Word of God, the authorized and ratified standards of this Church, and the dictates of their consciences, intrude ministers on reclaiming congregations, or carry on the government of Christ's Church, subject to the coercion attempted by the Court of Session, as above set forth; and that, at the risk and hazard of suffering the loss of the secular benefits conferred by the State, and the public advantages of an Establishment, they must, as by God's grace they will, refuse so to do: for, highly as they estimate these, they cannot put them in competition with the inalienable liberties of a church of Christ; which, alike by their duty and allegiance to their Head and King, and by their ordination vows, they are bound to maintain, notwithstanding of whatsoever trouble or persecution may arise."*

Being thus pledged to maintain their two principles at all costs and hazards, and rather to renounce their livings than to abandon their duty, after making every effort to prevent the catastrophe, 454 ministers at length left the Establishment.†

Was their secession right? It must appear at once to every one, in the highest degree improbable, that they would secede from the Established Church without strong reasons. Many of them were elderly men, whose life had been spent within the rules of that Church, in connexion with the State. Some had repeatedly in public advocated the principle of establishments as opposed to the voluntary principle. Others were men of understanding, not merely acute but eminently practical, who were the last men in the world to sacrifice useful institutions to a baseless theory, and many had large families for which the State afforded a comfortable maintenance, but which secession threatened with want. All these could not be brought to renounce unanimously, the honor, comforts, and security of an Establishment, not to speak of its usefulness, without long and anxious enquiry, whether it were not possible with a good conscience still to adhere to it. It was no pleasant thing to leave their quite homes, their respected positions, their secure incomes, and the world's esteem, in order to endure privations which few would pity, to enter on lasting strife, to be misrepresented as fanatics and incendiaries, to be execrated by the tongue of malice, and defamed by the pen of slander, to be condemned by multitudes who could not comprehend their principles and would not listen to their defence, to be despised for what deserved admiration, and to be hated for what merited regard. Well knowing, therefore, what they had to encounter, they used every possible exertion to remain within the Establishment. They appealed to the House of Lords; they memorialized the Government; they petitioned Parliament; they addressed the Crown, Commissioners of Assembly, ministers met in Convocation, elders of the Church, all sent up their appeals; statement followed statement, and memorial after memorial: for they would leave no effort untried by which the legislature might be induced to give them relief, and preserve the Establishment from dismember-

ment on the one hand, and from spiritual servitude on the other. And when such men, in the face of such sacrifices and after all these efforts, came to the conclusion that they must retire from the Establishment, the probability is that they were right.

That probability is strengthened by the declared judgment of several other classes, of all others the best able to form a sound opinion in this matter. When men come to a conclusion in any debated question demanded by their worldly interests, however honest their intentions, and however sound their understandings, there must be always some reason to question whether they have conducted the examination with impartiality, and whether they have been led to their judgment without at least a latent bias, disturbing all their perceptions of the evidence: but when men judge against their prejudices and their interests, we may, if they have sound understandings and opportunities of knowledge, reasonably allow much weight to their decisions. Now these conditions attach to the judgment pronounced upon the conduct of the seceding ministers by four important classes. Above 2000 elders, with every opportunity of examining the whole question, with no interest to serve, and knowing that their adherence to the seceding ministers would entail on them many sacrifices, yet have justified their secession. A large body of the Scottish people, amounting as some think to a million, and forming 700 congregations, have also justified it: 700 congregations, being 250 more in number than the seceding ministers, of the most sober, thoughtful, and calculating nation in Europe, in a poor country, and attached to the Establishment, have adhered to these ministers with a certain knowledge that the burden of their maintenance must rest on them. To these must be added the missionaries of the Scottish Church, chosen out by the Church for their ability and piety, who have with one consent united themselves to the secession. And finally, the Synod of Ulster, themselves representing a Presbyterian and Established Church, with 500 congregations and above 700,000 members, have declared their almost unanimous approbation of their conduct.

Indeed, with their views of duty how could they act otherwise than they did? They had proclaimed to the world, that they believed non-intrusion to be a fundamental principle of their Church, and this principle was condemned as illegal. They had declared the Church must be spiritually free, and they found their liberty invaded in almost every spiritual function. The discipline and government of the Church consist chiefly in the selecting and ordaining of ministers, in preaching the gospel, in Church censure on ministers and members, in suspending and deposing of worldly ministers, and in admission to the sacraments or exclusion from them. If these are not spiritual functions, there are none. If the effect of the union of the Church with the State is that the office-bearers of the Church cannot act according to their conscience in these matters, they have no spiritual liberty at all; for spiritual liberty consists principally in being able to do these things according to the will of Christ. The cause of coercion is not material to the question whether the Church is coerced: whether its spiritual liberty be invaded, because it acted legally, or because it acted illegally, the loss of liberty remains the same; as a man shut up in the Spielberg is equally a prisoner, whether he suffers the *carcere duro* for treason against the Emperor, or for a love of constitutional liberty and order. If the Church has lost its spiritual liberty, the fact is not changed by the proof that the Church may lawfully resign it, or may lose it for its faults. The one question before us is, has the Church lost its spiritual liberty? Further, to show that the Church is under the control of the State in spiritual matters, it is not necessary to prove that the exercise of

that control is frequent. One single instance of control in spiritual matters, from whatever cause, if maintained and made the rule of action, is sufficient to show it; just as a single flogging of a soldier by court martial, whether it was inflicted for desertion or out of caprice, would show that all the soldiers of the regiment are liable to flogging without trial by jury, and are therefore under military control. What we have to determine is, whether the coercion of the Church in spiritual matters is the rule of law.

But on this point the reader can have little doubt, if he considers the following facts. In the case of Marnoch, the Court of Session issued a decree, requiring and ordaining a Presbytery to take on trial and admit to the office of the holy ministry, in a particular charge, a probationer who was, by the law of the Church, disqualified for that office. In the case of Auchterarder, the same Court sentenced a Presbytery to damages for refusing to take on trial and admit a probationer, contrary to their conscience, to the law of their Church, and to the express command of the General Assembly. In the Lethendy and Stewarton cases, it interdicted Presbyteries from admitting to a pastoral charge, irrespective of the benefice, and even when there was no benefice, no stipend, no manse or glebe, no place of worship, and no right of patronage. In the Stewarton case, it interdicted the establishment of additional ministers, to meet the wants of an increasing population. In the case of Strathbogie, it interdicted the preaching of the Gospel and the administration of ordinances throughout a whole district, by any minister of the Church, under authority of the Church Courts. In the Culsamond case, it interdicted a Presbytery prohibiting a minister from preaching and administering the ordinances. In the Cambusnethan and other cases, it interdicted church censures by Church Courts. One interdict was granted against the pronouncing of a sentence of deposition upon a minister found guilty of theft. In another case, a Presbytery was interdicted from proceeding in the trial of a minister accused of fraud and swindling: and another Presbytery was interdicted from proceeding with a libel against a licentiate for drunkenness, obscenity, and profane swearing. In the case of Strathbogie, it suspended the censures of the Church, and restored ministers who were suspended from their office to the power of preaching and administering ordinances. It interdicted the execution of a sentence of deposition from the office of the ministry pronounced by the General Assembly; and it supported deposed ministers in the exercise of ministerial functions. It has further issued a prohibition against preventing an excommunicated person from partaking of Christian privileges. It has prohibited communicants of the Church from intimating their dissent from a call proposed to be given to a candidate for the ministry to become their pastor; and it has interdicted ministers chosen to be members of the General Assembly from taking their seats there.*

I know not by what reasoning it can be made to appear that these decisions of the Court of Session are not violations of the spiritual liberty of the Church. According to these precedents, what function of the ministry is free from secular control? Christian ministers have been required to ordain when they thought it wrong, and forbidden to ordain when they believed it to be right: they have been forbidden to multiply pastors when the exigencies of the Church required it, and when they asked no provision from the State: they have been prevented from censuring members of their Church, when those members were charged with theft, fraud, drunkenness, and profanity; suspended and deposed ministers have been recalled by

* Claim of Right, pp. 12 and 13; and Mem of Com Nov 1842.

lawyers to the exercise of their ministry, against the authority of their Church: when the Church excommunicated offending members, it was ordered not to exclude them from its ordinances: when communicants dissented from a call to the pastoral office, legal functionaries forbade them to express their dissent: ministers chosen by their Church Courts to sit in the General Assembly were warned by a court of law not to sit there; and about fifty office bearers of the Church were called up to be punished for obedience to its laws.

Now, much as these ministers valued the principle of an Establishment, they valued their integrity still more. They had seen the principle of non-intrusion working a great moral change in the country; they saw that their spiritual independence, which was necessary to preserve that principle, was openly, eagerly, every day set at nought and trampled under foot: if they remained in their livings it would be inevitably lost, and they could not abandon it. They therefore determined to go out. Yet there was nothing hasty or peevish in their movements. They saw what was coming, and taking their stand upon those two great principles, determined to bear whatever loss or obloquy their defence might occasion. Of this determination, moreover, they gave timely notice to all men. They told the patrons, that they might know in time what would be the effect of their pertinacious maintenance of the obnoxious rights which the recent interpretations of the law had placed in their hands; they told the Government, that by introducing a measure of relief, it might avoid in time to shake the Church of Scotland to its very foundation; and they told the legislature and the country, that whatever might be the consequences of the dismemberment of the National Church, these consequences, as far as they were evil, might not be chargeable on them.

But all their warnings were vain. Some doubted whether they would fulfil their word; Some wished them to be compelled to fulfil it; all refused compliance with their claims. It has been said, that they should have still waited in patience, and year by year have sought the necessary relief. But such opinions are offered in ignorance. There was not, while they remained in the Establishment, the most distant prospect, of relief. Now that 450 ministers and 700 congregations have seceded, and every stone in the national temple has been loosened by the earthquake, and the ground is yet heaving and rocking beneath its foundations; all that has been conceded by the Government to the necessities of the Church is the Bill of Lord Aberdeen. But that Bill rejects the two principles for which the seceding ministers contended; first, it repudiates the very idea of a popular dissent without reasons; and then it leaves to the Civil Courts the two powers which they previously possessed, to restrain the Church from any act of illegality, even in spiritual matters, and to determine what is illegal. If the Church was, in its spiritual administration, subject to the State before, it remains subject now. And if, with this catastrophe before their eyes, with this dear-bought experience of what Scottish pastors can do and suffer for conscience sake, her Majesty's ministers have, with an unflinching steadiness, held the neck of the Church down beneath the foot of the Civil Court, to humble, as they think, the arrogance of priestly assumption; it would have been fatuity in the seceding ministers to expect their claims should be yielded, when they had taught the Government and the patrons that they were made of such pliant materials, that though pledged to their principles before Europe and the world, they were still more wedded to their emoluments; and that, do what the Government might, they had no reason to dread from them any artillery, more forcible than remonstrances which nobody would read, and petitions which both Houses would order to lie upon their tables."

III.

But of all complaints against the seceding ministers, the most unfounded is, that their secession was a grand inconsistency. The substance of this charge against them is as follows: that the State had passed no new law; that the Church had suffered no fresh infringement of its liberties, the only innovation on previous custom being its own veto law; and that they surely might continue with a good conscience to hold their livings on the terms to which they had assented when they received them. The conclusion would be a fallacy were the premises just; for had they received their livings on these terms, it might so happen, that men who did not make conscience a jest, and would not command opinion to wait on interest, might, when a flood of light was thrown, in the course of eager controversy, upon principles long neglected, discover both that those principles were just, and that they were incompatible with their actual position. But the premises are as false as the conclusion. If the veto was an innovation in one direction, the interpretation of the Act of Patronage was a much more serious innovation in the opposite direction. Never till this time had any court of law in Scotland restricted the absolute right of the Church to determine the qualifications of candidates for orders. never till now had a single legal judgment sought to compel a single Church Court to fulfil a single spiritual act. But now the Court poured out a torrent of interdicts, to compel spiritual acts, or prohibit spiritual acts, just as it pleased. Ordination, suspension, deposition, restoration to the ministry, preaching and the administration of the sacraments were all in its hands; and £10,000 damages against any refractory Presbyters, would soon reduce the most stiff-necked Churchman to humble acquiescence in statutory Church order. The state of things was therefore new. Never before did a Scottish minister understand that the State could interfere in any of these acts; and when they found that the liberty in which they had exulted was all imagination, and that the most crippled, restrained, and statute-governed Establishment in Europe was scarcely more bound down than that which had rejoiced till that day in its supposed spiritual independence, they had no course left, but to seek elsewhere the freedom which they had irretrievably lost."

IV.

At length the day came when the painful separation could be no longer delayed. It was now clear that their two great principles were repudiated by the Government. And their consistency, their good name throughout Europe, the welfare of the Church of Christ in Scotland, their conscience, and even the opinions of their antagonists, required that they should secede. But, hitherto, they had been called to no act by which they might sanction the violation of their principles, and so long had clung to the Established Church with an affectionate reluctance to weaken or to rend it. So long they had stood upon the brink of the deep and stormy gulph, which was to separate them from a venerated institution, and from beloved homes, and almost shuddered to cross it; but now conscience forbade them to hesitate. In violation of the law of the Church, the Quoad Sacra ministers had been excluded from the Assembly, which was therefore constituted under State coercion, and in violation of the spiritual liberty of the Church. To sit within the Assembly would be, they thought, some sanction of that violation, and they could not give it. Circumstances, unsought by them, had shaped their course; and, now, at the exact moment when their duty imperatively required it, after the longest delay which patient prudence could demand, or resolute steadfastness permit, they retired from the Assembly,

after a solemn protest read by the Moderator Dr. Welsh, to form, apart from secular coercion, their Free Church. Immediately on reading the Protest, Dr Welsh handed it to the clerk, and proceeded to the door of the Assembly. "Man by man, and row by row, all to the left of the chair, arose and followed. An irrepressible shout of gratulation from the multitude in the street announced that the vanguard was fairly 'without the camp;' and orderly and slowly retiring, in a few short minutes all were gone. Looking at the long ranges of vacant forms, from which the pride of Scottish genius, and the flower of Scottish piety had disappeared, there were few spectators who did not feel 'The glory is departed.' It was a striking sight to see the dark line for half a mile together, moving down the steep declivity which leads to the valley of Leith-Water. In the distance stood, bright in its polished freshness, the new Assembly Hall, on which they had turned their backs for ever. On either side was the crowd of lookers-on, thronging windows and balconies, and outside stairs; some cheering, and others lifting their hats in silent reverence; some weeping, many wondering, and a few endeavouring to smile. And in the middle of the street held on the long procession, which included Welsh and Chalmers, Gordon and Buchanan, Keith and Macfarlan, Alexander Stewart and John Macdonald, Cunningham and Candlish, every thing of which a Scotchman thinks when he thinks of the Church of Scotland."

Preceded, accompanied, and followed by immense multitudes of people, they at length reached the Hall at Tanfield, when they were greeted with a loud and continuous burst of cheering from the further crowds who had assembled to receive them. But the still small voice of an approving conscience sounded to each of those good and courageous men more pleasantly still. Here they opened their deliberations with solemn prayer, and with mutual congratulations that they had been able to do their duty: here, on the 23rd of May, they subscribed the "*Act of Separation and Deed of Demission*," by which they abandoned their emoluments and rights as ministers of the Established Church; and here they constituted themselves into "the Free Church of Scotland."

For this name they have been severely blamed; but the name is agreeable to the facts. They were coerced, and they are free. A real liberation has been achieved; a chain upon their consciences has been struck off. They could not ordain or refuse to ordain whom they would; but they can now: they could not allow to the congregations in communion with them, a veto in the settlement of their pastors; but they can allow it now: some of them were debarred from preaching, when the necessities of the people required their instructions, and when their Church commanded them; but now they can proclaim Christ through the length and breadth of Scotland: they could not constitute their Church Courts as they thought requisite for the spiritual welfare of the people; they can now form them as they will. Thus, in many points, they were unable, through the State's control, to act according to their view of the directions of the Word of God; but they can now follow that Word fully. If, then, they felt they were in chains, held down under secular control in spiritual things, obliged to abstain from doing right, and compelled to do what was wrong, why, when they exult in the consciousness of spiritual freedom, and when they have purchased that joy by the greatest sacrifices, may they not tell the world that they are free? It is a crabbed jealousy which will invent for them malevolent meanings; and pretend that they asperse others, when they do but correctly describe themselves."

V.

Schism, or the strife and division of heart among Christian brethren, is so great an offence, that God has in his Word enjoined his servants to have no fellowship with those who are guilty of it.* But as its nature is often misrepresented, so it is often imputed to an opponent with ferocious eagerness by incapable disputants, who have neither the ability to refute his arguments, nor the magnanimity to tolerate them. In the present case it is to be remarked, that some of the enemies of the Free Church first stimulated them to secede, by charging them with dishonesty for remaining within the Establishment, and now stigmatise them as schismatics, because they have obeyed that advice. Both these accusations may be false, but both cannot possibly be true; because, if their views were such that they could not honestly remain within the Establishment, they were bound in duty to go out, and can be guilty of no schism for doing so. Duty cannot require a Christian to be dishonest; nor can it be schism to act peaceably according to the dictates of conscience. It is difficult, therefore, to understand the sincerity of those who have used both these weapons against the Free Church: first to insist that they should secede, and then to condemn them for seceding, looks more like blind fury than like reasonable opposition.

Let us, however, examine the charge itself. God having given Christians no command to form large associations extending over whole countries, as national Churches do, and all the Churches of the New Testament being local Churches, so that we never read of *the Church of Judea*, or *the Church of Macedonia*, &c. &c., but always of *the Churches* of each of these countries, that a congregation, or in Scripture language, that a Church does not belong to such association, can never be *in itself* a schism; because this mode and degree of separation violates no union which God has commanded, and is exactly the position of each primitive Church. Moreover, were such an aggregate of Churches into one national association commanded, the sin of schism would never be contracted by those who leave the association, only because those who govern it insist upon certain conditions of union which are sinful.

Since, then, the ministers of the Free Church were placed, in the discharge of their spiritual functions, under the control of the State, and were required, after assenting to that control, to assist in the violent settlement of unfit men as pastors of Christian congregations, or leave the Establishment, their duty was plain. And if their separation created a schism, the sin of that schism must lie at the door of those who imposed on them conditions of union which they could not conscientiously accept.

If, on the other hand, domestic and social discords arise in all the parishes of Scotland in consequence of the step which they have taken, the fault is not necessarily theirs. The ministry of Christ occasioned much angry division among the Jews, but He was innocent of it: the apostles were said to turn the world upside down, but this was no discredit to them; and our Lord declared beforehand that the effect of the Gospel would be "to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law;"† but these domestic feuds were chargeable on those who fiercely resisted the truth, not on those who peaceably maintained it. So if there should be division among all the families of Scotland, much as the event is to be deplored,

* Rom. xvi. 17.

† Matt. xi. 34, 35.

the guilt of it must lie, not upon those who maintain right principles in a Christian spirit, but upon those who are angry because these principles are maintained. Let the members of the Free Church only preserve a charitable spirit with their firmness, and posterity will write its verdict of approval on all that they have done.

VI.

But why, it has been said, bring these Scotch quarrels here? why maintain principles not recognised by the Church of England, stir up interminable strife, and throw to the winds that Christian union for which good men ought to labor? Can any Englishmen ask these questions? Are then devoted constancy to a great object, calm daring in duty, and the *prisca fides* of the best days of the Church of Christ, become either so common or so vile in our eyes, that because they shine out in the actions of Scottish Christians, we have scarcely a contemptuous glance to waste upon them? Is it nothing to us that our northern brethren have been the first to proclaim to the idolaters of wealth and ease that there is in Christians a high toned earnestness, which at the call of duty can spurn both? Owe we them no thanks that they have taught the Roman Catholics of Europe, who believe us to have thrown away together their superstitions and their faith, that the faith is all the stronger because the superstitions have been renounced? Is it no merit to have proved that Protestantism has yet the principle which animates the confessor to deeds of heroism, and teaches the martyr to sing thanksgiving in the fire? Scotch quarrels! why this movement is the great religious event of our day. Protestants of Europe, America, and Asia are watching it; men at the antipodes make themselves familiar with its details; the whole world speculates upon its issues; and what but a mental sloth, amounting almost to a crime, or a dread of discussion betokening insincerity and cowardice, could make us, its nearest neighbours, shut our eyes and ears? When there is a cry of distress or battle in the dead of night, the timid turn upon their beds, and say, "it is all nothing," the brave get up to see if they can be of use: "*i poltroni come se si arrendessero alle preghieri, si rappiattano sotto le coltri; i piu curiosi e piu bravi scendono a torre le forche e gli archibugi per correre al romore.*" If the principles of the Free Church be just, then they must eventually prevail. Although its ministers, when called to fight the first battle for these principles, have been beaten, perhaps in the next field the Church of Scotland may win the day; and then what other Establishment comes next? At all events, the evangelical ministers of the Church of England ought not then to have their principles to seek. Deliberation should precede not follow conflict; but deliberation, it seems, is to destroy peace and indefinitely postpone union. What, then, is the value of that peace which will not brook discussion? If the first stirring breeze from heaven drives the colour from the cheek, it is the hectic of disease, and not the bloom of health: if discussion makes the Church turn pale, its pulse of faith beats languidly. But the Scriptures forbid this timid and inert stagnation of the intellect: "*Prove all things; hold fast that which is good. Whatever is not of faith is sin. Let every man be fully persuaded in his own mind.*" These divine injunctions render the full, free, and effectual discussion of every truth and of every Church principle a duty; and he who will only consent to peace on the condition of forbidding discussion, not he who asks peace with discussion, is guilty of any schism which may ensue.

[We need not apologise for the length of these extracts. Their singular beauty and eloquence must win the admiration of all

readers of taste. But the higher beauty of the whole pamphlet consists in the Christian spirit of love, and zeal for God's truth violently assailed, which prompted its design and marks its execution. The Author's acquaintance with the facts of the "case" is ample; and he exhibits equal caution in stating them with accuracy, and skill in arranging them in the most intelligible manner in a small compass.* The plainness of the inferences he draws from them, testifying to the excellence of the principles of our disestablished Church, and the rectitude and wisdom of her conduct, are calculated to impress any unprejudiced mind with an irresistible conviction that our Cause is indeed that of Truth and Righteousness, and shall prevail.

May God's blessing rest on the excellent writer of this Defence, and on all into whose hands his pamphlet, or these extracts, may fall!]

IV.—A GLIMPSE INTO THE WORLD TO COME.

(From the *Presbyterian Review*)

A Glimpse into the World to Come, in a Waking Dream. By the late GEORGE P. PHILLIPS, Preacher of the Gospel. *With Extracts, illustrative of his Spiritual Progress.* Edinburgh: William Oliphant & Sons. 1844.

This little work has little of narrative to recommend it, being, as its title purports, a simple sketch of the religious experience of one who was early called to glory. It is presented to our readers, not so much on account of anything strange or new in his experience, as just that it embodies, briefly and pointedly, what has been and daily is the experience of many a soul. We feel sure that it will not be read with less profit or less interest from the ready response with which it will meet in many hearts. It may be that some, themselves unable to trace with equal honesty and closeness the hidden work within, will thankfully discover in this faithful revelation of another's heart, the portraiture of the undefined workings in their own breasts.

The anxious, doubting mind, unwilling to take Christ at his word and trust him fully, yet unwilling wholly to relinquish his hold of him, from a feeling that in him, if at all, is his hope, will find, in tracing the gradual progress of G. Phillips' mind, encouragement to seek the Lord and rest in him, assured that to him too He will arise with healing in his wings, if he too will cease from all efforts at his own cure, and take the healing which his wounded spirit will only find there. We quote a few words which well describe this state of mind; and a brief extract from the diary which follows, after he found peace in believing lets us into the secret of his long estrangement from the Beloved, while apparently seeking Him in earnest:—

"The voice of his Beloved that knocked, saying, 'open to me' was heard, but not understood. Instead of opening his heart at once to welcome the pitying Guest, he hastened to sweep and garnish it, to make it worthy of such a visit, and then when he opened, his beloved had withdrawn himself, and was gone: his soul failed him when he spoke—he sought him but could not find him, he called him but he gave no answer." P. 43.

* The pamphlet is but 96 pages in length.

"My desperate desires for conviction of sin, not being answered, I have been compelled to cast myself on Christ as I am; to take the simple promise, 'believe and live.' Believe, not *feel* and live, not *repent* and live, but *believe, believe* and live. I have seen Christ's sufficiency to save all. I see a glorious redemption completed,—finished,—Christ accepted, and so I come to him for feeling, and love, and repentance, and grace, and every thing. God does not require me to feel so much and repent so much, and then he will save; but he tells me to believe so much and then he will save. I now can go to Christ with my want of feeling, and love, and faith, as a part of my sin, and remember he died for sinners. Of these I am one, so he died for me; and I feel that the less persuasion of my own righteousness I have, the better am I fitted for Christ." Pp. 44—45.

The reader who has found the Pearl of great price, and has so learned its value as to feel that he has nothing else to pay, will not marvel at the calm, unruffled view which he was enabled to take of eternity, and his own entrance there, when he was permitted for a season "to stand upon the edge," and get a sort of Patmos glimpse of glorious and unseen realities. We are persuaded that he will peruse the "Waking Dream," which, with its appropriate Scripture references, forms the prominent part of this sketch, with deep interest. It is hoped that he will not leave it without a surer consciousness of resting on Him who is his "righteousness and strength;" and that he will lay it down more than ever longing for the time when he shall no more see as through a glass darkly, but face to face, having a desire to depart and be with Christ, which is far better. We extract a short paragraph from it:—

"Methought I had passed over Jordan, and the bright gates had opened to receive me. I had stood before the great white throne, so bright, so pure, I could not look upon it. Oft and again had I raised my longing eyes to the spot where glory dwelt, and whence I felt flowed forth all majesty and power. But ever as I looked the dazzling effulgence was too great, and I could only look upon the footstool, and on a hand that led me and sustained my goings. I had waited but a little while, still leaning on an arm that I felt to be of vastest power, when a voice of sweetest tone pronounced my name, and called me forth to give an account of the deeds done in the body. 'Guilty or not guilty?' spoke a voice from the midst of the glory. For a moment I paused, and fear ran over my frame, but the arm I leaned on enfolded me more closely, and a soft, consoling, loving voice gently whispered, 'It is I, be not afraid!' Firmly I answered to the charge, 'NOT GUILTY.' A voice proclaimed from on high, 'Let his sins be searched out.' An awful pause ensued, during which I sometimes trembled, but as often was comforted and reassured by Him who held me up. Another voice then announced, 'His sins have been sought for, even to the uttermost erds of the earth, but they cannot be found.' The exalted arches rang with a song of praise and joy, and I felt my heart filling full with gratitude and love to Him who had taken all these sins away, and with his heart's blood so utterly annihilated them. So, after the troubled scenes through which I had passed on earth, after all the pride of heart and deep ingratitude of life, and after all my free disregard of the holy laws which the great law-giving Judge had issued, behold! all the powers of heaven and earth, and all the malignant spirits of hell could not find one faintest stain upon my garment. I stood before perfect righteousness in perfect innocence. All glory be to Him who sitteth on the throne, and to the Lamb for ever and ever."*

* For the sake of this very beautiful and sublime concluding paragraph, we have inserted the whole extract.—ED. F. C. M.

V.—THE ENGLISH DEPUTATIONS.

The subject of the Free Church Deputations to England, has been one of deep and lively interest to many of our readers. The summing up of the proceedings and results of those deputations for the year, will be found in the following most able and perspicuous Report, presented to the last General Assembly of the Free Church, by the Rev. W. K. Tweedie, Convener of the Committee on the English Deputations.

REPORT of Committee appointed by the General Assembly of the Free Church of Scotland, relative to Deputations to England.

" 1.—THE PLAN.

" In endeavouring to carry into effect the object for which they were appointed, your Committee first of all divided England into about twenty districts, appointing, in terms of the Assembly's instructions, three or four ministers to each, according to its extent or population. Previous to the visits of the deputations to their districts, arrangements were made on the spot, by agents sent chiefly from Scotland, for facilitating the operations of the ministers, and rendering them efficient. Local Committees were formed, the order in which the places were to be visited was arranged, and preparations were made, whether for sermons or public meetings, in the order reckoned best for the different localities.

" The work began soon after the rising of the Assembly which met in Glasgow, viz. on the 12th of November, and has continued without interruption till about a week ago. At one period there were four deputations labouring in different districts of England at the same time; and the Committee would be wanting in their duty, did they not convey a strong expression of the alacrity and zeal with which nearly one hundred ministers of the Church have thus put themselves at her service for the work assigned to them. Amid the pressing claims for ordinances among their own people, and at numerous sacrifices, they gladly went forth, impressed at once with the urgency of the Church's necessities, and the importance of the business entrusted to the deputations. Nor would the Committee fail to notice the patience and forbearance manifested by the members of the Church during the absence of their ministers, protracted as it sometimes was to four, five, or even six Sabbath days.

" 2.—THE RECEPTION.

" And the Committee cannot but reckon it one of the numerous tokens for good vouchsafed to the Church by Him who is God over all, to be able to state, that everywhere the Assembly's deputations were hailed with enthusiasm, and received the cordial sympathy of English Christians; indeed, the Churches in England, of nearly all Evangelical denominations, vied with each other in testifying their approbation of the distinctive principles of the Free Church, and their generous sympathy with us, as men led, in the providence of God, zealously to contend for the liberty with which Christ maketh free. Repeatedly did the members of the deputations, as they returned from their labours, declare, that the reception they had met with was so cordial, and the feeling in favour of the Free Church so warm, that their visits had been, in a large degree, a compensation for the trials which preceded and accompanied the disruption of the Church.

" Nor was the sympathy which was thus displayed confined to the ministers or office-bearers of the different Churches; through all classes the same

spirit was manifested. In England, as in Scotland, servants were found contributing largely, in proportion to their means, to the funds of the Free Church. There, as well as here, artizans wrought in her service, and when they had not silver or gold to give they gave their labour instead. In this way plaforms were erected, hand-bills printed, and other offices performed, as contributions to the Free Church by men who could not otherwise assist her amid her difficulties. Indeed, from Cornwall to Berwick-upon-Tweed, wherever the deputations went, they were hailed by Christian men as sufferers for the truth; and the generous liberality of England, guided by Christian principle and Christian affection, helped at once to encourage the deputations, and convince them that the cause in which they were engaged was indeed the cause of righteousness and of God. They felt how true it is that 'Christianity speaks an universal language, that there is a felt affinity between its disciples throughout all the climates and countries of the world.'

"Your Committee find it difficult to point out the cases, whether in individuals or in Churches, in which the deputations were most warmly befriended, for, in truth, the zeal in your cause was well-nigh universal. To the members of the Wesleyan churches everywhere throughout England, the earnest gratitude of your venerable body is due, at once for their cordial sympathy, and, not seldom, their able advocacy and liberal support of the cause. To very many of the Congregationalist ministers and congregations the Free Church is under similar obligations. Indeed, among them were found some of the most intelligent friends of our principles and cause; and on many occasions, as at Devonport, Colchester, in London, and elsewhere, they took part in the work of the deputations with a zeal, and in some cases even a self-denial, which could not have been surpassed by the Free Church ministers themselves. And to many ministers and members of the Baptist churches, the same acknowledgments are due. With their characteristic zeal in every good work, many of them befriended the deputations, and freely contributed of their substance in aid of their object.

"It is not the design of this Report to convey to the Assembly any minute detail of the proceedings of the different deputations. These, of course, were regulated by the terms of their appointment by the Assembly. On one topic, however, the Committee think it right to speak. The deputations, in no single instance, gave an uncertain sound regarding our continued adherence to the principle of Establishments, as held and defended by the Free Church. Deducing that principle from Scripture, and therefore holding it as in their view unalterable, our ministers could not, for any temporary purpose, either abandon or modify what they hold to be a portion of the truth; and, in every instance, your Committee believe, did the ministers bear witness to our unaltered conviction on this point. And among the right-thinking in England, your ministers were respected and honoured for their consistency. They were repeatedly told, that had they professed to have adopted the Voluntary principle merely because they had ceased to be established, conscientious Voluntaries could not have welcomed them as honest friends; so that here, as in all our contentings, the path of duty and of purity was found to be the path of peace. Indeed, the cases were not few in which ministers and others in England readily acceded to the genuine principle for which the Church of Scotland has so often been honoured to contend, viz. that according to the spirit of the Word of God, civil rulers are bound to have regard to His mind and will in their procedure, and to aim at the welfare of the Church by right and scriptural means. In a few cases, the exact statement of our views on this subject dispelled many erroneous mis-conceptions, and induced some of those who heard to acknowledge that, had the ministers who now form the Free Church of Scotland succeeded in

obtaining from the rulers of the land a confirmation of their principles, that would have gone far to alter the whole aspect of the Establishment controversy. From what has thus been observed in many parts of England, the Committee are decidedly of opinion, that could mutual explanations be made, it would be found that far more of the Churches would sympathize on this point with the Free Church, at least upon general grounds, than may at first sight appear.

"But it was on the great principle of spiritual independence that the deputations everywhere met with the most prompt response, and the most cordial sympathy. Addressing themselves for the most part to men who thoroughly understood that principle, and enjoyed the privileges to which it leads, the deputations found no difficulty in making it appear that every thing earthly must be sacrificed, rather than allow that principle to be either obscured or compromised. Involving as it does the glory of the Saviour, and therefore the stability and well-being of his Church, all who understood the nature of a Christian Church hailed your deputations, because they came from a body of men who had refused to abandon that principle, however tempting the bribe to do so. Had any thing been required to convince them that that principle was sound, the reception which they met as the upholders of the Church's independence against Erastianism in every form, might have sufficed to confirm the deputation in the position which they held.

"It is impossible to particularize all the friends who thus co-operated with the deputations over so wide a field. In London, the Hon. and Rev-Baptist Noel is well known to have rendered essential service to the cause, by his able and eloquent vindication of the Free Church; and Dr. Leischild, one of the leading Congregational ministers in the metropolis, and Dr. Bunting of the Wesleys, appeared on the same occasion to second the objects which the deputation had in view. In Yorkshire, Sir John B. Williams, the enlightened biographer of Philip Henry, also did essential service to the deputations. The Rev. John Davids, Congregational minister of Colchester, was indefatigable in his efforts; while the Committee would take this opportunity of recording their deep sense of the obligations under which the Free Church lies to T. P. Bunting, solicitor, Manchester, for his judicious, zealous, and untiring labours in the cause. Without his aid, it would have been next to impossible for your Committee to have visited so much of England as they have done. Indeed, wherever the deputations appeared, friends were raised up to encourage and to aid them; and your Committee feel free in reporting, that nothing has befallen the Free Church more signally benedicting the presence and the blessing of Almighty God, than the wide and effectual door thus opened in England for proclaiming our principles, for preaching the gospel of Christ in connection with them, and thus not merely helping forward the cause of the Free Church, but of the whole Church which Christ purchased with his blood.

"3.—THE RESULTS.

"But what have been the *results* of these deputations? For six months there has been a constant succession of Free Church ministers preaching the gospel, and proclaiming our principles in England; and what effects have they produced?

"They are twofold:—First, Since the disruption, these deputations, together with the friends of the Free Church in London, to whom the cause is under many and deep obligations, have raised in all the sum of £27,689, 1s. 9½d. That sum has been appropriated to the Building Fund, except where the donors destined their contributions to the Sustentation Fund, or

some other object; so that the direct pecuniary benefit to your cause derived from England; is represented by the sum now mentioned, or nearly £28,000. England was divided by your Committee into 17 districts. Five of these are still unvisited,—Kent, Darlington, Carlisle, &c., North Wales, South Wales, Isle of Man. And if this be kept in view, together with the general want of acquaintance with Free Church principles which prevailed when the deputations began to visit the south the Committee feel that the sum now reported is highly creditable to the liberality of the English Churches.

"But there is a second result, which cannot be represented by arithmetic,—we mean the union that has been so largely promoted among different portions of the Church of Christ; and never perhaps was the principle of true catholicity more fully and practically brought out, than by your deputations. Evangelical Christians of every name found a common point around which they could gather, or a common object which they could co-operate in promoting. They did so, and thus they both conferred and received a blessing. They came to the help of a suffering sister; at the sight of her trials, their differences were forgotten in ministering to her relief, and thus by ways that we did not know, those were united in Christian bonds, who before had stood aloof in coldness, if not in deadly hostility. The enemies of our cause thought that when the disunion took place, the Free Church would just add another to the sects that already exist in this country; but instead of that, she has been employed, at least for a season, as a bond of union among them; and the Committee are sure, that your venerable Court will see in this a result produced by your deputations which it is impossible to over-value. Instead of increasing sectarianism, it has tended to diminish or discountenance it; and thus the wrath of man has been made to praise God.

"In connection with this, the Committee would observe that not the least interesting of the proceedings of the deputations to England were those connected with the visits to the ancient Universities of Cambridge and Oxford. The evangelical Dissenting ministers, without an exception, and the most influential persons connected with their congregations, hailed the arrival of the members of the deputations, opened their pulpits to their pleadings, and cordially recommended their cause to the notice of the public. Large numbers of the members and of the undergraduates of Cambridge attended the meetings which were held, especially two lectures expository of our whole church question, by Dr. Candlish. Owing to the university orders and arrangements at Oxford, the number of gowasmen who attended the addresses of our ministers and elders was very limited. Even there, however, by the reports of newspapers, the conversation of the public, the distribution of pamphlets, and the publication of a sermon in behalf of the Free Church by Dr. Wilson, considerable attention was excited to our principles and proceedings. "I find," says one of the members of the University, "that there is a greater desire for information about the Free Church among my young friends here than I had anticipated." And the Committee would add that, from facts that have recently come to their knowledge, that interest continues undiminished.

"In drawing this Report to a close, it would be injustice to neglect to mention that the efforts of the deputations were greatly aided by the presence and co-operation of elders and other lay friends of the Church, who visited England at different times along with the ministers. P. M. Stewart, Esq. M. P. presided over the large and influential meeting held in Exeter Hall in the month of November, and advocated the cause with the zeal of one who could fully appreciate the importance of our principles and the mo-

mentous nature of our struggle. To Sir James Forrest and Sir Andrew Agnew, Barts.,—to Alexander Thomson, Esq. of Banchory, W. H. Craufurd, Esq. of Craufurdland Castle, J. M. Hogg, Esq. of Newliston, George Lyon, Esq. of Glenogle, D. M. M. Crichton, Esq., James Bridges, Esq. W. S., and other lay friends, the cause is under deep obligations for their advocacy, as well as to Archibald Gardner, Esq. Paisley, for the labour he bestowed in arranging for the visits of the deputation to Cambridgeshire and Norfolk.

“ Finally, your Committee are aware that it is their province only to report,—not to speculate,—perhaps not even to suggest. Yet, cherishing the hope that a closer union may soon be formed between Christians in England and Scotland, the Committee would respectfully but earnestly draw the attention of the Assembly to that subject. There are symptoms, indeed, of appearing jealousy and suspicion regarding us, but these, it is hoped, are not general—nay, the Committee believe they are opposed to the mind of many English Christians; and the Committee venture to think that the position which the Free Church occupies may be blessed by the Spirit of all grace to promote a catholic union among all that hold the Head, such as the glory of Christ and the conversion of the world, more important than their denominational distinctions. Considerable progress, the Committee think, has already been made in that direction; and that they would, in conclusion, venture to press on the Assembly, would be the adopting of measures to perpetuate and strengthen the union which exists between the Free Church and other Evangelical Churches. Whether that should be done by correspondence with different bodies, by deputations sent to them,—as is the case with the Irish and the English Presbyterian Synods,—or whether the Free Church should propose some measure of a more general and comprehensive nature, it is not for your Committee to decide. Yet are they convinced by the experience of the past twelve months in England, that were some such measure proposed, it would be responded to by not a few in England as tending to bring in the day when Ephraim shall no longer vex Judah, nor Judah envy Ephraim,—when the prayer of the Redeemer shall be answered, and the world shall know that God has sent him. The change already wrought in Scotland by the planting of the Free Church is marvellous in our eyes; and without any effort or any design to proselytize, the Committee confidently believe, that the great principle of spiritual independence, properly carried out, would form a basis broad enough,—or a meeting-place wide enough, for the co-operation of all, both in Scotland and England, who love the Lord Jesus in sincerity and truth.

WM. K. TWEEDIE, Convener.”

VI.—CONVERSION OF THE JEWS.—PESTH.

(From the Missionary Record.)

The good work continues to advance at Pesth. It is very pleasing to have information of this from the pen of the venerable Saphir, whose history is so much interwoven with that of our mission there. He is able to speak of various cases in which the Lord has been pleased to work. To Him be the praise!

EXTRACT LETTER—MR. SAPHIR TO REV. MR. SCHWARTZ. (Translated from the German.)

Pesth, April 11, 1844.

We have tolerably much to do, and the Lord is still pleased to countenance our labours. One very important feature in the mission here is the change the feelings of the Jews have undergone since the missionaries settled at Pesth. Jews, without being shocked or wounded in their feelings, can now be addressed about the most important truths of the gospel, and even quietly and calmly begin to consider with their families whether they should embrace Christianity or not. I can assure you (I humbly trust you won't believe that I am mentioning it out of self-love and win-glory) that since I publicly professed Jesus as my Messiah, a new era has begun in the history of the Jews at Pesth, yea, even of Hungary. They were accustomed to look upon me, whether rightly or wrongly I do not say, as one well acquainted with their own literature, and somewhat versed even in profane science. The Rabbi himself confirmed the people in this their opinion, since he seemed to prefer my acquaintance to any other, and was always anxious to show publicly how highly he esteemed me. What shall the poor man do now? Can he at once despise and calumniate that man whom he shortly before publicly exalted and honoured? and why? Simply because I have embraced Christianity. And the uneducated people again and again put the question, Shall we believe that the same Saphir we were told even yesterday is a learned man, has at once become an ignorant one; or that the same man who was all his lifetime an honest, whom we knew for thirty years as a sincere man, has suddenly turned out a deceiver and hypocrite? All these considerations, which, in the first moment of excitement and surprise, were overlooked, are now more coolly and impartially weighed,—the more as they clearly see that we have not only professed Christ with our lips, but, as I humbly trust, cannot deny but that we have been changed,—a new and living principle having been put into our heart; so that while six months back all with one accord calumniated, contemned, despised, now they begin to be divided amongst themselves, and many begin to think that Saphir has really been converted, and look at one another in surprise. I know all this from good authority; and now let me ask you, may we not hope that Christ will still more be glorified, and his kingdom still more advanced amongst us? And God is my witness, this is the only thing, viz, Christ's glory, that fills my heart with unspeakable joy. Do not believe that I have mentioned this to you out of love to myself, or because I believe that I have done any thing in it. I know that there is nothing good in me, and that we all come short before that God who tries the reins, and searches the heart,—yea, I pray daily that the Lord may free me more and more from selfishness, and fill me with true humility; yet not unto us, but unto his blessed name be all glory and praise for ever. The day after to-morrow, a young man from Jassy, whom I instructed, will be baptized; at the same time, a father, with his three children, whose wife, though not yet fit to be received into the Church, still give some evidence that she has not only been instructed by Mr. Smith and myself, but has been taught the truth by the Holy Spirit himself. The family L— are very nice, open-hearted, sincere, really converted people,—Israelites in whom there is no guile. Even they will soon profess Christ publicly, and this baptism will create here not a little sensation. The very old father, though once stiff and very bigoted, now approves of the step they are ready to take, and—with God there is nothing impossible—there is even some reason to hope that the greyheaded man himself will be added

to the number of such as shall be saved. J. S——, of whom you no doubt still remember that he was a downright infidel, neither believing in the Rabbins nor the Scriptures of the Old Testament, frequently now calls upon me, and is anxious to receive instruction. Two others are under daily instruction, and begin to feel their lost and ruined state. May the Lord enable them to flee to Christ, and to choose Him as their blessed portion! Surely the Lord is countenancing us still, his mercies have not ceased; new is his loving-kindness unto us every morning and great his faithfulness. Permit me still to mention that M——, our servant girl, has really been converted; we cannot doubt any longer but that she has indeed passed from death unto life, and become a child of God, and joint-heir with Christ. Again and again we remembered her before the throne of grace; again and again we spoke to her, and directed her to Him who is the way, the truth, and the life, to the Lamb of God that is the propitiation of our sins. God has had mercy upon her,—she has been permitted to find peace and joy in the Holy Ghost, and to experience the blessing of those whose sins are forgiven, and who have been cleansed by the blood of Christ from all their iniquities. In conclusion, let me add that my family, as well as the writer of this, daily increase in the knowledge and grace of our Saviour, that we all more and more rejoice in the Lord, and that we all may truly say, O Lord how do I love thy law, all day it is my delight.

We continue our extracts from Mr. Smith's letter, part of which we gave last month.

The next case I shall introduce to your notice is that of a young physician, Mr. H——. He came first for conversation so early as May last. During the former period of his life, his conscience had been at different times much affected. He could, however, find no light in respect to the Divine dealings towards man. The whole scheme of providence seemed enveloped in thick darkness. It appeared to him full of anomalies and contradictions. He could neither see the design, nor the suitableness of means for the attainment of any definite end. After wandering about, therefore, from system to system he had sunk down at last into Atheism. Nay, so far had he descended, that not only had he become atheistical in respect to the establishment and superintendence of the moral creation, but in the natural world itself he could discern no traces of Divine operation. Being able to discern no great moral end worthy of an infinitely wise and holy Being in the first and highest department, he could see no beauty in the arrangements of the second and subordinate. He felt that, if the natural world were truly the workmanship of such a Being as God is represented to be, it could not have been formed on its own account, as in itself valuable, but as the stage or platform of a moral government. His disbelief, therefore, in the existence of the latter led him to the denial of the Divine origin of the former. He was, however, very soon made to see that, whatever might be the great and ultimate end of the whole outward creation, they are undoubtedly many subordinate ends which we see attained by the most appropriate means, and that the adaptation of the one to the other indicated at least a wise and intelligent farmer. This was mainly achieved by showing him how grotesque and ridiculous the conclusions are which the opposite assertion involves. By and by, as the grand scheme of the gospel was opened up to him—as the stupendous, beautiful, and consistent plan of the Divine government, in the manifestation of Christ, was unfolded—he was led, intellectually at least, to perceive that, in the midst of the apparent confusion, there might be a moral

scheme developing in the world—an end glorifying to infinite goodness, accomplished by means in the highest degree illustrative of wisdom and power. After he had attained to the knowledge of the existence of God and of his government, light burst gradually upon his darkened heart. He soon began to apprehend the relation in which he stood to God as his creature, to feel his responsibility, and to dread the consequences of his guilt. Thus was the foundation laid for the future building. I lately requested him to write out a short account of his spiritual history. From this I shall now quote:—“In several conversations which I had with Mr. Smith, in May or June, respecting the relation in which men stand to their Maker, my attention was particularly directed to their state of sin, as weighing down the heart and separating it from God. At first, I could not see how this relation could extend to the whole human race, without exception, as there were many individuals to be met with, even among the heathen, who were free, at least, from outward sin. On the other hand, I could not comprehend, how God could *punish* for sin, since it is transmitted to us from our first father, and has become innate in our nature. Both these difficulties disappeared by diligent examination of the Scriptures. Thus we read,—‘There is not a just man upon earth, that doeth good and sinneth not.’ ‘Every imagination of the thoughts of man’s heart, is only evil continually.’ In like manner I soon came to the conviction, that we are responsible for the disobedience of our first parents, through which the whole human race have inherited a sinful nature, just as a nation must answer for the guilt which its king or parliament, acting as its head, has once contracted. The conversations of Dr. Duncan, who depicted to me in the liveliest colours the attributes of God, his holiness, justice, &c., exercised a great and beneficial influence upon me. I received also much benefit from a sermon in German by Mr. Smith, in which the new birth, through the Spirit of God, was explained with much clearness and distinctness; and we were assured of the forgiveness of sin through the blood of Christ, if we were ready indeed and in truth to receive him as our Saviour. The more I reflected on the divine and glorious character of Christ, the more I began to love him with my whole heart, and the dearer and more indispensable he became to me every day. Christ became my true and only Saviour. He filled up the mighty gulf which separated me from God. It seemed to me as if he were unceasingly drawing me towards the Father. In proportion to the discomfort and pain I formerly experienced in meditating upon my condition, was now the inward joy I felt in the presence of Christ in being reconciled with my Maker. Still, however, an opposite feeling sought ever to draw me away from Christ, and to gain me back to the service of sin. My mind became thereby filled with sadness. This contest lasted several months and became more and even more violent, so that I was very often forced to shed tears before peace returned into my heart. Still it was ever the love of Christ which imparted to me strength to maintain this life and death struggle, and to comfort me in respect to my state. As often as I got a clear view of Christ in his true glory, an enlivening and reviving *something* filled my soul, and made me perceive every thing around me to be praising the Lord and his majesty. The sermons which I heard, made a much more lively impression upon me than formerly. I felt very often a longing and pressing to pour out my oppressed spirit before the Lord, and to beseech his grace, upon which ever followed a warm heartfelt desire to be more closely united to Christ, and to be received outwardly into his holy Church.

“I therefore thank the Lord that he has heard my prayer, and incorporated me into the Church of Christ, that he has proved me and

humbled me, but has not given me a prey to eternal death. I praise the Lord that he has given me to experience his fatherly grace, that he has been pleased to impute to me the righteousness of Christ, that he has been pleased to open to me the gates of this righteousness, that I might enter in and sing with his holy servant David—'Gracious is the Lord and righteous, yea, our God is merciful. The Lord preserveth the simple; I was brought low, and he helped me. Return into thy rest, O my soul, for the Lord hath dealt bountifully with thee. O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Yes, his mercy endureth for ever. Although heaven and earth pass away, his grace and love, which he hath revealed through Jesus, shall last for ever. Therefore, praise and honour be to his name. Amen.'

The next case I shall record is that of Charles —, a young man of much promise. He came under instruction some months ago. He was then on a visit to Pesth, during the vacation of the college at Papa, where he studies philosophy. He was much affected one evening shortly after commencing his inquiries, while perusing 'Arnott's True Christianity.' He built a hope upon this experience. It was made much of by an injudicious friend of his, whom he considered a true Christian. This made him more confident. Though quite satisfied with his uprightness, I had good reason to fear, that the *object* of his faith, and the ground of the consequent hope, was this experience and the opinion of his friend, and not the manifested glory of the Lord Jesus Christ. A first hope, to a man who had never supposed that such a thing was attainable, is naturally clung to. It was of prime consequence that every means should be taken to shake this treacherous confidence. His sins were pressed upon him. A spiritual conviction of sin makes false hope totter. No former experience, nor the good opinion of others, can give peace to a soul deeply conscious of sin, and which sees in sin the desert of eternal fire. Nothing then can quench its fears but a spiritual view of the glory of Christ, and of the *full satisfaction* which he made for sin. His duties were also set before him. The honest recognition, for any length of time, of the obligation to put off *all* sin, we do not find in those who build hope on any other foundation than Christ. There are always exceptions made. Then alone obedience becomes upright and universal, when the soul becomes acquainted, with Jesus. Before this, the endeavour to render such an obedience is unpleasant, and soon discovers the real state of the heart. When the law says, Thou shalt not lust, and this injunction is written on the conscience lust becomes more vehement.—Rom. vii. I believe this young man submitted to the authority of the Word, and sought, with more or less inward sincerity, to examine himself and forsake individual sins. He was also, I am persuaded, from an early period of his instruction, in the habit of praying much for the teaching of the Holy Spirit. By these means his mind was gradually opened to a sight of his inward corruption. The consequence was, that whilst he continued to profess his former hope, and tried to reason himself into a belief of his safety, his inward peace was gone. Christ was exhibited to him as the true ground of hope, because an all-sufficient and willing Saviour. But that Sun did not yet arise upon his soul, and he remained in darkness. While he was in this state of mind, he met one day in the street with Mr. H., one of the young converts. The latter asked him about his soul. He answered, he could not well say that he was not earnestly seeking, but could not find that peace and joy which he saw others in possession of. Mr. H. showed him he was seeking peace first as the ground of faith, instead of faith in Christ as the foundation of peace. This conversation was much blessed to him. In the evening, I spoke to him upon the same subject, showing him that he must *first* close with

Christ, receiving salvation through his blood as a mere gift, and that peace and joy in the Holy Ghost are *fruits* of this union, and therefore follow upon it, instead of going before it. "After that ye believed ye were sealed with the Holy Spirit of promise."—Eph. i. 13. "*Being justified by faith, we have peace with God.*"—Rom. v. 1. It was thus made manifest to him, that he would seek for peace in vain, unless he *first* received the offer of God through Christ Jesus. I exhorted him, at the same time, to go home, to shut himself up in his room, and cry to God for salvation. He went home under much pressure of soul. He felt it was a matter of life or death. He resolved, therefore, to continue knocking and pleading till he should find admittance. He cried long, but it seemed in vain. He remembered, however, his solemn resolution, and he would not leave off. He spent almost the whole night in prayer. The morning light broke upon the world, but no light dawned upon his soul. The more he prayed, the more his darkness increased. He came to me in great distress of mind. On conversing with him, and inquiring into his state, I thought I discovered another error at work. He seemed to have been praying for the revelation of Christ's glory to his soul, and forgiveness through his blood, expecting, however, neither the one nor the other, as a *present* gift from God. I put therefore the question, if he believed the God was willing to receive him *now*? He hesitated. It thus became clear why he had wrestled so long in vain. I brought before him that beautiful passage, Rev. xxii. 17, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." This was followed by that equally beautiful and striking declaration, 1 John v. 11, 12, "And *this* is the record, that God has given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life." He was shown, from the absence of all kind of limitations, whether in respect to time, or conditions to be fulfilled, that it was the declared pleasure of God that the sinner should come, and not only ask, but expect a *present* deliverance. He was much moved, and half breathed, half uttered words to the following effect,—Then I am invited *now* to receive Christ. On this, in a state of the deepest emotion, he bent over the table by which we were sitting, and audibly gave up his all to Christ, and took Christ as his all in all. My heart trembled within me. I could not but think that a soul was at that moment making its transit from death unto life. The place was holy, for God was near, and was revealing his most glorious work on earth. On his turning again to me, he looked happy, but bewildered. The anxious expression of his countenance had passed away, but he seemed like one awakening from a swoon, who does not know well whether he is in the land of the living or no. On my opening up to him further the passage in John, and asking him to compare his experience now, with that there recorded, he appeared to realize the change. "He that believeth on the Son of God, hath the witness in himself. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—1 John v. 10, 14, 15. As the reality broke upon him, his features lighted up till they were covered with a kind of radiance. A joy which could find no expression by words, overspread his countenance. We knelt down to pray. I shall never forget that prayer. It was not prayer, it was a jubilee of praise. His tongue was loosed to celebrate the loving-kindness of God. The writer of the 103d Psalm must have been in a similar frame, when he penned that wonderful song of praise. Such melody from the lips of one, who but a few months before

would have scoffed at the name of Jesus, was truly sweet. It breathed too much of the upper sanctuary for me. While he was lifted up to heaven's gates singing his song of praise, I had to look up to a height I could not reach, ashamed and confounded in the midst of my joy at the hardness of my own heart.

Since then, he has been added outwardly to the communion of the Church by baptism, and has continued to walk conformably to the holy profession then made. He is now returned to Papa, where he pursues his former studies. You will see, from the following short extracts of letters lately received from him, that amidst many conflicts he is pressing on in the narrow path. "The temptations of Satan," he writes, "with which he seeks to lead us astray, are peculiarly ensharing. On every such occasion I turn and look upon *Him* and upon *His* word, who died for us; and so it is, that I ever come forth strengthened and revived. But still, I must confess it, I cannot avert a secret dread that I may stumble, lose my hope in the Lord Jesus, and be precipitated into the depths of darkness. O how terrible does such a thought appear to me! I hope, however, though it is with trembling, that if the Holy Spirit dwells in me, I cannot possibly so fall, and pray without ceasing, that God would guard me against declension. I often feel as if it were impossible, since I read, (John i. 12,) that I am brought, through the adoption of Jesus, into the most intimate fellowship with God, and I must therefore, as his son, be watched over and upheld by his Spirit." In another, speaking of his having to behold the miserable state both of Jews and Christians around him, and their common contempt for the Word of Christ, he adds,—“On such occasions, the temptations of Satan are seldom wanting, and in the feeling of doubt and lukewarmness which almost overpowers me, he rejoices in a certain prey. So soon, however, as I reach my little chamber, I pray and cry to Jesus, that he would deliver me from such an unpleasant, dangerous guest. Jesus kindly receives me, hears my prayer, gives me new strength. I obtain the victory, and Satan must yield. Particularly I am strengthened by John vii. 31, ‘He that believeth on me, out of his belly shall flow rivers of living water;’ and John viii. 12, ‘He that followeth me shall not walk in darkness, but shall have the light of life.’”

“VII.—THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

(From the *Free Church Magazine*.)

Since our last number, the General Assembly of the Free Church of Scotland has met, deliberated, and transacted matters of great importance, and its constituents members have again returned to their respective spheres of duty. Instead of asking, “What ought the General Assembly to do?” the question now is, “What has the General Assembly done?” A sufficiently full and intelligible answer to this question will be found in our report, so that we need not here attempt to produce an abridged recapitulation of its chief proceedings. But there is one course of reflection which was forced upon our minds, in every stage of the Assembly's progress, of

such importance, in our estimation, as to require from our readers the most earnest and concentrated attention.

A few preliminary remarks may be useful in introducing what we mean. When the evangelical body, or rather, when the true Presbyterian Church of Scotland was enabled, in the strength of that reviving energy which God had so graciously imparted, to recover its due position as guiding the councils of the National Church, in the year 1834, a course of reformation was immediately begun. This course of reformation may be viewed in two different aspects, though its nature and its aims were really one. It may be viewed either as carrying into full effect the known and admitted principles of the Church; or as inquiring into the real nature and importance of those principles which had been allowed to sink into comparative oblivion, during the long and dreary dominion of Moderatism. For while there were many true principles known and admitted by all, though not brought into active operation, there were also many points respecting which very few entertained any thing more than vague and confused opinions. In both ways the course of reformation brought the Church into collision with those who wished for no improvement. They hated to see known principles enforced; they were still more enraged and alarmed when others, even more sacred and majestic, began to appear and to assert their rightful supremacy. But with that species of infatuation which has often been observed, the opponents of the reforming Church urged on the controversy, opposing alike what had been previously admitted, and what was only beginning to be asserted. The inevitable consequence was, that the Church was constrained to hold on her course, both in defending the previously known, and in reproducing the half-forgotten. Had the opponents of the Church permitted the Act on Calls to have a fair trial, she might have been contented without any further improvement,—had even Non-intrusion been granted, the further reformation of the Church might have been delayed.

But such was not the purpose of the All-wise God. The Church was constrained to choose between entire faithfulness to Christ, and entire subjection to the supreme civil power, the State, acting through its courts. And though this was not the conclusion which the Church might of herself have wished, let it ever be regarded as a signal proof of God's favour, that she was shut up to the path, at once of duty and of safety. For a compromise between truth and error, between right and wrong, between the Church and the world, must ever involve a victory of error over truth, of wrong over right, of the world over the Church. And if the Church prove faithless to her Divine Head and King in the day of trial how can she expect His protection in her time of adversity and danger?

The course of the conflict gradually evolved all its essential elements, in due proportion and adjusted arrangements. This became brightly apparent, when the General Assembly of 1842, bursting through all the meshes of legal chicanery, and passing beyond all the mazes of political craft and diplomatic intrigue, took her position on the open ground of constitutional right, and scriptural principles and authority. There was nothing more to be done but to maintain that position, and standing still, to wait and see the salvation of the Lord. The consequence was not long doubtful. The world would not,—the Church could not yield. And when the Assembly of 1843 should have met, the voice of Providence was heard with convincing distinctness to say, "Go forward." The disruption accordingly took place;—the Church of our fathers was once more driven into the wilderness, disestablished, bereft of all her constitutional rights, and cast upon the providence of God and the affections of the people. In consequence of this

event, the chief task of the Free General Assembly of 1843 was to commence the work of re-construction in external matters. Her old and sacred constitutional principles had all been evolved and defended. She had no new constitution to frame,—no new confession of faith to draw up; but she had to provide places of worship, in which her faithful ministers and congregations might enjoy in purity and freedom the sacred ordinances of religion. Hence it was, that both in the Assembly of May 1843, and in its adjourned meeting at Glasgow in October, the work of the Church was necessarily, in a great measure, of a comparatively secular character.

Wonderfully, indeed, did the favour of God rest upon the Church, in this her arduous task. By turning to our outline of what has been done in the course of the last twelve months, it will be seen that it is greatly more than ever was achieved by any National Church within as short a period. Let all the glory of this great success be ascribed to Him whose are the silver and the gold, and who can open men's hearts, and bless their exertions far beyond what they would have presumed to believe possible.

One thing, and that of no second importance still remained to be done. Not only during the intense exertions of the last twelve months, but throughout the entire period of the recent conflict with the powers of the world, great numbers of deeply pious ministers and people longed for a time of refreshing from the presence of the Lord. Nor was this strange. It was in consequence of the reviving evangelism, or spirituality, of the Church, that she recovered that ascendancy over the unevangelical party which brought on the collision. It was in consequence of having obtained life that she encountered deadness. And as the conflict waxed more and more intense, the Church was more and more driven to apply to her Divine Head for that faith which overcomes the world. Some refreshing had been granted—some showers had fallen upon certain portions of God's thirsty heritage; and earnestly did many long and pray that more, much more, might be vouchsafed. It formed, indeed, no light portion of the weary toils through which pious men had to struggle, that they were so engrossed with secular concerns, and engaged in such incessant controversial warfare. Even the most daring and active were often constrained, in deep, heart-wrung anguish and fatigue, to say, "Woe is me, my mother, that thou hast born me a man of strife!"—Oh, that I had the wings of a dove, then would I flee away, and be at rest!" And let it not be forgotten, that throughout all these anxious and toilsome years, there had been increasing faithfulness, earnestness, and frequency in prayer. Often had the Church felt and learned the true secret of her great strength, and enjoyed it when leaning on the arm of her Almighty Deliverer. It was, therefore, both natural in the circumstances, and the result of precious experience, that as her secular cares abated, the desire of the Church should be generally and strongly directed to her spiritual welfare.

As the time for the meeting of the Assembly of 1844 drew near, this desire spread, grew more intense, and became almost, if not quite, universally felt throughout the Church. Overtures respecting the state of religion were prepared, from different quarters, simultaneously and without any previous concert. And when the week of meeting came, numbers of ministers and elders hastened to Edinburgh, that they might enjoy some previous consultation with their brethren, to ascertain whether any spiritual renovation might be expected. When they met together, nothing more surprised and delighted these pious men, than the precious discovery that they were all agreed already in point of desire and aim, and only needed to consult and to pray for Divine wisdom to guide their earnest deliberations, how this all-important matter could be best promoted.

The consequence is already too fully and widely known for us to do more than briefly to notice some of its most striking incidents. The deep importance of the above-mentioned overtures was at once felt by the entire Assembly, when they were brought before it; and a day—Tuesday 21st May—was set apart as a day to be entirely devoted to humiliation and worship, and to such serious discussion as might arise from inquiry into the state of religion throughout the country, the causes which has tended to its decline, and the means, which ought to be employed in the humble but earnest endeavour to promote its revival. The Rev. C. J. Brown, one of the ministers in Edinburgh, a man peculiarly qualified for such a task, was appointed to conduct public worship, and to preach before the Assembly. Seldom, perhaps never, has a more solemn scene been beheld. The vast hall in which the Assembly met was crowded with ministers, elders, and a large number of earnest and devoted worshippers. And as the preacher prosecuted his great work, his faithful and searching confessions and admonitions, urged with all the impressive power of a heart thoroughly in earnest in his Master's cause, and directed, as we fully believe, to the hearts of the assembled audience, by the Spirit of God, the whole vast multitude were bowed and shaken, like a forest of trees beneath a mighty wind—were melted and fused together like masses of golden ore in a seven-times heated furnace. Never will the remembrance of that most solemn and sacred day pass away from the hearts and minds of those who felt and enjoyed its humbling, searching, and yet refining and elevating power. And if, as may be hoped, as has been earnestly implored, the ministers, elders, and private Christians who were present, retain the impressions then made, and go forward to the discharge of their respective duties in the strength of the grace then felt and sought, and with the resolutions then humbly formed, a time of much refreshing from the presence of the Lord may be hoped, and an era in the annals of religious revival, and the progress of vital and personal godliness, will be dated from that memorable day.

Nor did the solemnizing and hallowing influence of that day pass away and lose its power, among the many duties which the Assembly had to discharge. In every stage of its procedure that influence was felt, returning and hallowing every deliberation. Topics, from the discussion of which some had almost shrunk lest something like strife or disagreement might arise, were brought forward, investigated, and determined with perfect harmony. And so strong was the feeling still entertained by all, that the Assembly prolonged its sitting for one day, in order to receive the report of a Committee which had been appointed to take the subject into consideration, that something like a repetition of the same sacred and soul-subduing power might be again experienced. They were not disappointed. And, especially when some of the elders spoke in the fulness of their hearts, both ministers and people felt constrained to thank God and take courage, believing that God not only would return and revisit the vine which His right hand had planted, but that His presence and blessing were already realized.

How singularly clear does the way now appear along which God has been leading the true Church of Scotland! Her trials and struggles compelled her to search out all constitutional and scriptural principles necessary for her defence and vindication; she was not permitted to stop till these were fully brought before the world, and their power proved in supporting under trials, and their value in the sacrifices made in their assertion and defence. Thus, in 1842, the Claim of Rights was framed, in which the whole principles and events of the conflict were fully and clearly stated, and the ground was taken from which the Church could not possibly recoil.

In 1843, these principles were evolved, and embodied in a living event, from the startling and astounding character of which Christendom still heaves and vibrates.

In 1844, when the most burdensome part of the reconstructing process, with regard to external matters, had been successfully accomplished, the work of spiritual renovation was seriously and earnestly begun. The Free Church has been not only set free from many external hindrances, but having been constrained to resort to the statute book of heaven in all matters, she has been brought into the very heart of those spiritual elements which are the life of a Christian Church. Experience has also taught us that our true strength is spiritual,—that the more deeply our people are affected with true spiritual religion, the more fully do they understand and feel the value of the principles in defence of which we have been brought into our present position. The conclusion is inevitable. We have been brought into immediate contact with the spiritual elements in every direction; therefore duty and safety alike demand from us the most searching inquiry respecting the best methods of promoting vital godliness. May we not say that this is the very heart of the mystery of all our recent trials, our present position, and our future duties? True religion has for more than a century been ebbing back from our land,—nay, from every land in Christendom. God has a great work to perform in the earth. Those whom he intends to employ in any great work, he generally qualifies by bringing them through great trials. Are we prepared? Are we ready for the work? Have we engaged,—are we engaging in it? Oh, how much all,—ministers, elders, and private Christians, alike,—need to be searched, tried, purified, and fitted to the Master's service! So far as man may judge, to this duty has the General Assembly of the Free Church of Scotland been directed in its recent meeting; and we would earnestly beseech the whole Church to strive together in their prayers, that the seed which had been so auspiciously sown in tears, may produce a full harvest of everlasting joy.

VIII.—COMMITTEE ON CHEAP PUBLICATIONS.

Among the practical measures of the late Assembly for extending the knowledge of Christ in the land, the appointment of a Board on Cheap Publications is entitled to a high place. We can imagine no instrumentality better fitted to yield a harvest of gladness than that committed to this Board. We cannot for a moment doubt that the plan proposed will receive that general support which is essential to its success; and towards this we invite ministers to explain the measure, and detail its advantages to their people. Founding upon the overtures referred to in the subjoined deliverance, the Assembly appointed three Committees,—

- I. On Cheap Publications.—Dr. Candlish, Convener.
- II. For the preparation of Catechisms and Manuals.—Mr. Begg, Convener.
- III. For the preparation of Tracts.—Mr. Macfarlane, (Renfrew), Convener.

The duties of the last are of such a nature as to require a longer time than has yet elapsed for maturing the plan of operations; but we have much

deasure in presenting the statement which has already been issued by the Committee on Cheap Publications.

"*Edinburgh, 18th May, 1844.—Sess. 4.*—The General Assembly having called for the Overture by certain members of the house for the appointment of a Committee or Board of Cheap Publications, and for the Overture from the Synod of Aberdeen relative to a Catechism on Presbyterianism, said Overtures were read. The General Assembly cordially approve of the objects contemplated in these Overtures, and resolve to appoint a Committee, for the purpose of carrying these objects into effect; with power to the Committee to superintend the issue of such of the practical and other writings of the Scottish Reformers, and the Divines of former times, as may seem suitable in these days, at a rate which may bring them within the reach of the people; and also, with authority to prepare suitable Tracts and Catechisms in Gaelic, as well as in English, on the different topics referred to in these Overtures, for circulation among the families of our land."

STATEMENT BY COMMITTEE.

The Committee on Cheap Publications, in proceeding to fulfil the duty entrusted to them by the Assembly, deem it necessary to explain to the Church at large the plan which they propose to follow. The object in view is, in the first instance, to secure the republication of the good old theological literature of Scotland, in such a form, and under such arrangements, as will bring it within the reach of every family. This object the Committee seek to accomplish by an extensive subscription throughout the country, on the principle of the Parker, Wodrow, and other societies, but at a greatly reduced rate. *Four shillings a-year* or *one shilling a quarter*, is the sum to be subscribed; and for this sum every subscriber is to receive *three volumes* every year, of a good size, and large type, each volume containing about 350 pages. This is on the supposition of the subscribers amounting to about 20,000. Should the number fall short of that amount, it may be necessary to restrict the issue to *two volumes* to each subscriber; but, so far from apprehending such a result, the Committee contemplate such an increase in the number of subscribers, as may warrant them, under a right system of economy, in issuing *at least the three volumes a-year* to each subscriber,—the number of subscribers being unlimited.

The Committee think it right to state, that it is not their intention to issue, on this plan, any new or copyright works, nor any of those books which the trade usually publish. On the contrary their design is to bring out those valuable treatises of practical theology and personal religion, which have, to a large extent, fallen aside, and which the trade could not afford to publish, on the ordinary terms of mercantile speculation. The Committee, accordingly, have the satisfaction of knowing that, so far from being regarded as at all likely to interfere with the proper business of that most useful class of men, this plan is viewed by them as an important auxiliary to their operations, and, on that account, as well as, still more, on account of its own inherent usefulness, is hailed by the publishers, generally, with the utmost cordiality.

It is plain, indeed, that this proposal has a new and independent field of its own to occupy. The mass of the people never think of going to the booksellers' shops, especially to buy such books as this Committee propose to issue. Nay, even when such books are hawked from door to door, whether in whole volumes, or in parts and numbers, by agents hired for that work, but few comparatively, become purchasers. But there is a charm in the feeling, that by subscribing *his four shillings a-year*, or *one shilling a*

quarter, a man becomes a member of an association, and acquires a title to have his three volumes, every year, delivered at his own house, free of all farther expense and trouble, as punctually as the newspaper, which comes direct, by post, to the reader paying his quarterly or yearly rate in advance. And if, in this way, the Committee succeed in introducing among the people the practical writings of the old Scottish worthies, and secure that they shall be read (as they are more likely to be, when thus presented, in single volumes, at stated intervals, than if they were bought, all at once, entire), the result will be, by God's blessing, an increased appetite for religious literature, of the best sort, which religious authors and booksellers will have to exert themselves, with increased diligence, to satisfy.

But the chief recommendation of the plan, is the direct good it is fitted to accomplish.

The divines of the two Scottish Reformations, in the sixteenth and seventeenth centuries, and their not unworthy successors, in the beginning and middle of the eighteenth, may have been less erudite and accomplished scholars than the giants of the Anglican Church, and less elegant rhetoricians than the school of Tillotson; but in Scriptural and practical divinity, they attained to such richness, copiousness, and variety, as none but the Puritans have ever rivalled, while, in addition, their national shrewdness, and stern sagacity of intellect combining with the sound creed which Knox learned from Calvin, preserved them from that oscillation or vibration between Pelagianism and Antinomianism, which has too often, especially in times of excitement or awakening, characterised the Evangelism of other lands. At all events, the writings of the men who compiled our earlier standards, and who had the chief hand in the composition of the Shorter Catechism,—the writings which formed the Scottish character in Scotland's best days, and whose dingy and well-thumbed volumes, preserved on cottage shelves, from generation to generation, and read, on winter evenings, by the dim fire-light, kept alive true religion in many a district where, in the pulpit, the trumpet gave forth an uncertain sound, or a sound all too certain on the side of error,—the writings which, beginning with Knox's startling appeals, take in the many weighty words of wisdom with which a suffering and often sinning Church was edified, till they come down to Boston's faithful searchings of heart, and the pointed sermons of the Erskines,—these writings must be worthy of a revival especially in an age which has been summoned once more to take up its hereditary testimony for the crownrights of the Redeemer, and the spiritual freedom of his Church.

It is good that such a man as Rutherford should be known to the modern religious world by his Letters as well as by his *Lex Rex*; and there are many others among the Scottish martyrs and confessors, of whom men think as merely hard and dry controversialists in a strife of ecclesiastical politics, to whom justice may be done, by rescuing from oblivion their devout exercises before God, and their deep, experimental dealings with the souls and consciences of their fellow-men. If Scotland owns these Fathers as handing down to her the principles of her church polity, she may do well to consult them, as having also moulded the form, and breathed into it the spirit of her homely and heart-felt piety; and if, in his great kindness and forbearance, God is now pouring out upon any portion of his Church a measure of the blessing which was often experienced of old, and reviving his work in the midst of the years, nothing can be more suitable for giving a healthy tone to such a movement, and preventing the risk of its being marred by shallow and upstart fancies, than the attempt to leaven the minds of men now, with the same style and kind of Christianity, high-toned, manly, and practical, as well as deeply meditative and spiritual, which was formed, under God, by those

masters in ancient learning, in moral science, and in Holy Writ, whose practical works it is intended now to bring again into notice and into use.

The Committee submit the following practical arrangements:—

I.—In regard to the preparation of books for publication.

1. A highly qualified person, already known as the Editor of *Calderwood* for the *Wodrow Society*, has been engaged to superintend the transcribing of manuscripts, the reprinting of old works, and generally, the business of carrying the volumes through the press.

2.—The books will appear, as nearly as possible, entire, and in their original form, as left by their respective authors. The spelling, however, will be modernised, and obsolete words changed; and generally, as utility, and not antiquarian taste, is to be consulted in the publication, the Editor, under the direction of the Committee, will use a certain cautious discretion in the re-publication. It is intended also, that biographical notices and explanatory notes, compiled by competent persons, shall be added to the works published.

3. It is considered desirable, with a view to increase the interest of readers, to arrange the publication, as far as practicable, in a chronological order; or, in other words, to issue, in successive years, volumes of the theology of successive periods. Thus, one year may have the writings of the divines, of the First Reformation for its portion; another those between that and the Second Reformation; another, those of the Covenanting era, and so on. It may be expedient, however, during the present year, to give specimens of the writings of different periods. At present, it is the intention of the committee to begin with Knox, and to publish, as their first volume, some of the practical treatises of the great Reformer.

II.—In regard to the procuring of subscribers.

1. It is hoped that all ministers will warmly recommend the object from the pulpit, and among the families of their congregations, as they have opportunity.

2. Elders and deacons are requested to circulate copies of this prospectus in their several districts, and to receive the names of subscribers, and transmit them to the Secretary. They may also receive and transmit such subscriptions as may be paid at once, or the subscribers may agree to pay their subscriptions at yearly, half-yearly, or quarterly terms, in advance; it being understood, however, that the subscriptions are for the whole year, although they may be payable quarterly.

3. Besides this agency, reaching to congregations, it is suggested that the elders and deacons may find it useful to employ one or more trustworthy individuals, male or female, of the congregation, to whom it may be an object, to act as agents or colporteurs, in procuring subscribers among the population at large, by going from house to house, and explaining the plan; such agents or colporteurs to receive a per centage of one shilling in the pound on the subscriptions they obtain.

4. Congregational and other Libraries, as well as booksellers generally, subscribing for any considerable number of copies of each book, to be allowed one additional copy for every twelve.

5. It is respectfully and earnestly desired, that the ministers, elders, and deacons, of the Presbyterian Churches in England and Ireland, and of the other Evangelical Communions in Scotland, should interest their congregations in this scheme, and exert themselves to obtain subscribers in the manner above suggested.

III.—In regard to the publication and distribution.

1. When a volume is prepared for publication, estimates are to be taken from a certain number of eminent printers; it being provided that the paper shall be of the best quality,—the boarding, or binding, firm and secure,—the page of a moderate depth and with a good margin,—and the type of so large a size and so clear a character, as to be easily read by the aged. *This last condition will be most carefully attended to.*

2. For insuring punctuality of distribution, as well as for receiving subscriptions, the Committee intend to have a depôt or depository, in a convenient and central part of Edinburgh; and they have engaged an experienced professional man to superintend it. It will be his duty to keep an accurate list of all the subscribers, with a note of the terms at which their subscriptions are payable, and of the channel through which they are to receive their books. The printer, or bookseller, whose estimate for any given volume is preferred, will be bound to place the necessary number of copies, rightly made up, in the Committee's depôt, from which they will be sent out to be delivered to the subscribers.

3. That there may be dispatch in the delivery, it will be necessary that local agents be fixed on, in the several towns, villages and parishes, who may undertake, for certain per centage, to receive the books in parcels, from the depôt in Edinburgh, and leave them at the houses of the subscribers in their neighbourhood. For this purpose, elders and deacons, and others engaged in procuring subscribers, are requested to send to the Secretary the names of persons willing to act in that capacity. In many country districts, respectable shopkeepers, or beadles, may be found suitable.

The Committee will submit a state of their accounts annually to the General Assembly, with the balance of their receipts and their expenditure, including expenses of publication and distribution, as well as of editing and general management.

By authority of the Committee.

ROB. S. CANDLISH, *Convener.*

IX.—A DESERTER FROM THE FREE CHURCH.

It may be well to shew the fate of the first clerical deserter from the Free Church at Home. The Rev. Mr. Law, of Dundee, is that unenvied person; and such a man is *he*, that the very first step which the Establishment, to which he offers himself, takes, is to suspend him from the ministry, for a lie! Our readers will find in the conduct of Mr. Cannan, on this sad occasion, the representation of a thorough-bred Moderate, living at the wrong time; and they have only to suppose a country ridden by such, in order to know what Scotland was in the last century.

THE PRESBYTERY OF DUNDEE.

This body met in the Old Church on Wednesday last,—Mr. Ritchie, Longforgan, Moderator,—and after disposing of some other business, proceeded to take up the case of Mr. Law. The part of their former minute which related to their conference with Mr. Law having been read in private,

the Presbytery heard read the whole correspondence between Mr. Horsley and Mr. Law. Thereafter Mr. Law read and gave in to the Clerk a paper containing a defence of his own conduct. In this document Mr. Law professed his ignorance of what the charge was which the Presbytery had against him. Presuming, however, that the charge related to his negotiations for admission into the English Church, he directed his remarks chiefly to that matter. He stated, in apology, that he had been so harassed in mind by the oppression to which he had been subjected in the Free Church, that he scarcely knew what he was doing! Had he known how kindly the Presbytery would receive him, he would never have dreamed of making an application to a bishop.

Mr. Thomson said, that from what he knew of the manner in which Mr. Law had been treated elsewhere, he could quite believe his statement. This, however, was no sufficient excuse for his conduct. Mr. Thomson proceeded to make some remarks upon Mr. Law's duplicity, and upon his seeking to throw contempt upon the orders of that Church in which he had been reared. But that was not the worst part of his conduct. The Presbytery would remember that when Mr. Law first applied to them for admission, he was asked whether he had not had an interview with a bishop, regarding admission into the English Church. To this question Mr. Law distinctly replied in the negative. It was now proved, and Mr. Law himself confessed that such an interview had taken place. Mr. Thomson concluded with a motion to the effect that as Mr. Law had manifested much duplicity in his dealings with the Presbytery, and had, moreover, been guilty of heinous offence against the God of truth, he should be suspended from his ministry until the Presbytery see cause to reprove him.

Dr. Cannan considered this sentence too severe. The reverend Doctor, in a genuine old moderate speech, went on to say, that during a very lengthened experience as a member of this Presbytery, he had never known a sentence of suspension passed. There was a strong feeling against Mr. Law, and he thought it was their duty to support and encourage their brother. It was the opinion of the heathen poet, that men pleased the great goddess Minerva best when they showed mercy. They had higher authority for this, for their Lord himself had taught every man to forgive his brother when he sinned against him. Mr. Law had not acted quite ingenuously with the Presbytery; but a more lenient punishment than suspension would surely be sufficient. He proposed that the Moderator should severely rebuke Mr. Law, and exhort him to greater consistency in future.

Upon a division, Mr. Thomson's motion was carried by a large majority, only the mover and seconder having voted for Dr. Cannan's amendment.

X.—THE FREE PRESBYTERIAN CHURCH, CALCUTTA.

In our last number, we had but time and space barely to mention the fact, that on the evening of Tuesday, the 13th instant, the Foundation-stone of the Free Presbyterian Church, in Calcutta, was solemnly laid. The weather was exceedingly unfavourable; and in consequence of continued heavy rains, the ground was very unfit to stand upon: yet, notwithstanding these disadvantages, a larger number than we could have expected, assembled, of kind friends, or of curious spectators. Through the active exertions of a zealous friend, Mr. R. J. Rose, arrangements had been made, so as to protect the greater part of those present, from the effects of exposure under such circumstances. The usual documents and memorials having been placed in the foundation stone; and a record of these deposits read by Mr. John Allan, of the Free Church, the Rev. Dr. Duff offered up a comprehensive and appropriate prayer: after which the interesting service closed, leaving, we trust, a kindly and favourable impression. Some few of the friends met again in the course of the evening, it being their usual time of assembling for weekly exposition and prayer; when the Pastor of the Church read and expounded Psalm cxxxii, with special reference to the event of the day; and the Rev. Mr. Ewart closed with prayer. It is a source of much satisfaction to see the work of erecting our place of worship thus fairly begun, its foundation actually laid; but we trust, our friends, whilst they give earnest thanks for the past, will not cease to make urgent and constant supplication for the future. In many ways may we yet be tried and thwarted, if the Lord see meet to afflict us for our sins; and, on the other hand, much may we have of enjoyment in beholding our "handy-work" rapidly prosper, if so it should please our indulgent Lord. Let us remember the simple but instructive words of our Psalmody—

"Except the Lord do build the House, the builders lose their pain,
Except the Lord the City keep, the watchmen watch in vain."

We also trust, that all those friends who have hitherto been restraining their bounty, from whatever cause, but who have a mind to help us still, will now at once come forward, and strengthen our Building-Fund, which will soon be largely drawn upon: and give they little, or give they much, let them but give what they *can*, and give (or at least subscribe) *quickly*; for, all will be needed that will be given, and wilful delay is full of selfish change, and ends for the most part in sordid emptiness.

"Let the beauty of the Lord our God be upon us:—and establish Thou the work of our hands upon us: yea the work of our hands establish Thou it!"

THE
FREE CHURCHMAN.

VOL. III.] SATURDAY, SEPTEMBER 14, 1844. [No. 5.

I.—SUBMISSION TO GOD:—PULPIT NOTES.

“ Submit yourselves therefore to God.”—James iv 7.

GOD is in true religion, what the centre is in the circle, that on which all the parts depend. Religion comprehends a multitude of duties, but all these must terminate on God as supreme. We must believe in God, know God, love God, glorify God, and enjoy God, according to His will ;—this is really the sum of piety ;—and this is the grand duty of man as a *creature*.

But there is an exercise of religion, a principle of duty, peculiar to man as a *sinner*, and which is the very door of life to the transgressor—it is this, “ *Submit to God !*” The essence, the life of sin, is rebellion—the essence, the life of his religious duty, as a sinner, is submission. Here then is the turning point of the Gospel ministration—of preachers to demand, and of hearers to grant, submission to God—until this be done, nothing is done.

The *Believer*, too, has an interest in this subject, for he loses much grace by a proud or unsubmitive spirit—and this is assigned as a special ground of submission in the preceding verse :—thus, “ God resisteth the proud, but giveth grace unto the humble—therefore submit yourselves unto God.” A spirit of meekness, gentleness, humility, contrition and quietness, is much praised in the bible—Jesus himself is distinguished as the “ meek and lowly” One.

Let us then consider this subject of submission to God, from its origin to its end—including the sinner and the saint, from the call of the gospel to the last judgment—and naming only the principal points in the whole series—for, what else can we now do, in so large a subject ?

I.—Let us submit to the charge of sin, which God brings in against us in this word.

This is a great trial to the proud heart of sinful man, and it is one of the last things he will yield up to God—the acknowledgement of sin. He admits that he has sinned, but he does not admit that he is *so* sinful as he is declared to be in the bible. But a man must be brought to admit that he was conceived and born in sin—that his whole nature is depraved by sin—that his whole life has been polluted by sin—that he never performed an action that was not infected by sin—that his very heart is a fountain of sin—that the very law of God has provoked to more sin, and that from the goodness of God he has encouraged himself to still greater sin—in short that he was “*dead* in sin:”—all this charge must a sinner plead to, ere he can submit himself to God. But ah! how hard. How does he endeavour to explain, excuse, plead, evade, retract, justify, and counterbalance, until at last he fails—and even then he will cling to his temper, his character, his creed—but in vain. The Law says, “Thou art all sin,” for thou has never loved God. The Gospel says “Thou art all sin,” else why did the Son of God die?” Conscience says, “Thou art all sin,” for on what one action of thy life will thou stand and be justified? Then does the man himself say, “True, I am all sin—God be merciful to me a sinner!”

II.—We must submit to the sentence passed on us for sin.

This is easy, if a man has submitted to the truth of the charge. Let him believe himself wholly sinful, and then will he admit that he ought to be accursed of God and forever to die. Still, there are many struggles on this point with the law of God in the sinner's soul—naturally arising from the workings of self love. But a man must yield such points as the following. that a sinner ought to be punished—that a sinner can be no proper judge of his own desert—that God alone is qualified by wisdom and righteousness and goodness, to determine what penalty ought to be inflicted—that the death which He has threatened in the curse is merited, else it would not be inflicted—that this is the portion of every transgressor, all having sinned—that there is no respect of persons with God—and that whatever he has said, He will certainly execute;—and therefore, must the sinner admit, that it is true and necessary that he himself shall die the awful and eternal death which is the curse of sin. Such points being successively yielded, the sinner submits himself and says, Lord, I submit—I ought to die—hell is my only desert.

III.—Then must the sinner submit to the *salvation* of God, if he would be saved at all.

A man may wish to be saved, but may not choose a particular method of salvation. This is the way of the convicted world generally—like the Jews, they “go about to establish a righteousness of their own, and they do not submit themselves to the righteousness of God.” But the man who would be saved, must accept of God's method, just as it is, in all its naked simplicity. Has God a right to save *how* he pleases? Has He a right to save by grace, without works—to save

men as ungodly and not as righteous—to save by the substitution and sacrifice of another for us—to save us by the obedience and sufferings of His own Son Jesus Christ—to save us through faith alone, as it receives the Saviour—to save us as dead men, under sentence of execution, and on the way to hell with all our works—hath God a right so to save us, and hath He declared that only so He will save us?—then it is our duty, our privilege, our absolute but blessed necessity, to submit to such salvation, and to the divine gospel in which it is revealed. That salvation is suited to the previous charge, and to the previous sentence; so that they who plead to the charge and acknowledge the sentence, must be prepared to receive and welcome the salvation. This is called the “obedience of faith” and is ever found in every true believer—for all who believed in Christ have also yielded themselves to Him as their Lord, to save them in His own way. Strange, that perishing men should resist salvation! Yet it is true that no man will submit to be saved by the righteousness of Christ, until he is made willing by the Omnipotent Spirit of God. Therefore, O sinner, submit to that blessed Spirit’s operation! which you may ever know by its drawing you to Christ exclusively as a Saviour. . . .

IV.—Then must we further submit ourselves to the whole *Rule of life*, contained in the word of God.

The life of salvation received is to be regulated by the will of the giver, which is most clearly revealed in the scriptures. The heart and the life must be given up to them—they must be a lamp to the feet and a light to the path. We must regulate our tempers, motives, habits, pursuits, creeds, pleasures, amusements, conversations, and all our actions by the word of God. We must not seek to evade its application, or to avoid its evident meaning, or to excuse what it condemns, or to maintain the very least thing that it forbids. We must not withstand its searching power, nor resist the light that it throws on every thing evil—but when it says, “Thou art the man,” then say thou, “I am that man!” Read the Bible, to know your duty and your sin—to do the one, to undo the other; for, a Bible life alone is a holy life, an acceptable life, a profitable life, a useful life, a heavenly life, a blessed life, an eternal life! “The lust of the eye, the lust of the flesh, and the pride of life,” these three servants of Satan and ministers of hell, must be thrown into the burning fiery furnace of the Bible—and be kept consuming there as long as there is breath in this body—and every thing that would defend or deliver them must follow. The body of sin must be crucified and mortified, until the will of God by his word reign within as our supreme rule. The Christian that will not consent to submit every thing to the Bible, is a traitor Christian and a hidden rebel against the Lord, and the sooner he is exposed the better. Oh Christian, remember that the law of thy Lord is spiritual, holy, just and good—yea, most good. Let thy heart meditate upon it day and night as thy blessed rule; and then from Christ receive his Holy Spirit that thou mayest fulfil that rule in thy life!

V.—How also ought we to submit ourselves to God in the dispensations of His *Providence* !

God is good and he doeth good continually. He doeth also whatever pleaseth Him in Heaven and on earth, for the accomplishment of ends glorious to Him but unknown to us. We being sinful and ignorant, have often ends that are different from, or opposite to his—these we cherish, pursue, expect : but the events of divine procedure come in our way and baffle, humble, disappoint and confound us ! Now, what is needful in such a case ? even this, that we feel and say and pray, “It is good !” Blessed be the name of the Lord ! Our hearts should ever be corresponding with God’s providence, so that as every successive event takes place, we may bless and glorify our Lord. Such submission is a perpetual triumph, and is part of that regal life which we are called to lead as kings and priests unto God : in this sorrow there is great joy, and in this humility there is great honour. “Be still and know that I am God !”—such stillness of spirit will enable the believer to hear the still small voice which says, “It is I—be not afraid ! all things are even now working for thy good—because thou lovest me and art the called according to my purpose !” Believer, “in all things give thanks—for this is the will of God concerning you in Christ Jesus !”

VI.—Submit to the sovereign operation of the *Holy Spirit* of God in the heart.

By that blessed agent is the whole work of God in the soul of man carried on and perfected. He “worketh in us to will and to do of God’s pleasure” ; therefore, let us work out our salvation, with fear and trembling.” We must consider the peculiar nature of this agent, that He is divine—His attributes, that they are glorious—His designs, that they are gracious—His mode of operation, that it is unsearchable—His presence, that it is humbling—and His whole character that it is sovereign ; and considering all this as revealed, we must be careful to submit ourselves to His most blessed Agency. Hence we are cautioned, not to “grieve the Spirit”—not to “quench the Spirit”—and hence wicked men are said to “resist the Spirit,” whilst He is said to “strive with man.” He will be the happiest and the holiest man who is always submitting his heart and mind with affectionate confidence to the Holy Spirit dwelling in him—and he will be the steadiest and most consistent of all believers, in the face of the world, who most seeks to hold himself in soul and body a temple of the Holy Ghost.

Oh, how great is the debt of love which we owe to that Spirit, even as to the Father and the Son ; though alas, how little regarded by us in our pride of heart and conceitedness of mind ! How much good is lost by even the best men, through a want of humble and habitual submission to the peculiar ways and secret workings of the great and only Comforter !

VII.—Finally, let us submit ourselves to God in the prospect of the *End* of all.

The End of all things as to us is approaching, and will certainly come. It includes two events, *death* and the *judgment*, the one the avenue to the other. Death proceeds from an act of Divine sovereignty, intended to humble our souls before God, even as our bodies are by it humbled in the dust. It is the symbol of the curse of sin, even when the curse itself is taken away through faith of the Lord Jesus Christ—and it is wisely left to be undergone by believers, whilst the eternal death is for ever taken away. Let us then humble our souls and submit ourselves to the Lord in the prospect of that death which consists in the dissolution of the body and in the removal of the soul from this present visible world; and let all pride depart from those, whose frames by the command of God must soon sink into a mass of vile corruption and lie hidden as if they had never been. Oh, how many a proud heart has been humbled in death! How many, like Julian the Apostate have felt in death that THE GALILEAN has vanquished! Sinner, behold that end, and submit!

But after death will be the Judgment. There will be the private Judgment, when the disembodied spirit passes into the presence of God and takes its place according to its character, until the last day—and there will be the public Judgment with awful solemnity on the resurrection morning. Then every one and every thing will be brought into final judgment with eternal results, and the character of all that was done on earth will be at once and forever determined by the voice of the Lord Himself. That will be the last end of this world and of all our business in it—then shall begin our grand Eternity! Solemn thought—let us remember it well. Let us submit our whole life, consisting of thoughts, words and actions, to God in the faith of this judgment to come; let us daily sist ourselves before that tribunal, and so let us “judge ourselves that we may not be judged.”

Christian! submit thyself to God in death, unto judgment, and for eternity—and this will make thee serious, steadfast, thoughtful and circumspect in this world of sin and folly—and it will constrain thee to live by the faith of thy Lord Jesus Christ, through whom at last thou mayest be judged, accepted and glorified forever!

Sinner!—Look before thee, and what dost thou see? death—judgment—hell! What makes these awful? God in them. What makes them sure? God hath ordained them. There is no hope for thee in sin—it is rebellion now, and will be perdition hereafter. Turn thee, turn thee; why wilt thou die? Behold the ground of reconciliation in the sacrifice of Christ! wilt thou not cease, submit, accept, and be saved?

II.—THE THIRD GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND—MAY 16TH 1844.

[Wishing to render as complete as possible, our record of the last General Assembly of the Free Church of Scotland, we close our former notices of it with the following very clear and concise digest of its proceedings, from the *Edinburgh Free Church Magazine*.]

The Assembly met on Thursday, May 16th, in Canonmills Hall, when the Rev. Dr. Thomas Brown of Glasgow, moderator of last Assembly, preached from Psalm cxxxii. 6. The Rev. Henry Grey, Edinburgh, was elected moderator.

I. STATE OF RELIGION.—17TH MAY.

Various overtures were presented on this subject, and we quote the one from the Synod of Lothian and Tweeddale:—

“Whereas the whole aspect and signs of the times, with the Lord’s recent dealings of great mercy in the midst of judgment towards this Church conspire in addressing to her the Divine call,—‘Awake! arise! put on thy strength, O Zion! loose thyself from the bands of thy neck, O captive daughter of Zion!’ And whereas, along with such a call, the Lord has, in the same dealings, been opening before her special facilities, and prospects of the advancement of His work and kingdom in the souls of men; and whereas, amid much that is ground of thankfulness and encouragement, and some tokens of the Lord’s presence in certain parts of His vineyard, there is but little to be seen amongst us of what can be well regarded as the full issue and scope of all the great things the Lord has done for us, while the danger is great of our failing to know the time of our visitation, and how to carry out to their spiritual ends those external arrangements in which, at a Church, we have been countenanced of God: Therefore, and for other reasons, this Synod overtured the General Assembly that they take into their consideration the state of vital godliness in the Church and land, and use such means as may seem best fitted, under the Spirit of all grace, for fixing the attention of the Church, and especially of the ministry, more and more on their high function and work of the gathering in of sinners, and the building up of believers through faith unto salvation.”

An interesting address from Dr. Canlish followed the reading of this overture, and Tuesday, 21st May, was appointed for the celebration of public worship, in connection with it. The Rev. C. J. Brown accordingly preached on that day, and the Assembly ordered his sermon to be published.

The report, afterwards given in by Mr. Macfarlan of Renfrew (28th May), recommended that the presbyteries of the Church ought to be instructed forthwith, to make the state of religion at large, but especially within their respective bounds, a subject of earnest and prayerful consideration, and went into details as to the more general introduction of aggressive procedure in preaching the gospel.

II. DEVOTIONAL EXERCISES.

Sabbath, 19th May, the following gentlemen preached before the Assembly:—

Forenoon,	Rev. Mr. Gray of Perth.
Afternoon,	„ Dr. Paterson of Glasgow.
Evening,	„ Mr. Bonar of Kelso.

Other ministers also preached outside the hall.
Sabbath, 26th May,—

Forenoon, Rev. Mr. Beith of Stirling.
Afternoon, „ Mr. Laughton of Greenock.
Evening, „ Mr. Macfarlane of Dalkeith.

A Gaelic service was conducted outside.

III. MISSIONARY SCHEMES.

Reports were as usual read by the conveners of the five different Schemes, and all contained the most cheering accounts as to success and vigour of operation. They will be found at length in the columns of our admirable contemporary, the 'Missionary Record.' We shall only mention that Dr. Cunningham was appointed convener of the Education Committee, and the Rev. John Sym of the Colonial, both in room of Dr. Welsh, who resigned on account of his multifarious duties.

IV. HOME OPERATIONS.

Report on the Plantation of Charges,—Given in by Dr. Candlish, 27th May :—

Total ministers who have left the Establishment	...	...	...	479
Deduct professors and other ministers who have no charges	...	...	...	42
				437
Charges formed since this disruption	...	...	...	213
				650
Of these are supplied with ministers	...	...	...	550
Unsupplied	...	...	...	100
				650
Probationers ordained since the disruption	...	...	...	118
Unordained	...	...	...	84
Of these who can only assist occasionally	...	...	...	20
In future the pecuniary assistance to students will be in the shape of bursaries.				

Gaelic Committee Report,—Given in by Dr. Candlish and Mr. Elder, 27th May :—

Organized Congregations in Highland districts having no pastor	41
Stations in the course of being organized	26

Education Committee Report,—Given by Dr Welsh, 27th May :—

Number of Students attending New College	212
Do., Divinity Class	164
Do., Church History Class	142
Do., Hebrew Class	130

Library.—Collected for the purchase of books, £1000; gifted to the Library 6500 vols.

Elementary and Normal Schools' Report,—Given in by Rev. Mr. Lewis, 24th May :—

Since the opening of the Normal Seminary, eight months ago, 62 young men have attended for one or more terms of four months. Of these 24 have been appointed to schools, and 29 are still attending the seminaries.

Five Hundred Schools.—Statement given in by Mr. M'Donald, 24th May, who reported that about £52,000 had been subscribed towards his scheme. He stated that he would continue to prosecute his labours for some time longer, in order to raise subscriptions for the New College, which Mr. Moutcith intimated was to be built at Edinburgh.

Cheap Publications.—20th May.—This overture was presented from the Synod of Lothian and Tweeddale, and was considered with another overture on a Presbyterian Catechism from the Synod of Aberdeen. Dr. Candlish proposed, and Mr. Begg seconded, the following resolution :—

“That the General Assembly cordially approve of the objects contemplated in this overture, and resolve to appoint a committee for the purpose of carrying their objects into effect ; with power to the committee to superintend the issue of such of the practical and other writings of the Scottish Reformers, and the divines of former times, as may seem suitable to these days, at a rate which may bring them within the reach of the people ; and also with authority to prepare suitable tracts and catechisms in Gaelic, as well as in English, on the different topics referred to in these overtures, for circulation among the families of our land ; and the General Assembly earnestly recommend all the ministers of this Church to give all the assistance in their power in the preparation and circulation of these works ; and generally, to take all pains in instructing their people in the great principles of Presbyterianism, as well as in those involved in the recent contentings of this Church.”

V. INTERNAL ADMINISTRATION.

Preparing a Testimony.—20th May.—Dr. Candlish, in the absence of Dr. James Buchanan, convener, gave in the report of a Committee on this subject, to the effect, that after several meetings, they had come to the conclusion that it was not expedient for the Church to issue a testimony at all,—the Act of Separation and Deed of Demission being held sufficient as a statement of their distinctive principles as the Free Church. The only alteration they suggested was, that the subscription of these two documents should be required of ministers at their ordination. Approved of.

Alterations in Formula.—20th May.—Dr. Cunningham reported on this subject, that the only alteration requisite was the substitution of the term *Eraonianism* for *Donanism*, and congregation for parish ; and the addition of a question expressive of belief that Jesus Christ is the only King and Head of the Church,—that the civil magistrate has no right to interfere in spiritual affairs,—and an explicit avowal of the principles contained in the Claim of Rights and Deed of Demission. Agreed to.

Representation of the Assembly.—Dr. Clason gave in the following report on the representation of the Assembly :—

In regard to the representation of the Assembly, your Committee have no suggestions to make in the meantime, except the following :—“That the theological professors in Edinburgh be constituted into a theological faculty, with power to return representatives from their number, in the same proportion as a presbytery consisting of the same number of ministers returns of clerical representatives : That a similar rule be followed in any other Theological College that may hereafter be established in any other part, of the kingdom,—and this without prejudice to the right of the principal and professors to sit in the superior judicatories of the Church, and to represent their presbyteries in the General Assembly. And that, in the meantime, Dr. Black of Aberdeen be constituted as a member of the Edinburgh theological faculty.

“In regard to the right of Sir David Brewster to a seat in the Presbytery of St. Andrew's, as principal of St. Leonard's College, your Committee are of opinion that that matter should be remitted for the consideration of the Presbytery of St. Andrew's, and that they be authorized to admit the principal as one of their number, should they see good cause for doing so.

PATRICK CLASON, *Convener.*”

Offices of Elder and Deacon in the Free Church.—There was presented by the Rev. Andrew Gray the following “Overture and Interim Act on the Duties of Elders and Deacons, and on the management of the Property and Secular Affairs of Congregations.

“Whereas it has become necessary, in consequence of the restoration of the scriptural order of deacons, and in consequence of the late change in the outward condition of the Church, to point out and regulate the duties of elders and deacons respectively, and to define and describe the powers and the meeting of congregational office-bearers for secular business, the General Assembly agree to transmit to presbyteries the following rules and resolutions, as an overture, for their opinion; and the Assembly farther pass the said rules and resolutions as an interim act, viz.

“I. Respecting the peculiar duties of elders :—

“1. That they sit in session along with the minister, and assist in the administration of the discipline, and in the spiritual government of the church.

“2. That they take a careful oversight of the people’s morals and religious principles,—of the attendance upon public ordinances, and of the state of personal and family religion.

“3. That they visit the sick, from time to time, in their several districts.

“4. That they superintend the religious instruction of the young, and assist the minister in ascertaining the qualifications of applicants for admission to sealing ordinances.

“5. That they superintend and promote the formation of meetings within their districts for prayer, reading of the scriptures, and christian fellowship, among the members of the church.

“II. Respecting the peculiar duties of deacons :—

“1. That they give special regard to the whole secular affairs of the congregation.

“2. That they attend to the gathering of the people’s contributions to the general fund for the sustentation of the ministry, and that they receive the donations which may be made for other ecclesiastical purpose.

“3. That they attend to the congregational poor.

“4. That they watch over the education of the children of the poor.

III. Respecting the duties which are common to elders and deacons :—

“1. That both elders and deacons may receive the Sabbath collections of the people, according to such arrangement as shall be made by the deacon’s court.

“2. That, for the better discharge of their peculiar duties respectively, as well as with a view to increased opportunities of doing good, both elders and deacons visit periodically the districts assigned to them, and cultivate an acquaintance with the members of the church residing therein.

“3. That it is competent for elders to be employed as deacons, when a sufficient number of deacons cannot be had.

“4. That deacons may assist the elders with their advice, whether in session or otherwise, when requested so to do.

“IV. Respecting the meeting of minister, elders, and deacons, for secular affairs,—which meeting may be called the deacons’ court :—

“1. That the minister preside in said meeting, when he is present; and, in his absence, any elder or deacon whom the meeting may fix upon.

“2. That the said meeting, or deacons’ court, is convened by citation from the pulpit, or by personal notice to the members thereof, and is called by authority of the minister, or at the requisition of any three members,—said requisition being addressed to the minister, or in time of a vacancy of

the pastoral charge, to the clerk of the said court; and the proceedings are opened and closed with prayer.

"3. That this court has the management and charge of the whole property belonging to the congregation, including church, session-house, manse, school-buildings, &c. and of all its secular affairs,—including of course, the appropriation of seats, with the determination of all questions relating thereto; and it is the province and duty of said court to transmit, from time to time, to the treasurer appointed by the General Assembly, or their Committee, the funds raised for the general sustentation of the ministry; also to apply the remaining congregational funds, in fitting proportions, to the support of the ministry, the payment of the salaries of the various subordinate functionaries, and the defraying of all necessary charges connected with the property, or with the dispensation of Christian ordinances; to apply, moreover, any surplus which may thereafter arise to religious, ecclesiastical, educational, or benevolent objects; likewise to make special collections at the church door, as often as may appear to them to be necessary, for the temporal relief of poor members of the congregation, and for the education of the children of the poor; and, finally, to receive the deacons' reports of their proceedings, to give them such advice and instructions as may be required, and to decide as to the payments to be made by them for the relief of the poor and the education of youth.

"4. That while the church is solely at the disposal of the minister for all religious purposes, the consent of the deacons' court, as well as of the minister, is necessary, before any meeting, not strictly of a religious, ecclesiastical, or charitable nature, can be held in it.

"5. That the said court shall have one or more treasurers and a clerk, and a separate record for the minutes of its proceedings.

"6. That the record of the court, with the treasurer's account of receipt and expenditure, after said account shall have been duly audited by appointment of the court, shall be annually exhibited to the presbytery of the bounds, at the first ordinary meeting thereof after the 15th of March, for the purpose of being examined and attested by the presbytery at said meeting.

"7. That on the first Monday after said attestation of the record and treasurer's account, or on some convenient day of the first or second week following the attestation by the presbytery, a congregational meeting shall be held, when the deacons' court shall present a report of its proceedings for the preceding year, give such information and explanations as may be asked for, and receive any suggestions which may be offered by the members of the congregation for the consideration of the court, with reference to the future distribution of the funds. The congregational meeting shall be convened by intimation from the pulpit, and the minister, if present, shall preside in it.

"8. That to the said court shall belong the appointment and dismissal of the church-officer and door-keepers."

The Committee, said Mr. Gray, were far from thinking that the proposed arrangements were perfect; but if sent down to presbyteries, and they sustain it, they might be able, in the course of their deliberations, to suggest many valuable improvements. There was only one point in the overture on which he would say a single word. It referred to the circumstances in the constitution of the deacon's court, that all the office-bearers of the congregation were members of it. That was in accordance with the constitution of the Church, as described in the Books of Discipline; and he believed it was the unanimous opinion of the house, that the best way was to act on the plan universally adopted, since the disruption wherever deacons have been appointed. The services of the elders in assisting in the administration of

affairs was indispensable, from their experience and high influence in their respective congregations; and considering the important functions and weighty responsibility devolving on the deacons' court, it was clear that the best way to discharge the duties, was for all to be united in one administrative body. Agreed to.

TRANSLATIONS.—1. *Translation of Rev. John Thomson from Yester to Catrine*,—20th May.—This case came on as an appeal from the judgment of the Free Synod of Lothian and Tweeddale. Dr Candlish appeared at the bar for himself, and Mr. Barclay for the congregation at Catrine, Rev. Mr. Wallace of Barr for the Presbytery of Ayr, and Rev. Mr. Elder for the Synod of Lothian and Tweeddale.

Parties being heard,—

Mr. Earle Monteith moved that the appeal be dismissed, and the judgment of the Synod be affirmed. Agreed to.

2. *Rev. Patrick Fairbairn from Salloun to Dunfermline*,—20th May.—This case came before the Assembly in a similar way, and on the motion of Mr. Gray of Perth, the appeal was dismissed, and the judgment of the Synod affirmed.

3. *Rev. Hugh M'Leod from Logic Easter to Kenmore*,—23d May.—After some discussion as to points of form, the case was withdrawn.

4. *Rev. Joseph Thorburn from Forglen to Inverness*,—23d May.—Agreed to.

5. *Rev. George M'Leod from Maryborough to Lochbroom*,—25th May.—Agreed to.

VI. EXTERNAL ADMINISTRATION.

Finance, reported by Committee on Public Accounts:—Assembly receipts for admission, travelling expenses, breakfasts, collection at Canonmills, &c. £2,323 1 5

GENERAL RETURNS.

Local Building	£133,000 0 0
Central	92,000 0 0
Sustentation	68,000 0 0
Collections at church doors ..	40,000 0 0
	333,000 0 0
Law Expenses	1,500 0 0

SCHEMES.

Education, including College, Library, &c.	£4,942 19 2
India, including Ladies' Association and India Contributions	13,432 18 8½
Home Mission	2,987 2 7½
Colonies, including Ladies' Association	3,619 1 7½
Jews' Conversion ditto	4,548 18 6
Sutherland	2,259 12 7½
	31,790 13 3

Mr. Bridges added, that if they took into account the £52,000 subscribed for Mr. Macdonald's scheme, the sum total would be upwards of £420,000.

Congregational Collections for Schemes.—It was reported that congregational collections had been made to the following extent:—

	Collection.	No collection.
For Education	527	139
India Mission	601	65
Home Mission	518	148
Colonial Scheme	534	132
Jewish Mission	538	128
Ross and Sutherland	410	256

Building Committee.—Report given in by Mr. John Hamilton,—25th May:—

Total number of Churches required, 700

Average expense of these, at £500

each	£350,000	0	0
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Total amount of Central Fund,

Local Collections, and Contributions in kind	...	241,054	19	10
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Funds presently in hand

...	£30,880	10	4
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Churches still to be built, 230

Of these may be built by the congregations, 30

Grants at the rate of 5s. per sitting would exhaust this fund, and would extinguish all provision for liquidating the present or future debts on the churches.

Trust-Deeds.—25th May.—The following report was agreed to:—

“Your Committee have had several meetings, and deliberated very fully on the whole subject remitted to them, and they unanimously approve of and recommend the Assembly to adopt the third or intermediate plan recommended by the Commission of Assembly, viz.:—

“1. That the property of each place of worship be vested in trustees, chosen by the congregation, to be held for the congregation, in communion with the Free Church, as attested to be so by the moderator and clerk of the general Assembly; that Church to be identified, as in the model trust-deed; the management of the property to be in the deacons' court,—all, as nearly as possible, as under the first plan.

“2. That in the event of a certain proportion of the ministers and elders, members of the Church Courts, separating from the general body, and claiming still to be the true *bona fide* representatives of the original protesters of 1843, and to be carrying out the objects of the Protest more faithfully than the majority, then, whatever the courts of law may determine, as to which of the contending parties is to be held to be the Free Church, it shall be competent for each congregation, by a majority of its members in full communion, to decide that question for itself, so far as the possession and use of their place of worship and other property are concerned, with or without compensation to the minority,—such compensation to be settled by arbitration.’

“It being understood that a disruption of the Church, in the sense referred to in this extract, shall consist only in the simultaneous separation, that is, the separation at once from the general body, or within a period not exceeding three months, of at least one-third of the ordained ministers of the Church, having the charge of congregations in Scotland; and that such separation shall take place only on the professed grounds stated in the said deliverance of the Commission of Assembly: And it being further understood, that in order to determine who are members of the congregation entitled to dispose of the property in such case, a roll of all the members of the Church, in full communion, shall be kept in each congregation, and annually attested by the presbytery of the bounds, and that all such members, and such only, shall be entitled to vote in regard to the disposal of the property, as have had their names on said roll, for at least twelve months previous to the separation of the said one-third of ministers from the general body.”

Committee on Manse.—Given in by Mr. Thomson of Banchoory; and Mr. Robert Paul was appointed convener.

Sustentation Fund.

I.—RECEIPTS.

I. General Sustentation Fund.

1. Direct Contributions to 30th March 1844,	£16,178	7	6
2. Remitted by Association,	44,917	15	4½
Amount at 30th March.	£61,095	2	10½
Sum received from 30th March to 15th May, ' ..	7,191	7	10

Amount.

£68,287 10 8½

II. Contributions for the Itinerating Expenses of Ministers and Probationers,

131 0 0

III. Interest from Bank,

286 4 0

Total.

£68,704 14 8½

II.—PAYMENTS.

I. Ministers, for allowance to Martinmas last,

£19,515 16 8

Ditto, to account of allowance due at Whitsunday,

5,320 0 0

Sum.

£24,835 16 8

II. Probationers' salaries,

6,636 0 10

III. Catechists' salaries,

306 11 8,

IV. Ministers' and Probationers' travelling expenses while itinerating,

1,122 7 9½

V. Proportion of general expenses attending the disruption of the Establishment, and thereafter expenses of general management,

2,674 11 4

Sum,

35,575 8 3½

Balance in Bank at 15th May,

£33,129 6 5

Resolutions regarding the Sustentation Fund:—

I. That the Sustentation Fund shall be permanently devoted to the object of a provision for ordained ministers of the Free Church.

II. That before the Whitsunday of each year, there shall be laid aside a sum for the payment of the yearly rates due by our Ministers' Fund, and also for the allowances of £5 to each of the ministers who are not connected with that fund; and the sums of which allowances shall be reserved either for a new Widows' Fund Scheme in their behalf, or for a life assurance, as shall be agreed on.

III. That the remaining fund shall be applied, in the first instance, towards assigning a stipend of £100 to all the ministers ordained before Whitsunday 1844.

IV. That next to the application of it, the fund shall be available, at the discretion of the Sustentation Committee, for increasing, to such amount as they shall see fit, the allowances to be granted to such of the ordained ministers of the Church as were in the enjoyment of the better stipends in the Establishment before the disruption, and continue still to minister in the districts of the country where are the less productive associations.

V. That the remainder of the fund, above what may be thus appropriated shall be applied equally towards raising the allowances of all the ministers

not comprehended in the preceding regulations, but so "as not to exceed £150 to each.

VI. That every minister admitted to a new charge shall receive from the Sustentation Fund the contribution of his association, if up to or less than £100, and the half more.

II. That the produce of every association not yet provided with ordained ministers, shall meanwhile be placed under the separate management of the Sustentation Committee, and supplied by them on behalf of the respective localities of the associations.

It was also "Resolved that a dividend at the rate of £100 for last year, under deduction of the sum already received, be authorised to be paid to the several ministers of the Church, and that in addition thereto, the sum due to the Widows' Fund Scheme, by those ministers who were members of that Scheme, be paid out of the balance of the Instalment Fund, and the sum of £5 each to those ministers who are not members of that Scheme."

* *Debt of the Church*,—24th May.—The following resolution was moved by Dr. Candlish, and seconded by Mr. Crichton :—

"The Assembly having heard a statement from the Committee for raising funds for liquidating the legal expenses due by members of the Free Church, of the sums still due and claimable from various of their brethren, on account of expenses for which they have been found liable, and damages recoverable from them, in the various actions raised before the disruption, from which it appears that the sum of about £5000 will be required to pay all these claims, and release the ministers and elders liable for them from the annoyance to which they were on this account subjected, resolved unanimously, That it was of the utmost importance that a vigorous effort should be made immediately to pay these claims, and that the most effectual way to do this would be to recommend to each congregation to contribute for this purpose in proportion to the sums which it had contributed to all the purposes of the Church (exclusive of the Building Fund) during the past year, so far as these can be ascertained from returns accessible to Mr. M'Donald; and for this purpose they remit to the same Committee, along with Mr. M'Donald, to prepare a scheme in terms of this suggestion, and make application to every minister, that he may bring the same before the deacons' court or congregation, with a view to the sum which may be assigned to his congregation being raised by collection or otherwise, with the least possible delay."

Law Committee,—18th May.—Mr. Dunlop reported verbally from this committee and stated that it had been principally occupied in arranging the Trust-Deed of Investment, and also in taking measures for legally retaining the *quoad sacra* places of worship. He mentioned, before concluding, a great many applications on the subject of the registration of baptisms and marriages. As to marriages, he had to state that the proclamation of banns behoved always to be made in the parish church, and registered accordingly. With regard to births, it would also be desirable to register in the parish register, although every congregation might keep a register for baptisms and marriages of its own. In both cases, however, it was requisite for security that the registry should be made in the parish registry.

Ross and Sutherland.—Given in by Mr. Sheriff Spicers, 27th May :—
The collection amounted to £2286 17 7½
Payments to ministers for travelling and other expenses, and maintenance, the

grants for maintenance, varying from £20 to £125	£1525 16 9	
Teachers and Catechists, and others	73 0 0	
To poor, who had suffered persecution	70 8 0	
For erecting and making tents, &c.	92 12 0	
Deputation to Ross-shire	32 17 8	
Advertising, printing and other expenses	64 12 11	
		1859 7 4

Leaving a balance of £427 10 3½

VII. CONNECTION WITH OTHER CHURCHES.

Applications for dismission from other Churches,—25th May. The substance of the resolutions agreed to on this subject were, that ministers and probationers from the Irish Presbyterian Church, English Presbyterian Church, Synod of Original Seceders, and others properly qualified, who shall adhere to the whole standards and formula, are eligible for admission to the Church.

American Churches,—20th May.—Dr. Cunningham and Mr. Ferguson of Dundee, having opportunely returned from America during the sitting of Assembly, addressed the house at great length, and with much satisfaction, on the subject of their mission. Dr. Cunningham reported the contributions received from America will be about £9,000.

Irish Presbyterian Church,—18th May.—This deputation consisted of Dr. Barnett, Mr. Dill, and Mr. Gibson, who addressed the meeting at great length. They were addressed in return by the moderator, and a deputation was appointed to visit the Irish Assembly.

English Presbyterian Synod.—This deputation consisted of the Rev. Mr. Ferguson of Liverpool, and Mr. Dunlop, elder.

Original Secession,—24th May.—The union with this body was stated not to be found practicable at present. A larger committee was re-appointed to continue the negotiation.

General Association of Calvinistic Methodists,—24th May.—This body had a deputy to the Assembly of the Free Church in Glasgow, and the Rev. William Arnot of St. Peter's Glasgow, was now, in return, appointed to attend at their annual meeting at Bala.

French Protestant Church.—The Rev. Frederick Monod appeared as a representative of this Church. The Assembly recommended the case of the French Protestant Church to the prayers and contributions of the Free Church, and appointed a committee to solicit, as they see fit, the interposition of government in all cases of oppression practised towards Continental Protestants.

The Commission was authorised to confer with any other bodies who might indicate a desire to maintain fraternal intercourse with the Free Church.

VIII. PUBLIC AFFAIRS.

Address to the Queen.—An address to Her Majesty, expressive of the continued loyalty of the Free Church, moved by Dr. Brown, seconded by Dr. Makellar, 24th May.

University Tests,—25th May.—Remitted to the Commission, with instructions to watch over any movement on the subject.

Irish Marriage Bill.—A petition was transmitted to Parliament, praying for equitable legislation on this subject.

Dissenters' Chapel Bill.—A petition against this bill was also transmitted to Parliament.

State of the Poor.—In respect of the overture on this subject, the following deliverance was pronounced :—

"The Assembly recognise the duty that still lies on the Church to attend to the interests of the poor in regard to their temporal concerns ; and earnestly recommend to presbyteries and deacons' courts to continue to pay especial attention to the state and condition of the poor within their bounds, endeavouring always to foster habits of industry and self-dependence in them, and to do what in them lies to aid and protect them, and to report any cases of flagrant oppression and hardship to the legal adviser of the Church, instructing him to give his advice and assistance, and report on this subject to the next General Assembly."

Slavery in America.—From the Synod in Iothian and Tweeddale,—24th May. On the motion of Dr. Candlish, a committee was appointed for the purpose of addressing, in a brotherly manner, the American Churches on this subject.

Sabbath Observance.—17th May.—Rev. Patrick Fairbairn of Saltoun gave in the report on this subject, the concluding part of which we annex.

"4. The Committee would only further notice, which they do with much satisfaction, that most of synods have now appointed Sabbath Committees. And they would suggest, that it might materially conduce to the efficiency of the labours of the Assembly's Committee, were the conveners of each of these Synodical Committees instructed to send annual communications regarding the state of Sabbath observance within their bounds. The Committee would thus obtain a more accurate and comprehensive knowledge of the state of the country at large in reference to the Sabbath, and would be enabled to report in a more satisfactory manner concerning it to the Assembly than they are in the condition of doing now. They would take the liberty also of suggesting, that the Synodical Committees might be recommended to raise in their respective districts a small sum, to be placed at the disposal of the Assembly's Committee, for enabling them to obtain and publish, from time to time, information bearing on the object of their appointment, and conducting generally their operations, which cannot possibly be done efficiently without a certain amount of funds.

III.—THE SECESSION OF 1734 AND THE DISRUPTION OF 1843.

(From the *Presbyterian*.)

In many respects this important event in the religious history of Scotland, affords points of contrast rather than of comparison.

1. In respect to the numbers who took part in them. In 1734 only four ministers seceded from the Establishment, and formed themselves into a separate Presbytery. Separation from the Establishment was then almost a new thing in Scotland, and it was not to be expected that the four brethren would be looked upon with a friendly eye, either by the aristocracy or the great body of the people. At their first outset, accordingly, they had great difficulties to contend against. There was something, however, in the princi-

ples they professed—in their clear and searching declarations of Scripture truth—in their advocacy of religious freedom and the rights of Christ's people—in their faithful exposure of the glaring abuses which had crept into the administration of the Establishment, which speedily gained the sympathies and support of people in various quarters of the country. The field preachings of the ministers were attended by immense crowds, who went away not only deeply impressed with gospel truth, but with a deep feeling of resentment against an Establishment which had almost forced from its pale such able and godly men. The cause grew and prospered, and congregations, in course of time, came to be planted in all the towns and the more thickly peopled districts of the country.

This, however, was not the work of a day; and it is interesting to notice the difficulties with which, in their early history, they had to contend. Mr. William Wilson, minister of Perth, was one of those clergymen who seceded from the Established Church; and being followed by a considerable number of his congregation, it was agreed that a convenient spot of ground should be purchased, and a house built thereon for public worship, that all who adhered to his ministry might have access to hear the gospel preached by him therein.

A subscription was accordingly opened, and upwards of a hundred persons subscribed—many of them very small sums—for the purpose. Some of them, whose subscriptions amounted to one guinea, were elected managers, and directed to purchase a convenient piece of ground in the town of Perth for building this chapel.

Upon the ground acquired the chapel was built; but the sum which had been subscribed was insufficient for this purpose, and money was borrowed to complete the edifice. The funds of the society consisted of the sent rents, of the surplus of the weekly collections at the church door, after the maintenance of the poor, and of certain quarterly collections made among the congregation, under the authority of the session. Out of these funds the minister drew a stipend, the annual interest upon the borrowed money was paid, and the other expenses attending the institution were discharged.

The ground was purchased, and building erected, not merely by the original contributors whose subscriptions amounted to an inconsiderable part of the whole expence, but principally by borrowed money, the interest of which was paid, and the principal gradually discharged by weekly and quarterly collections among the congregation.

From such small beginnings as these the secession grew and prospered, and with their prosperity came a change of principles. Departing from their original testimony, they took up new and questionable ground, regarding the duty and obligations of the civil magistrate. We only notice this change of principle for the purpose of pointing to the fact, that so strong had the secession become in the course of 100 years, that when they commenced their crusade against Establishments of religion, as being in their nature anti-scriptural, the wisest and least timid men in the Establishment began to fear that their opposition would prove effectual.

The disruption of 1843 affords a marked contrast to the secession. The Free Church numbered at the first about 470 ministers, and above 700,000 people. Its ministers are now about 570, and its members are daily increasing. Such a formidable body—formidable as such by the weight of their character as by their numbers—added to the older Dissenters, must throw the Establishment into greater danger than ever it was before. It has now attached to it only a miserable minority of the people, while the great mass of the community in town and country regard it either with religious horror as an Erastian institution, or with feelings of aversion as an Establishment. If in one hundred years a secession, consisting at first of four ministers,

brought the Establishment into circumstances of imminent peril, and that, too, when the Establishment was full of growing zeal and activity, and blessed with a spirit of reformation, what will be the probable result of a disruption which has commenced under such favourable auspices, and numbered at its outset more than all the old Dissenters put together?

2. While the principles of the Free Church and of the Original Seceding ministers are identical, the secession and the disruption have this point of contrast, that the former took place under a protest against a corrupt administration of a Church whose constitution was pure, and an appeal to the first free, faithful, and reforming Assembly; the latter took place under a protest that the pure constitution of the Church was overthrown, and a new and Erastian institution set up in its place, corrupt in its very first principles. There is a remedy internally for bad administration, but the case of the Establishment appears hopeless when it has consented to place itself helplessly at the feet of the civil power, and denies its own right either to ascertain for itself, or to follow out when ascertained, the will of God.

In the days of the first Secession there was always a body of ministers within the Establishment who were a preserving salt—men of God, who proclaimed the truth in its fulness, and faithfully acted the part of stewards of Jesus Christ. During the future history of the Establishment we can look for no such redeeming feature. A corrupt constitution leaves to him who would administer it faithfully no choice but to be agent of corruption. The more steadfastly ministers hold by the principles of the existing Establishment, the more active agents will they prove themselves in the propagation of evil.

3. The energies of the old Secession were crippled by the want of means. Their churches were generally labouring under a load of debt, which was all but overwhelming—which reduced many of the ministers to a condition of great poverty—which prevented them from more rapidly increasing, and was felt to be a grievous burden by the congregations. The Free Church has commenced under auspices greatly more favourable. Warned by the experience of the old Dissenters, and dreading the result to which the contraction of debt would lead, it resolved to have all its churches free. In this resolution it has been nobly supported by the unexampled liberality of the people, and by the sympathy excited among all bodies of Christians in its behalf. In very few instances has any debt been contracted, and in these cases the debt is very small.

4. The Original Seceders and the Free Church are at one in their testimony to the Kingly office of Christ in maintaining his right to rule not only in his own house, but to rule over the nations. Herein is one of our main sources of strength. This is what historically constitutes the noblest parts of the old testimony of the Seceders—a testimony borne faithfully, against their apparent interest, and who can tell how far such a testimony brought with it a blessing from on high—a blessing felt even in their outward and visible prosperity. The full testimony of the Free Church to the same great principle is one of the most promising features of her character. When the great body of the Seceders departed from it they manifestly lost their moral and religious strength. We trust that grace will be given to the Free Church steadfastly to maintain the whole testimony for Christ's Kingly office. The testimony is now more valuable than ever it was before, just because, from the condition of the governments in Christendom, and their open dislike of evangelical truth, opportunity is afforded of bringing out more distinctly than in any preceding age of the Church's history the whole truth involved in this doctrine. It is matter of rejoicing that hitherto, in the face of many temptations to abandon their testimony, they have maintained it in all its fulness.

5. The Original Seceders in 1734 and the Free Church are at one in their testimony to the right of Christ to sit as king on the holy hill of Zion. This is a doctrine of inestimable importance. Wherever it is honestly held, it necessarily leads the maintainers of it to close and habitual application to him who is the fountain of all grace. Acknowledging their obligation to ascertain and to act upon Christ's will in all things, it naturally leads to humble and child-like submission to the teaching of the Bible, and is therefore the great safeguard of purity in the Church, and to habitual and earnest prayer for the enlightening grace of the holy Spirit—the source of all true spiritual knowledge, and is, therefore, a grand incentive to elevated piety.

6. The Original Seceders and the Free Church are at one in the maintenance of the liberties of Christ's people. Here also is another element of strength. This principle naturally enlists on its side the sympathies and affections of the people. This increased the number and power of Dissenters of old; and the principle being scriptural, brought with it the blessing of Christ on their labours. It is not less powerful now, and will be one of the most obvious recommendations of the Free Church to the great body of the people of Scotland.

It is both interesting and important to notice that we occupy the same ground on which the Church of Scotland has always stood. It is encouraging, on looking back on her past history, to know that God has blessed her in times past in her witness-bearing, and blessed her according to the fulness with which she maintained her testimony. We are warranted to expect the same results again; that standing on our old battle-field—with the same glorious banners displayed, and around us the memorials of the mighty dead, from whose hauds we have taken their heaven-descended weapons—we shall obtain a victory, perhaps not without arduous contest, but decisive in its issue and glorious in its results.

IV.—THE PROSPERITY OF THE FREE CHURCH.

When the people of Judah went forth against their enemies, their good king Jehosaphat, thus addressed them: "Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." (2 Chron. xx. 20.) The common experience of all God's faithful people in all ages, has attested the wisdom and the truth of this declaration. They have all discovered that they prospered just in proportion as they trusted in the Lord their helper, and that they languished, and grew weak and comfortless, just exactly in the degree in which they forsook Him. Not indeed that they were exempt from trials, when they most sincerely confided in Him; nor that they always failed in their merely worldly schemes, directly after their faith in God was shaken; but that they found no certainty, no security, no peace, no permanent prosperity, in any other way than the way of faith, and that on the other hand, they never had occasion to repent having simply and sincerely cast their cares on the Lord, and relied for victory on Him.

The world has but one way of attaining success and prosperity. It resorts to devices and to ingenuity; to policy if not to fraud; and depends on its own industry, patience, and prudence, and on these alone, without at all considering God's blessing and guidance as needful. Thus the worldly politician and christian are opposed to one another, on nearly every question of public interest. "I must handle matters wisely" says the statesman, "I must conciliate my opponents, I must yield up my own convictions; I must try to temporize, and to humour people; to conceal my own plans, and to overcome my foes by superior dexterity." Thus the arts of diplomacy become needful; thus hollow professions, vague generalities, and flattering compliments come into use. Thus, also, as we see in this country, the acquisition of power is preferred to the promotion of truth, and religion itself is sacrificed on the altar of expediency. Idolatry is not merely tolerated—it is encouraged; ancient prejudices are not exposed but played with; and so year after year the god of this world is permitted to assert the authority of the God of Heaven.

The christian, perhaps, in many cases sees that this or that measure of the worldly statesman is truly very adroit, and that, humanly speaking, it must effect its object. But he feels that to him it is denied to do evil that good may come; that he must walk by faith and not by sight. Therefore he finds his confidence in God called into exercise, and while worldly men are plotting and contriving, are planning compromises and practising dissimulation, he hears a voice behind him saying, "This is the way, walk ye in it," and he feels sure, that ultimately it will be seen that his course of simple obedience to the divine rule, was the best of all courses that could have been pursued. Of course he is liable at first to the amazement, to the ridicule, and to the strong hostility of the world, which in that peculiar but boasted wisdom, which is foolishness with God, thinks his measures to be as inefficacious, as to the eye of sense, they seem to be. But in this intermediate time of rebuke, he has the comfort of enjoying the peace that passes all understanding, he is hidden, privately "as in a pavilion from the scourge of tongues," and he learns by sweet personal satisfying experience, to understand such words of the Lord as these: "When He giveth quietness who then can make trouble? And when He hideth his face who then behold Him, whether it be done against a nation, or against a man only?" (Job. xxxiv. 29.)

In like manner in the concerns of private life, the men who have their portion in this world, the men whose character is drawn in the 17th and 73rd Psalms, resolve to be rich and prosper. Their motto is, as of old,

——— "Get money, money still,
And then let virtue follow, if she will."

They speculate, they drive bargains, they hoard,—they even oppress; they pray to be forgiven, it may be, but they forgive not the debts of others; they rise up early and late take rest and eat the bread of carelessness, without trusting in God for a blessing on their labors. They add

field to field ; they call their lands after their own names ; their inward thought is that their reputation and property will continue—that they will lay the foundation of a great family ; and if they succeed for a time, men honor, admire, and follow them, for men will praise thee when thou doest well to thyself.” (Psalm xlix. v. 1.) The true believer in our Lord Jesus Christ, on the contrary, feels and says, “ I cannot imitate this rich neighbour,—welcome poverty, if I cannot gain money but by sin ! But oh, I lift up my heart ; I know where it is written, “ I have been young and now am old, yet never saw I the righteous forsaken or his seed begging bread,” and I believe that a patient continuance in well doing is alike my duty, and my surest road to peace and comfort. I am a dying creature in a dying world, and all I want is *enough*,—enough for daily wants—enough to excite my gratitude, to supply my need, and to make me sensible still of my dependence. My proper course will be in a straight path of industry, moderation, and uprightness ; I cannot make friendships with wicked men, however likely it may seem that they may assist me ; I cannot resort to questionable modes of gain ; I cannot drop my character of christian in order to please any one, or for any purpose. I must wait on the Lord, yea on Him *will* I trust, and I will not be afraid.”

Now, just so is it, in ecclesiastical matters. Worldly policy says to the Church of God, lengthen your cords and strengthen your stakes by the use of worldly means. Let not your communion be strict and confined ; keep back unsavory doctrines ; speak no unpalatable truths ; do not obtrude religion on us ; let the world alone in its amusements, its theories, its common practices ; flatter the great ; and *then* you will see how many who now refuse to have any connection with you, will be your liberal friends, your zealous supporters, and your *patrons*. When our Free Church was established, worldly policy spoke this language in the ears of many who were greatly tempted to listen to it. It certainly did *appear* that it would be a much better thing to rely on the pounds of the rich, than on the pence of the poor. It seemed hard to continue to bear, and still harder to provoke the powerful hostility of the rich, the contempt of the world's learned, and the scoffs of the profane. But thanks be to God, the voice of the regenerate conscience spoke louder and more forcibly than the voice of the perverted understanding, and the Free Church sought prosperity by aiming to be foremost in proclaiming the Gospel, and in watering the dry furrows of its native land. And greatly has this faithful obedience been honored, yea abundantly hath the Lord exhibited the truth of his promise : “ Them that honor me, I will honor.”

A very interesting illustration of the tendency of this kind of confidence in God, is afforded us, in the second Book of Chronicles, (fourteenth chapter) when we read of Azariah the son of Oded going forth to meet king Asa. It was thus the prophet addressed that king and his subjects :

“ *Hear ye me, Asa, and all Judah and Benjamin ; the Lord is with you, while ye be with him ; if ye seek him, he will be found of you ;*

but if ye forsake him he will forsake you. Now for a long season Israel was without the true God, and without a teaching priest, and without law. But when they (even they) in their trouble did turn unto the Lord God of Israel and sought him, he was found of them. And in those days there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city, for God did vex them with all adversity. Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded."

On hearing this, king Asa "took courage;" he commenced boldly a work of reformation; he cast out idols, he renewed the altar of the Lord, and he earnestly exerted himself to restore the dignity of the worship of the One True God of Israel. And what followed? The sacred historian says "*they fell to him out of Israel in abundance, when they saw that the Lord his God was with him.*" The world would have led him to expect a different result of his policy; it would have exhorted him to consider how greatly his zeal for the Lord whom Israel had forsaken, would offend those backsliders; it would have suggested thoughts of the danger that might ensue from putting the evil men of Israel to shame. And so in our case,—human policy would have dictated concessions when there has been decision; compromises where there has been firmness; hesitation where there has been boldness; and most probably, would have proposed to win worldly favor by subserviency to the great and a concealment of the more searching doctrines of the gospel. But God has given grace to his people in our Church to apply their energies to the great work of reviving religion in the country; he has graciously sent them forth to evangelize the land, he has honored their endeavours, he has manifested his presence, he has proved his loving-kindness; and now, we see as a consequence, that people in abundance have fallen to us, and that while earthly men are complaining, and scoffing and opposing, our Church is prospering and increasing with the increase of God. Most remarkable has been our prosperity, most eminent the display of the Lord's goodness! He has shown that he hath pleasure in the prosperity of his servants, he has given the most ample encouragement to future patience and zeal.

With such encouragement, shall our love wax cold? With such experience of the past shall we now adopt new means of seeking prosperity? Oh no. If we do, we shall fail; we shall fail deservedly, nor will it be without a warning. There is a chapter in the Bible which is peculiarly applicable to our circumstances, and which we should do right to ponder well. In its original application it referred to the Israelites, who had experienced the fulfilment of God's promise to place them safely in Canaan. In its justly accommodated sense it may apply to us, who, having experienced great blessings hitherto, in a course of faithfulness, may take warning that if we forsake that course we shall as completely experience the effects of the Divine displeasure.

The chapter is the 23d of the Book of Joshua, and it is in these words.

“ And it came to pass a long time after that the Lord had given rest unto Israel, from all their enemies round about, that Joshua waxed old and stricken in age. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, *I am old and stricken in age: and ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the Lord your God shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: But cleave unto the Lord your God, as ye have done unto this day. For the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you. Take good heed, therefore, unto yourselves, that ye love the Lord your God. Else if you do in anywise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and shall go in unto them, and they to you: know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you. And, behold, this day I am going the way of all the earth: and ye know in your hearts and in your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Therefore it shall come to pass; that as all good things are come unto you, which the Lord your God promised you; so shall the Lord bring upon you all evil things until he have destroyed you from off this good land which the Lord your God hath given you. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other Gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.”*

Here, spiritually considered, we have a most distinct and apposite address, which unveils to us at once, the source of our strength, the proper ground of our confidence, the true meaning of our prosperity, and the mode in which alone that prosperity can be maintained and

increased. Oh that we were wise and understood these things ! Oh that we gave ourselves with more frequency and diligence to the service of our God who has done such great things for us ! True it is that at the best we are unprofitable servants ; true it is that we must exclaim with the Psalmist “ O Lord, our goodness extendeth not to thee ! ” We cannot, indeed, affect *Him* at all, by our services or our rebellion—for we are poor creatures of a day, and may be crushed before the moth, as it is written : “ Look unto the heavens and see ; and behold the clouds which are higher than thou. If thou sinnest what doest thou against *him* ? or if thy transgressions be multiplied, what doest thou unto *him* ? If thou be righteous what givest thou *him* ? or what receiveth he of thine hand ? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man.” (Job xxxv. 5-8.) Ah, truly, again may we say, “ O Lord, our goodness extendeth not to thee ! ” Yet he hath commanded us here to honor and obey him, and in the path of practical holiness, He will assuredly meet and bless us. But they that sow sparingly shall reap sparingly, while they that sow bountifully shall also reap bountifully. Let us then strive to serve God, and to serve him *much* ; let us stir up ourselves to honor, follow, and love him. We have prayed for our Zion,—let us pray more ; we have tried to do her good, let us now try more ; we have endeavoured by her means to convey the joyful sound of Heavenly mercy to many, but now let us thank God and take courage,—let us endeavour to abound yet more and more in every good word and work, to the praise of *Him*, under whose shadow we have sat with great delight, whose banner over us is love. May He,—that gracious and divine Redeemer—speak peace to us, and rejoice over us to do us good, and supply us daily with fresh grace, so that we may cease to do evil and learn to do well, and may go on from strength to strength, stretching forward and hastening onward, continually.

V.—THE DEPUTATION TO AMERICA AND DR. BURNS’ LECTURES.

On the evening of Monday 17th instant, Dr. Burns delivered the first of these lectures, on the subject of his late visit to the United States and Canada, in Free St. George’s Church, Paisley. The reception he had met with was of a very friendly kind, not only from Presbyterians, but also from the Methodists, Baptists, Independents, and even in some instances from the Episcopalians who were not imbued with Puseyism. With regard to the old cities in the States which he had visited, he thought them inferior in architecture, &c., to our cities and towns ; but the new cities there decidedly superior to ours, being well laid out, and an excellent taste generally prevailing in the style of their public buildings. On reaching New York, he found that Dr. Cunningham had done the most of the labour required. Dr. Burnes accordingly set out for Philadelphia. Half way between New York and Phi-

Philadelphia he visited Princeton College, of which Dr. Witherspoon, at one time minister of the Old Low Church, Paisley, formerly was President. Went through the various rooms—saw the library, museum, &c.—addressed the students—examined the tombstones in Churchyard—saw Dr. Witherspoon's—saw the manuscript of his memoirs, and his name attached to the declaration of American independence—met with several of his descendants. Upon these topics the reverend Doctor spoke with evident delight and gratification. Leaving Princeton, he passed the scenes of the labours of Brainerd, the missionary to the Indians, and of several of the battles fought during the revolutionary war. Got to Philadelphia, a vast city,—introduced to the mayor; his opinion of the inhabitants was, that the Scotch were best in their behaviour, the French next,—no danger of riots in the city—here may be danger in the suburbs. That opinion was given before the late riots. Literature of a high order obtains in Philadelphia. Visited Baltimore; as a city it pleases him best of all he had seen—staid two weeks in it—20,000 of a coloured population, 3000 of them slaves—had preached to a congregation of blacks, and heard a man of colour preach,—visited the prison,—was surprised to find the greatest part of the inmates were blacks,—had the reason explained. Maryland is a slave State, and for the most trilling fault the poor slave is thrown into prison. Next went to Boston—it is overrun with Unitarianism,—evident signs of improvement: Episcopalianism there free from Puseyism. Saw the first book printed in America,—it is the Psalms of David, composed, among others, by John Elliot, the apostle of the Indians. Went to Newbury Port,—visited the church erected by George Whitefield,—stood in the pulpit,—went down to the vault where his remains lie, and lifted his skull. After a glowing panegyric on the character and labours of Whitefield, the Doctor concluded a most interesting lecture, by noticing the vast importance of cultivating friendly feelings between this country and America,—the important place our brethren in America assign to the great principle of the supremacy of Christ,—the importance of disseminating sound views of the character of Popery,—and the highly important duty of prayer in reference to the spread of the gospel.

On Wednesday evening, the 19th instant, Dr. Burns gave his second lecture. He began by noticing that travelling has a tendency to promote philanthropy, selfish patriotism being inconsistent with Christianity. Churches should be liberalised; in order to this, the young should read history and geography. The States of New England were highly cultivated, many of the farmers being from England,—not a few from Scotland. The appearance of the people is one of comfort, as is easily seen by their white-washed cottages so clean, &c. The State of New York is far advanced in agriculture. Ohio, he believed, was the best cultivated of all the States; what they wanted was a supply of good Scotch farmers. With regard to manufactures, they were making rapid progress. He had been in Lowell; it had risen out of the plain into a large city, within thirty years; it was a moral, religious, and industrious place. In going through the factories, he was recognised by several of the workers. There are a great many persons from Paisley in Lowell. He had met with from thirty to forty of them one night after a meeting, and gave them all the information he could about their friends. There are about 9000 young women employed in the factories,—3000 are in communion with the various Churches. The wages made by them is from 12s. to 15s. per week, and they are boarded in houses belonging to their employers, being charged from 4s. 6d. to 5s. 6d. per week for board and lodgings. These young women generally stay at the factories from three to five years, and then either go back to their father's house, or are settled otherwise for life. It will readily be seen that they make money, and such is the case, as they have from £40,000 to £50,000 in a neighbouring bank. A number of a weekly magazine was put into his hands, conducted entirely by these young women. The whole of the articles are

written by them, and are highly creditable to their abilities. He had visited the mechanics' reading room, where he saw reviews, &c. in great number, and newspapers in abundance, and in a great number of different languages. There are lecture rooms connected with the institution. The Doctor introduced the subject of slavery, by relating a conversation he had with a member of the Legislature in a railway train near Baltimore. He had been disposing of seven slaves that morning. For a young negro he had received 720 dollars, and for an old negress 200 dollars. The sale lasted fifteen minutes, and for his trouble the auctioneer got forty five dollars, half of which went to the State Government. This person told the Doctor he had from 80 to 100 slaves for sale, and that he and others raised them for the purpose of disposing of them. He (the Doctor) said he had gone to a place in which a slave sale was to take place that day. There were twelve slaves to be sold that day, and as they were at the end of the room, he entered into conversation with two of them. One was a noble looking man, about six feet high, with an intelligent countenance, was married, but forced to part with his wife, and on the Doctor speaking kindly to him in reference to his wife, he burst into tears. He spoke also to an aged woman who had a straw bonnet on and a Paisley shawl. She had been a member of a Baptist church for many years, was a married woman, and had a very decent matronly appearance. By this time the persons waiting for the sale to begin began to look at the Doctor with a suspicious eye, and he thought it prudent to move off. He could have seen more abominable sights than even that in the city of Washington, and with a few yards of the Senate House, but he did not choose to look upon them. He was forbidden to speak of slavery in the pulpits. There are certain things which distinguish the American churches from ours. They are not much in the habit of using their Bibles in public worship: they sit during prayer: their congregational music consists in a great measure of organs, bands, &c.: few of the people sing. The Methodists are an exception to this—they too have instrumental music, but the people sing well. The mode of conducting the communion service is not so interesting as with us. Our Sabbath schools are generally better conducted than theirs. There are some things which might be copied by us to advantage,—such as the lecture-rooms connected with every church, in which lectures are delivered once a week. Bible classes, consisting of the members of the church, and classes of young men and women are met. They hold the necessity of a regenerated ministry, which has the happiest effects in the prosperity of their churches. There are about 12,000 students attending the various colleges in America; about 1500 of these are intended for the ministry. With regard to numbers among Protestants, the Baptists may be considered as being first; then the Methodists; Presbyterians, including the Congregationalists; then the Episcopalians. The Methodists do most good, and the churches will not progress here until more of the spirit which characterises the Methodists be manifested.

The lecture on Thursday evening was taken up with Canada, Nova Scotia, Prince Edward's Island, and Cape Breton. The Doctor gave a most eloquent description of the Falls of Niagara, and of some other falls which he had seen. His expectations were realized with regard to Niagara. The rolling rapids have an awfully solemn and terrific appearance, and are highly calculated to impress the mind with a deep sense of the littleness of the creature, and of the majesty of the eternal Creator. Passed through Niagara to Toronto, distant about sixty miles, where he held his first meeting in Canada. It has about twenty thousand inhabitants; is a place of much business and great wealth. Went to Hamilton, which has every prospect of becoming a large city. Met there with a number of deputations from various places. At the River Credit, met there with the Indian war chief, and Peter Jones, the Indian chief, and Christian minister, who presented an address to him (Dr. Burns.) The chief of the five tribes is a Scotchman by

descent, but the victim of intemperance. Held meetings at Coburg—had an address presented to him from the students of the college, and from the Sabbath scholars. Coburg may be said to be the stronghold of the Free Church in Canada. At Kingston, was kept out of the pulpits of the Scotch church, but the Methodists and others opened theirs. This conduct of the ministers raised the indignation of the people, and a new church will be built.—£150 raised. On the road to Prescott, met from forty to sixty horsemen who had come to meet him. Held a meeting and got £90. Crossed over to Augdenburgh, and raised £100. The Doctor then described the district of Glengary. It is a beautiful country—has four ministers for the whole three counties. Lower Canada is greatly behind Upper Canada. In agriculture they are 200 years behind our Scotch farmers. A Roman Catholic church every five miles or so. At Montreal, visited the sheds for the accommodation of emigrants, attached to which is an hospital. The whole arrangements reflected great credit on all concerned. The Doctor then described particularly the religious condition of Pictou, Prince Edwards Island, and Cape Breton, describing as he went along, the success he met with in the various meetings which he held, stating that the Presbytery of Cape Breton had unanimously declared in favour of the Free Church.

The whole of the lectures were attended by a numerous and deeply interested audience, the church being filled on each occasion.

(From the *Scottish Guardian*.)

By a paper just received from Canada, we learn that the mission of Dr. Burns has been attended with the best results. A disruption will still in all probability take place when the Synod meets in July (the idea of a *pro re nata* meeting in May is now abandoned), but his visit has been the means of very materially strengthening the hands of the true men among the clergy and of awakening a more ardent feeling in favour of the Free Church among the laity. Wherever he has appeared, he has been received in the different towns with greatest enthusiasm, and that even where the ministers were hostile. At Hamilton, where the great proportion of the population had, previously, declared on the side of the Free Church, a large public meeting was held, at which a number of deputations from the congregations in the neighbourhood appeared, and read addresses of congratulation and of the warmest sympathy with the cause which he had come to advocate. At Toronto, the feeling at first was not so strong; but the different addresses of Dr. Burns had stirred up many to serious inquiry, "who had never thought on the subject before, or who had resisted all means employed for their enlightenment." On the day that he set sail, a public breakfast was given to him—multitudes flocked to the water side to witness his departure—and "hearty cheers," we are told, "burst from the assembled crowd, as the vessel glided past the pier, through the placid waters of the Ontario." At Cobourg, which is characterized as the garden of the Free Church in Canada, and at Peterborough, where the ministers and people are of one mind, he received the most cordial welcome. At Kingston, the doors of the Scots church—the church of Mr. Machar, who used to be regarded as a friend of Evangelism—were shut against him, unless he should come bound to observe complete silence on the causes of the disruption; but he was fully indemnified for this opposition by the kindness which he received from other evangelical Churches, which at once received him with open arms. At Brockville and Prescott, the greatest interest was manifested in Dr. Burns and the subject of his mission. In the latter town, especially, the ardour of the people knew no bounds. On the day of his expected arrival, multitudes poured in from the surrounding country from an early hour, business was in a great measure suspended, and the people went out to meet him about three miles from the town, and conveyed him in triumph. In Montreal, our readers are aware

that two out of the three Scottish ministers are determined Moderates; but, nevertheless, the reception which Dr. Burns got from the people of that city was most cheering. He arrived at Montreal on the afternoon of Friday, the 26th of April, and preached the same evening in the American Presbyterian Church, the largest that could be procured; and although only three hours' notice had been given of the meeting, the church was filled to the doors. The object of Dr. Burns's mission to Canada was not so much to collect money, as to confirm the churches already acquainted with Free Church principles, and diffuse correct views with regard to those principles where they were unknown. At the same time, the pecuniary results of his visit hitherto are not to be despised, especially when it is borne in mind, that our brethren have the immediate prospect before them of disruption that may subject them to trials and sacrifices equal to our own. In Hamilton, the sum collected was about £400; in Toronto, £450; in Cobourg, £170; in Kingston, £80. At Montreal, the collections after the three discourses of Dr. Burns on one Sabbath exceeded £90.

What the precise determination of the Synod will be in July is as yet totally uncertain. It will be seen from the following extract, which we take from the *Toronto Banner*, that there still prevails very considerable diversity of opinion among the ministers:—

"The ministers of the Church seem at present divided into four or five parties. First, Those who think that the Church of Canada has a close and intimate connection with the Residuary Church of Scotland, and that it is the very best connection they can have. This is a strong party, consisting of the Presbytery of Bathurst, of certain individuals in Montreal and Kingston, and perhaps many others not fully declared. That party, of course, wishes no change, for they think they are in the very best possible position; and the Presbytery mentioned, and two Montreal clergymen, have given in their formal adherence to the Residuary Church.

"That party is quite consistent. They either regard the great question of the Headship as of no consequence, or consider it as not involved by the late proceedings in Scotland. A second party has appeared, and whether it numbers any more than the rev. Mr. McGill of Niagara, we do not know. The reverend gentleman has arrived at exactly the same conclusion as the first party, that there should be no separation from the Established Church. But the grave and solemn importance of the question at issue is fully admitted by Mr. McGill. He does not, however, think that there is much connection with the old Church; but whatever it is it ought not to be disturbed. The third is the party of the Rev. Dr. Cooke, the extent of which we do not know, but rather apprehend that it may be considerable. This party professes anxiety to cut the connection with the Established Church; but as far as we can understand, it does not propose that the Church should at once renounce the connection by her own power and authority, but ask parliamentary sanction for doing so, either before or accompanying the declaration of independence.

"We are humbly of opinion that this is a dangerous ground to take up; that the Synod's only safety consists in renouncing the old title and adopting the new, entirely of her own authority.

"The fourth party consists of those who wish to declare the Synod independent. The fifth, they who wish to join the Free Church. One minister has already expressed his desire for an alliance with the Free Church. We do not believe that any considerable number hold the last opinion, and we are not aware that the Free Church is anxious for it, or, indeed, that it would be practicable. Both the fourth and fifth parties will, in all probability, form one, on the ground of an Independent Church, holding the same opinions as the Free Church, not incorporated, but holding the most friendly communion with it, and acknowledging it to be the true Church of Scotland in all intercourse for promoting the cause of the universal Church."

VI.—"THE GREAT AWAKENING."

There is a passage in the private journal of Walter Scott, that no one who has once read can ever forget. It is a startling picture of the life of millions of our brother immortals, and all the more startling from the authorship of it; but it was written at a time when the gaudious tale of Old Mortality could shed little peace on the soul of the gifted novelist—when earnest visitings of our common conscience spoke to his lonely heart, as the shadow of a still more awful solitude fell over it. "Life is a succession of dreams," says he. "We pass from the dream of infancy into that of boyhood—from this to the dream of manhood—and then to the dream of old age;—and then comes the final sleep? Ah! no; then comes THE GREAT AWAKENING!" Too true! but we rather think that the full, because eternal import of the passage, is not at first sight clear. At all events, are there not many who would deal with the thought of this "great awakening," as he sets it down, as with a beautiful rather than a solemn thing—still more who will agree to alter the date of the awakening? Scott puts it on the very edge of eternity, and within sight of the judgment-seat. He acknowledges "the awakening," as the great break-up of the dream and dreams of dreams; but it is well that the slumber be broken no sooner than this? Why, if the awakening must come, may it not come sooner? Is it well that the all too unconscious sleep of a sinner's conscience should not be interrupted until his hour of hope be slept out?

A revival of religion is just this "great awakening" anticipated and multiplied; but with the mighty difference, that, in the one case, it comes as the sudden and abrupt last scene of the spirit's earthly history; in the other, it comes as suddenly and as swiftly, but with this issue, that, instead of the last hour being a fearful awakening, it may be a calm season of falling asleep in Jesus.

These few observations we have thought it not out of place to set down as introductory to a general statement of the great awakening wherewith the inhabitants of Skye have been visited,—an awakening such as should at all times, or in what one might call ordinary times, be the subject of serious inquiry and deep interest, but which is of especial moment when occurring in a time of struggle. For then comes the question, Which party has been mainly, if not solely, instrumental in the work? And this other one, Does the history of Scotland present any similar scenes, and in what ranks were the evangelists found in former times, before whom it is said that "men fell like slaked lime." The answer to both questions is alike decisive—and shortly it may thus be put, that the triumphs of the cross have been ever given to them who ventured their earthly all in contending for Christ's crown. The promise has proved a false one: "Him that honoureth me I will honour." It was in no measured way made good to that toiling, praying, every way heroic soldier of the cross, John Welch. David Dickson of Irvine thus speaks of him: "The grape-gleaning in Ayr in Mr. Welch's time was far above the vintage of Irvine (and that was not a poor one) in mine;" and when his voice was silenced by a renegade monarch, he thus writes from the prison of Blackness: "These two points, that Christ is Head of his Church; second, that she is free in her government from all other jurisdiction except Christ's, are the special causes of our imprisonment, being now considered as traitors for maintaining thereof. We have been ever waiting with joyfulness to give the last testimony of our blood in confirmation thereof, if it shall please our God to be so favourable as to honour us with that dignity; yea, I do affirm, that these two points above written, and all other things which belong to Christ's crown, sceptre and kingdom, are not subject nor can be to any other authority but to his own altogether. So that I would be most glad to be offered up as a sacrifice for so

glorious a truth" Thus, then, to the mind of this brave-hearted man, the doctrine of the cross, in the preaching whereof he turned the inhabitants of Ayr from fierce, growling, well nigh savage men, into kindly, peaceable and God-fearing souls, was just a twin truth with the doctrine of the Messiah's crown. Harm the one, the other must suffer; and in standing up for the one, there is success in preaching the other. Space would fail us to illustrate our position further. We can but hint at such other names as Robert Bruce—whose every word in prayer, says Livingston, in his *Characteristics*, was a bolt shot up to heaven, and seals of whose ministry corresponded with this contemporary testimony, "that no man had spoken like him since the Apostles' days,"—but who was in his generation a suffering witness too for his Redeemer's sovereignty, and envied the blood which Leighton's father shed in the pillory for his christian loyalty;—or Robert Blair, in whose memoirs is pictured the almost solitary bright spot in the dark cloudy history of Ireland—we mean the breaking in of new and spiritual life at *Six-mile-water*, and other localities in the north of that country, when himself and others of the godly found a temporary but precarious shelter from the cruel dealings of merciless prelacy;—or Livingstone of Ancrum, who was alike blessed in his labours in Ireland and at the parish of Shotts, and whose appeal to his flock on behalf of Christ's small things our readers read part of in our last number. All these, with many worthy comrades besides, stoutly fought that very battle in which we are now engaged again, and fought it against nobler competitors than we, and in the end got the victory,—but amid the sweat and toil of their hard fight, there came down the soft dew of heaven's grace on the encampment. The Lord revived his work. It was a token for good,—it was a solemn attestation from the God of battles on which side the victory *ought* to incline. Are we to disregard like attestations now? Let us have a care of misinterpreting the further meaning of the strange and marvellous forthputting of the Spirit's power at Kilsyth,—amid the far hills of Ross-shire, or, more recently still, in the Island of Skye. We desiderate much details respecting the last; but we can furnish at present a general outline, until more minute information reaches us. How strikingly is it often manifested, that the kingdom of heaven cometh not with observation. It comes like cloudless thunder on the unexpected.—A schoolmaster of the Highland Society having painfully laboured among the young in one of the districts of Skye for three years, is summoned elsewhere. He has been filling young heads with fitting notions, and in the doing of it he has been teaching. In bidding farewell to the affectionate groups which throng his school, he took occasion to read with them the parable of the fig-tree,—apply it to his own labours, and their advancement under them. The parable becomes a word from God, to the teacher's scholars. Their conscience and heart have been powerfully touched with the truth. A sense of our great reckoning with an all-seeing Judge,—of sin, and the need of a Saviour, haunts the young souls. They go home, and open their hearts to their fathers,—a great work has begun. The flame kindled in a school-room spreads and widens: from home to home, from village to village, from parish to parish it runs on. The spell that had charmed up the deep conscience is snapt. The peace of the ungodly is broken up. There pervades the men of seven parishes, that it is a fearful thing to fall into the hands of the living God. Men, women, and children are heart-stricken. Brawny men, whose arm were death-doing with a claymore, are smitten with fear and trembling;—women enveloped with more than a half century's superstition and ignorance,—on them, too, the light has arisen, and revealed the secrets of their hearts; and children of seven winters have heard the voice that spake to the child Samuel, inviting them to come to their Saviour. Why seek ye this living amid the dead? A deep-feeling, but superstitious Samuel Johnson would rekindle the sinking flame of a high

church devotion amid the ruins of Iona,—better is it not to go solemnly and consider this movement of the Spirit and Lord of life quickening dead hearts into living temples of God in Skye? We speak it in solemn earnestness when we say, that, in the lapse of many centuries, no such awakening has come to our knowledge. Dr. Macdonald of Urquhart takes his stand amid the rocky fastnesses of the island, and his Bible is in his hand. The day is dark and drenching wet. Men soiled with a journey of many miles crowd around the preacher,—and there are not hundreds, but thousands here. Silent, earnest, with no excitement, they listen to the words of life; and cheeks that would not blench in the sternest battlefield are moistened with the tear of godly sorrow and heart-distress. Scenes like what we hint at might be multiplied largely, where the eagerness to gain the truth is not quenched, but rather increased, by their standing in the rain for a period of five or six hours at a time. Further, when nightfall has come, the silence of the high hills is broken by the returning companies chanting the praises of their God.

Seven parishes have been aroused, and the sacred flame has reached to the adjoining Small Isles, where the inhabitants are mainly Papists. It were a noble spectacle to see a change wrought here for if the preaching of the cross were successful here, it would out-value a thousand arguments. It were an appeal to the senses on behalf of the truth of the gospel. It were doing what Romanism has not done, cannot do, does not wish to do.

The godly Blair (not Hugh) says, speaking of the folks of Stewarton, "I bless God that ever I was acquainted with that people; and though ignorant and proud secure livers called them the *daft* people of Stewarton, I did more profit by them than I think they did by me." We would have fair hope that the Boyds and Blairs of our days may be able to give a like testimony to the natives of Skye; and that our young and honoured evangelists, whose praise is in all the churches, may take courage yet more, and do valiantly against the heathenism that reigns not only without but within Zion; while our faith should grow stronger, from considering that He who is thus subduing the people under Him, can as well turn the hearts of our oppressors; that while we are battling at the marches, or in the outer courts of the temple, a work is going on within that will increase our strength, for each converted man is enabled rightly to feel as well as understand our actuating principles.—*From the Watchword.*

VII.—THE JEWISH MISSION SUBSCRIPTION.*

"Our Church's mission to the Jews, so very far from traversing, or at all interfering with that to India and the Gentiles, is in glorious and perfect harmony with it, and likely to render it the most essential service. On a narrow and earthly view of the subject, one may be apt to say,—what a pity, when the public mind is just awake to the condition of the perishing millions of Hindustan, to divert the interest, to withdraw the efforts and contributions, into other channels! People will grow wearied of such incessant schemes! Wait till something has been done for India, and then go forth to the Jews! All this proceeds on ignorance of the expansive power and spirit of Christian benevolence. The world, indeed, soon tires of schemes of Christian usefulness, because it loves them not,—at the very best, endures them. But the Christian delights in them on their own account,—rejoices in their multiplication,—gives to them the more willingly the oftener he gives,—has no wish to see an end of claims on his charity. This is his very element, the air he breathes in: his "field is the world." He will labour

* See subscription list of the Jewish Mission, on our Cover.

all the more cheerfully for the Gentile, that he is privileged to do something also for the Jew. Besides, what are all our efforts without the Divine Spirit? Now, we say, that we go forth to the Gentiles powerless, if we go thinking and caring nothing for the claims of God's ancient people. We go setting our seal to the Gentile sin of the last eighteen hundred years. God thinks of the Jews, whether we care for them or no; and his blessing will not attend us. I am very far from saying that we ought to go to the Jews first: But, we are perfectly right in going to INDIA and PALESTINE simultaneously.

C. J. Brown.

VIII.—THE CHRISTIAN SOLDIER.

‘Put on the whole armour of God.’ Ephesians vi. 11.

Gird thy loins up, Christian soldier!

Lo, thy Captain calls thee out;

Let the danger make thee bolder;

War in weakness, dare in doubt.

Buckle on thy heavenly armour,

Patch up no inglorious peace;

Let thy courage wax the warmer,

As thy foes and fears increase.

Bind thy golden girdle round thee—

Truth—to keep thee firm and tight;

N’ever shall the foe confound thee.

While the truth maintains thy fight:

Righteousness, within thee rooted,

May appear, to take thy part;

But let righteousness imputed

Be the breastplate of thy heart.

Shod with Gospel preparation,

In the paths of promise tread;

Let the hope of free salvation,

As a helmet guard thy head.

When beset with various evils,

Wield the Spirit’s two-edged sword;

Cut thy way through hosts of devils,

While they fall before the Word.

But when dangers closer threaten,

And thy soul draws near to death,

When assaulted sore by Satan,

Then present the shield of faith.

Fiery darts of fierce temptations,

Intercepted by thy God,

There shall lose their force in patience,

Sheathed in love and quenched in blood.

Though to speak thou be not able,

Always pray and never rest;

Prayer’s a weapon for the feeble—

Weakest souls can wield it best.

Ever on thy Captain calling,

Make thy worst condition known;

He shall hold thee up when falling,

Or shall lift thee up when down.

HART.

THE
FREE CHURCHMAN.

VOL. III.] MONDAY, SEPTEMBER 30, 1844. [No. 6.

I.—REVIVALS OF THE CHURCH OF CHRIST IN
SCOTLAND.

LORD ! Revive Thy work in the midst of the years!

The subject of Gospel-Revivals ought much to occupy the minds both of the ministers of Christ, and of the congregations of His people. As they would desire to see *many* saved, instead of a few, and as they would desire to see multitudes *immediately* rescued from Hell and made citizens of Heaven, they should thirst, and long, and pray, and labour, for a revival of God's greatest and most glorious and most blessed work on earth, the salvation of the lost, by the grace of His Spirit and the cross of his dear Son. We have no hesitation in saying, that those who do not much care for revivals of the Lord's work, do not care much for the souls of their fellow-sinners, nor can they in such a state of mind care much for their own :—or else, they must labour under some sad mistake as to what a Revival in religion means. The apathy on this subject is most painful and affecting :—for it is indeed sad to think, that christians can look on multitudes perishing around them, and not feel an intense desire that God would render immediately and universally effectual His Gospel of salvation ; so that these poor dying perishing ones might be now, at once, and together, saved from "the wrath that is to come !" Surely the christian that does not so feel, and does not so pray, must be in a very unhealthy and doubtful state as to his own spiritual life. Would you not wish to see *every* person in your congregation repenting and converted *now*, or without delay, so that there might be no one in your assembly any more in danger of an eternal hell-fire ? Would you not wish to have every one in this city saved, and saved immediately, so that death might not find any of them without salvation ? And in wishing for all this, are you not

really desiring a REVIVAL of the LORD's work, in your Church and in Calcutta? And as to the much dreaded matter of "*excitement*," if you saw five hundred men striving to be saved from drownings, or five thousand men, women, and children escaping from the conflagration of a city, would you wonder at or be offended by their "strange excitement?" And shall men struggle against the billows of eternal wrath, or shall families together flee from "everlasting burnings;" and *christians* be afraid, or ashamed of the "painful excitement?" But, why speak we concerning things, which, if we may judge by prevailing apathy, seem but little likely to try or trouble us? "O Lord, give us help from trouble; for vain is the help of man!"

The narrative of revival contained in the following pages is of a very simple and unpretending character. Things small and great are recorded alike, with faithfulness and in order. The anecdote of the poor girl who left her country to seek God—and the narrative of the poor blind fiddler, afterwards so honoured of God in His work—are very beautiful specimens of the varied ways by which the Spirit of God works to the attainment of His great and glorious ends, and are also authentic. We have known somewhat of the matters related, and have had acquaintance with some of the later and still surviving agents chiefly engaged in them. The work of God described, still goes on; and only two years ago it was manifested on a mighty scale:—crowds were to be seen bowing down before the word of God, as trees of the forest under a mighty wind. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

ISLE OF SKYE, 1812-14.

The "spirit of slumber," which pervaded Scotland in the latter portion of the last century, exerted its most powerful influence over the whole of the north-west Highlands. Indeed the Reformation, in those districts, was nothing more than a change from the profession of one creed to that of another, according to the views of the proprietors of the soil. It was purely political; and partook of none of the intelligence, and preference of truth in opposition to papal ignorance and superstition, which distinguished that blessed era in the southern and north-eastern counties. Had a pious clergy succeeded their ghostly predecessors, the knowledge of the "letter" of the truth would, no doubt, have been imparted to the population of the interesting districts in question; and although they might, notwithstanding, have been left without any remarkable *revivals* of religion, the "gross darkness" which for so long a time prevailed would, in part at least, have been done away. This, however, was not the case: and there are parishes which, even up to the present date, have never, perhaps since the Gospel was first propagated, had the benefit of the pure preaching of the "glad tidings of salvation." Bibles, until very recently, there were none; and the power to read them, had they existed, was possessed by few of the common people, until the Gaelic School Society commenced its operations. The instruction communicated by the parochial schools, was rigidly confined to English—in which course they were too long followed by those of the venerable Society for propagating Christian Knowledge, whose influence, however, was but partially extended to the region alluded to—and thus their united efforts

are not much to be taken into account as affecting the moral character of the people—a fact well known to those who have come in contact with them, in the way of spiritual superintendence.

The more remote the Highland districts from the counties above referred to, the deeper the darkness; and of these none perhaps, exceeded the northern portions of Skye—indeed the whole of that island. Many illustrations of this might be given if necessary; we only remark, that what the common people were in point of intelligence, may be conceived when it is true, that after religion began to make some little progress, it was no uncommon thing for the better educated of the community gravely to maintain, that the Bible in use then, was quite different from the one they had been accustomed to. When God therefore visited this island with the remarkable revival with which it was blessed, soon after the commencement of the present century, the sovereignty, as well as the power of divine grace, was thereby signally displayed. “He will have mercy on whom he will have mercy—and he will have compassion on whom he will have compassion.”

Many years ago, and long before any awakening took place in Skye, a young girl, of little more than childish years, residing in a glen which, during the revival of after years, was distinguished by much of divine power, became deeply impressed with the idea that God was not in her native isle. At the same time, she was overcome by the feeling, that she must go in pursuit of him where he was to be found. She accordingly stole away from her parents, and travelled across the country to the usual outlet by the ferry to the mainland. As she proceeded, she made no secret of the errand on which she had departed, and as her relations had taken up the opinion that she had become unsound in her mind, little attempt was made to recall her. So soon as she was out of Skye, she began to ask every passenger with whom she met, where she might find God, for that he was not in her country. She called at houses too by the way, asking direction in this uncommon inquiry. Pity and kind treatment marked the conduct of all towards her. Her question excited surprise; but as her manner expressed sincerity and deep earnestness, every one answered her soothingly, and as unwilling to interfere with the hallucination under which they conceived she laboured. In this way she journeyed for days and weeks; but, though disappointed in every application for the knowledge which she sought, she did not desist. At length she reached the town of Inverness—often heard of, and which her youthful imagination had long pictured, the centre of all that was good and valuable, as well as great. The first person whom she there met, and to whom she made application, was a pious lady, addressed by her on the street. She stopped her, and said in Gaelic: “I am come from Skye, where God is not—can you tell me where I shall find him?” The lady was struck not more with the unusual nature of the address, than the deep-toned earnestness and solemnity of her manner. Her first impression was that of all the others to whom the poor child had spoken by the way; but she engaged in conversation with her, and became satisfied of her sanity. “Come with me,” at last she said, “perhaps I can bring you to where you shall find God.” She took her to her home. Next day was Sabbath. The wanderer accompanied her kind protector to the house of God. For the first time the Gospel was proclaimed in her hearing—it came “in demonstration of the Spirit and of power” to her soul. She was an awakened sinner, and soon became a happy convert—lived for many years in the lady’s family—never again returned to Skye—married and settled in the parish of Croy, near Inverness, and was one of the most eminent Christians of her day. She lived long, and was greatly distinguished for her devotedness and fervency as a follower of the Lamb. Often have the pious in Skye said to each other: “Who can tell but the prayers of her who was led, by a way which

she knew not, to the knowledge of the God of Abraham; may be receiving their answer in the great work which, in this dark place, he has been pleased to produce?" And who can tell? If the Lord prepares by his grace, those who plead with him—those who lay hold on his strength—will he not, in due time, answer them, and declare his faithfulness? Often, doubtless, were this good woman's earnest supplications offered up for her native isle; and if, though after a long time, the day-spring from on high did visit it—and the light, which beams from Zion's hill, did shine into the vale where first she drew breath, who will say, but in granting this blessing, the hearer of prayer had regard to her request, and fulfilled the word of his promise, that the seed of Jacob seek him not in vain? No one can estimate how great a blessing it is to have a friend—a child of God—to pray for him: and no one can tell how valuable and important^a was the result, connected with the simple event now related, which separated an insignificant individual from her country and kindred that, far from her home, she might learn to pray to the living God, and that a long life should be passed in seeking light for those who sat in darkness, and times of refreshing for those who were perishing in a dry and barren wilderness.

In 1805, Mr. Farquharson, an itinerant preacher in the Independent connexion, first appeared in Skye. He was from Perthshire, where his ministrations had been much acknowledged; as indeed, they were wherever he proceeded in his labour of love. It is probable, that the 'truth as it is in Jesus,' had never before been publicly proclaimed in the island which he now visited. From the parochial pulpits, there is too much reason to fear, it did not go forth, and the remoteness of the district had hitherto precluded the visits of those not connected with the Church, who, towards the close of last century and beginning of the present, travelled over the country promulgating sound doctrine; and, we believe, sincerely seeking the salvation of souls.

When Mr. Farquharson appeared in Skye, there is reason to believe, the state of religion was as unfavourable as it had ever been. The novelty of field-preaching on week days, as well as Sabbaths, by one who held no communion with the clergy, attracted the notice of the people, and they flocked in crowds to hear him. His sermons consisted of powerful and faithful testimonies against the abounding sins of the country, clear and energetic illustration of evangelical truth, solemn protests against the soul-destroying doctrine of justification by human merit, with affectionate and solemn warnings and invitations addressed to his hearers as lost sinners. His appeals excited great attention and produced no small inquiry among the people. But their external disadvantages were many—few could read, and scarcely any copies of the sacred volume were in their possession. In a population of many thousands, not above five or six New Testaments could be numbered, and their value had never been appreciated. Still the preaching of the Gospel continued. In Portree and Snizort, Kilmuir, Durinish, and Bracadale, Mr. Farquharson itinerated for a considerable time—the people heard, and deep seriousness marked their whole demeanour under the word of life.

At this time, there lived in the parish of Portree, a person named Donald Munro. In childhood he had been the victim of small pox, by which he had lost his sight. To gain a livelihood he had learned to play the violin; and being naturally of a pleasant disposition, this quality, with his musical talent, made him a general favourite. The calamity of his blindness engaged the sympathy of all, and his other qualifications secured their patronage. It was thought that the office of Catechist in the parish, to which a small salary was attached, might be superadded to his professional character with advantage to his circumstances. The inconsistency, if observed, was over-

looked and the benevolence implied in making a provision for Donald, concealed the incongruity of a blind fiddler being also a parochial catechist. The minister favoured him—the people were pleased with the arrangement, and a retentive memory enabling him to master the questions of the Shorter Catechism, and a few chapters in the New Testament, his qualifications for the office to which he was promoted were held to be complete. How often are we made to know, as the sequel of this man's history will illustrate, that "God's ways are not our ways"—that they are "past finding out;" "for he giveth not account of any of his matters."

Donald's official character led him to hear Mr. Farquharson—for where religious exercises, extra-ministerial, were held, there he conceived it his duty to be. Hundreds and hundreds had come to listen to the word of salvation; but although serious attention was given, the preacher seemed to have "run in vain and laboured in vain." The Spirit was not poured out from on high, and no "blade" of heavenly growth was yet discoverable in that dry place. Nevertheless, God had sent him; and, although he was not, *himself*, to be the direct instrument of an abundant harvest, like the prophets of old, he was made the medium of the "unction from the Holy One," to another who was raised up to show how "the weak things of the world are made to confound the mighty—and base things of the world and things that are despised, yea, and things which are not, chosen to bring to nought things that are, that no flesh should glory in his presence." "To me he was a messenger from God," declared Donald Munro many years after; and although in his Christian charity he expressed an opinion, that one or two besides were converted by his means, no evidence exists that faithful Farquharson's mission had any other direct fruit than that of the conversion of this remarkable man. He soon after emigrated to America, and his ministrations had no further connexion with the revival which took place in Skye.

The Catechist of Portree was no longer a pluralist. He had "got new views," to use his own language, of "Scripture truths, of himself, and of the practices of the inhabitants of his island" and the light which had been given to him he did not put "under a bushel." His official situation afforded him opportunities of speaking in the name of Jesus; and, before he had been himself a convert for a year, he was made the instrument of turning three or four from the error of their ways to the faith and obedience of the glorious Gospel.

But the great awakening did not take place now, nor for a few years after this: nevertheless as the events which follow were connected with that manifestation of divine grace and power, and as they illustrate the ways of God's providence in promoting his purposes of love towards sinners, they are here recorded.

In the first place, a prayer meeting was established. This was in Snizort, the neighbouring parish to Portree. A very few only attended at its establishment; but, in course of time, the numbers increased. The prejudice against it was strong; for nothing of the kind had ever before been heard of in the country and an innovation of so marked a character was not readily tolerated. But it grew in popularity; and by its means many were induced to attempt to call on the name of the Lord. For two years it flourished. At the end of that time a Baptist preacher appeared in the country. The members of the meeting heard, and some were drawn after him. Eleven were baptized by him—division ensued, and the prayer meeting was in a short time finally dissolved.

In the next place, soon after the institution of this meeting, it pleased the Lord to bring "out of darkness into marvellous light" one of the ministers in the neighbourhood. The gentleman referred to was the late Mr. Martin, then of Kilmuir, and latterly of the parish of Aberuethy. The change in his

doctrine, as well as life and conversation, soon attracted notice, and he was sought unto by those in the country who, by this time, had themselves tasted that the Lord is gracious. The cause of the prayer meeting was espoused by him; and as, even men who knew not the saving power of the Gospel in their own experience, esteemed him for his virtues, his countenance given it, secured either their neutrality or favour. As a minister, he was instant in season and out of season; reprimanding, rebuking, exhorting with all long-suffering and doctrine. The usual result followed—a desire among his parishioners to search the Scriptures, to see that things which he declared were so. But the sacred volume was wanting—and no supply was at hand to meet the demand which the peaching of Christ crucified by this good man had produced. What might have followed so prosperous a state of outward privilege no one can say. A very few, it is believed, were during the short period of Mr. Martin's living ministry, savingly impressed; but as he removed from the island in about two years after the change in his own character, and the Gospel ceased to be proclaimed—although he left a pious Catechist behind him—no further additions of such as were “*omitted to eternal life*,” were at that time made to the “*Church of the living God*.”

And here we may be permitted to remark, how serious a consideration it may be for a minister of the Gospel to remove, under whatever solicitations, from a sphere where indications may be perceived of an incipient work of grace, such as a few years after distinguished this part of Skye. That Mr. Martin should be exposed to much that might harass his spirit, under his change of views and character, in the place where his lot was cast—that “*living godly in Christ Jesus*” he should suffer persecution—may be readily believed, as the experience of another, but more undaunted “*fellow-servant*” subsequently attested; but surely here was an opportunity to “*endure the cross, and despise the shame*,” connected with the prospect of honouring his Master and promoting his cause, such as does not often occur, and which, not being embraced, is seldom a second time offered to any man. It cannot be wonderful that Mr. Martin, as we have heard, should in after years have felt and lamented his error.

It has been stated, that he left behind him, in the parish of Kilmuir, a pious Catechist. This individual also acted as schoolmaster. But besides his services, the parish now enjoyed the benefit of those of Donald Munro, who had been discharged from his office in Pictree, and was therefore not confined in his labours to that locality. Under their direction and conduct, meetings, subsequently to the dissolution of the prayer meeting, were regularly held in the parish, attended by large multitudes; and much interest, apparently, was taken in the things which belonged to their souls. This state of matters, however, lasted not long. The new incumbent did not walk in the steps of his predecessor. The Catechist, disgusted with the new order of things, left the country; and Donald Munro stood single-handed without even the weight which his former official name afforded. He did not, however, cease his efforts; and though under many inconveniences, this good man persevered in holding the meetings, encouraged by the great numbers who came desirous to listen to the word of life.

But the Lord raised up a new friend to the cause in the person of the late Mr. John Shaw, who, about this time, was appointed minister of Bracadale, a parish in the neighbourhood, and situated in the same district of country. He had previously been the assistant of the minister of Diurnish, a parish also in this district; but acting there in an inferior capacity, his influence, until now, had not been efficiently exerted. He was a holy and humble man—little acquainted with the ways of the world, and naturally little qualified to withstand its opposition, directed, whether insidiously or in open violence, against the interests of Zion. But, whatever his failing in this,

his heart trembled for the ark of the Lord—its safety was the object of his deepest solicitude, and the theme of his importunate and constant prayers. He was consequently the friend of the friends of Christ, and, few and despised as they were in Skye, he constituted a rallying point and counsellor, whose unwavering faithfulness, at least, seldom failed them in whatever emergency.

Mr. Shaw secured for his parish the benefit of Society teachers, all of whom were godly men—one from the Society for propagating Christian Knowledge—another from the Gaelic School Society—and a third from the Inverness Education Society; by whose means a knowledge of the truths of the Scripture was extensively communicated. And not least in importance, as preparing the way for the work which the Lord was about to perform in this hitherto dark corner of the Church, the minister of Bracadale introduced to the country Mr. McDonald of Urquhart, “whose praise is in the gospel throughout all the churches,” and whose rousing appeals to the assembled multitudes who congregated to hear him, caused “no small stir about that way.”

It was about the year 1812 that the *awakening*, properly so called, had its commencement—about seven years after Mr. Farquharson first preached in Skye. It began in the parish of Kilmuir, of which Mr. Martin had been minister; and where Donald Munro's services had been most uniformly bestowed and best appreciated. As there can be no doubt that the meetings held under his management were the means especially employed in the work, it may be proper to state the mode in which the services on those occasions were conducted. We are not here to defend the *regularity* of these meetings, if this be impugned. It pleased the Lord to bless them; and, considering the circumstances which gave them birth and caused their continuance, he will be a bold man who maintains that they ought to have been suppressed or that they are now to be condemned.

The services, on the solemn and happy occasions of which we speak, began with praise and prayer, which were sometimes repeated a course of the occasion, and always concluded the duties for the time. The reading of the Scripture followed the opening of the meeting—large portions of which were read aloud without note or comment. The works of such authors as were to be had in Gaelic came next—viz., translations of Alleine's *Alarm*, Boston's *Fourfold State*, Baxter's *Call*, Bunyan, Willison, Gray and Edwards. Then a passage of the word of God was selected for exposition. Munro, usually, had this part of the service allotted to him: but although few, when he was present, were willing to occupy the place which became him so well, others also, at times, opened up the truths contained in the passage thus commented on. It has already been noted that Donald was a blind man: but, he required the aid of no reader. His memory was stored with the Scriptures; and he had become, literally, a living concordance. Whole chapters could be recited by him without the commission of the slightest error. References, for illustration, were made with a precision which never betrayed, in a single instance, those who followed him in his exposition by turning to the passages. His style of address was solemn and deeply impressive—the effect being not a little heightened by the visitation of Providence which had made him an object of sympathy to all, connected with the evidence in him of the riches of His grace who had come

—“To clear the inward sight;
And on the eyeballs of the blind
To pour celestial light.”

He spoke as one “scarcely saved”—“a brand plucked out of the burning”—lately “dead in trespasses and in sins;” but to whom “the grace of the

Lord had been exceeding abundant," and who now stood among those of his own country and kindred who knew his "manner of life from his youth," apparently by divine commission, to warn them to flee from the wrath to come; and to proclaim the truths, worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom he had been chief. A holy unction characterised—as a sound judgment ruled—all that he said: for his words were weighed in the balance of the sanctuary and were not found wanting. To witness his appearance on the occasions alluded to—if the heart were not melted—was sure to disarm prejudice; and even bitter enemies, whilst they condemned the proceedings, acknowledged that Donald was a good man—honest and sincere in the cause in which he was embarked.

Three times, every sabbath day, the meetings were held—in the open fields—in barns—or under such shelter as circumstances required and as at the time could be commanded. But not on the Lord's-day only: one stated meeting was held, weekly, at Donald's residence, on another day; and besides this, he travelled to other points in the country round, so that he was rarely disengaged.

Great power followed. When this came, the effects were striking in the highest degree; and filled Munro and the other leaders with adoring wonder. That it was the Lord's doing not man's, soon became so evident that they were made to feel, and exulted to acknowledge, that they were not to be accounted of, and not worthy to be named in connection with the glorious manifestation which it pleased the most High to vouchsafe of his redeeming love. "What are we and what is our Father's house!" was the language of their hearts while they contemplated the effects of the irresistible power now savingly exerted. It was a common thing, as soon as the Bible was opened, after the preliminary services, and just as the reader began, for great meltings to come upon the hearers. The deepest attention was paid to every word as the sacred verses were slowly and solemnly enunciated. Then the silent tear might be seen stealing down the rugged, but expressive, countenances turned upon the reader—the convulsive and half-suppressed sigh might next be heard—female sobbings followed—and, after a little, every breast was having under the unaccountable agitation which moved the spirits of the assembled multitudes. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one who is born of the Spirit."

Sometimes those affected cried aloud; but this was not common: at other times they threw themselves upon the grass, in the utmost distress, and "wept bitterly." A spirit of prayer and supplication was granted, in a remarkable degree, both upon the leaders of the meetings and upon the people. After the services for the occasion, at any time, were concluded, they were to be seen, in all directions, on their knees, or stretched along upon the ground, calling upon His name with whom is "the residue of the Spirit." An insatiable desire to hear the Scriptures read and opened prevailed; and no length of service fatigued during those days of life and power. Hours passed insensibly and the night was often "far spent" ere "note was made of time." The usual seasons for food were forgotten; and even necessary nourishment was sometimes neglected. The redemption of the soul is indeed precious. When the eyes are enlightened to perceive this truth, and the conscience is awakened, under the operation of the Holy Spirit, to testify the fearfulness of coming short of the great salvation; and when this occurs, not to an isolated individual, but to a multitude circumstanced, in all respects, as those of whom we now speak, who can wonder that such appearances, as have been described, should be exhibited—that such

results should follow; nay, who that knows the word of God and the mind of man, but might expect that such occurrences should take place?

We have called those occasions *happy*. They were truly so; for there is no joy like that which is felt when a sinner, melted under a sense of sin and of the mercy of God, learns to weep from "godly sorrow" and a blessed persuasion that everlasting love is manifested towards him, in the dealings with his soul which he experiences—when at one and the same time "repentance towards God and faith towards the Lord Jesus Christ" are produced within him by a power which he knows is divine. One striking trait, accordingly, in the character of the meetings was the life felt and manifested in *singing the praises of God*. The assembled multitudes engaged in the duty as with "one heart and one soul," and often seemed as if they knew not how to stop. The utmost cordiality and brotherly love prevailed—every man feeling his heart more tenderly drawn out to his neighbour—and such as were savingly affected experiencing a holy influence leading them to testify for Christ, in the house, and by the way, in private conversation and by a devoted public profession.

For about two years the awakening was general. As already stated, it began in the parish of Kilmuir. Snizort next enjoyed the life-giving influence—then Bracadale, and finally Diurnish—all contiguous parishes. Wherever Donald Munro proceeded the effects described followed; and for a time, it was estimated, three or four individuals were savingly converted at every meeting where he presided. Not only so; but when these converts engaged in spiritual exercises throughout the country—for they often came from a distance, and returned to their remote homes laden with the "unspeakable riches of Christ"—great power accompanied their services. It was a "time of refreshing from the presence of the Lord;" and by every event connected with it, he forcibly announced to all, "Not by might nor by power but by my Spirit."

The effects were two-fold—of a *primary* or direct, and of a *secondary* or indirect, character.

The primary effects were the genuine conversion of many sinners to the knowledge and obedience of the truth as it is in Jesus. In such a matter it is difficult, and may be dangerous, to speak of numbers: but it is well known that during the general awakening, several hundreds were brought "from darkness to light and from the power of Satan to God." The genuineness of their conversion was evidenced by the change of life which accompanied their profession. Persons who had openly served sin, with their whole heart, did truly abandon it, embraced the cause of godliness, and walked, as those of them who still survive do, so as to "adorn the doctrine of God their Saviour by a life and conversation becoming it in all things. Some who had been noted for wickedness became eminent as Christians; and until this day they labour in the vineyard, in their various stations, as "servants who need not to be ashamed." Those are not, in any case, the results of a vain enthusiasm, any more than the fruits of the day of Pentecost were the effect of "new wine:" but "mockers" now judge by the same rule, as they did then, being blinded by the same evil influence.

Among the secondary effects may be stated, first, the suppression of the openly sinful practices common in the country. As the image of Dagon fell mutilated before the ark of the Lord, so did they before the Divine power now present in the district where they had prevailed. Those practices were no longer in repute, but discarded and abandoned by such, even, as were still secretly "joined to their idols." Whilst the devil was certainly cast out of many "by the finger of God," so that he should never return to find a resting place in them again—he also went out of many more; and, for a time, the "house was swept and garnished."

In the next place, a large body was formed whose religion instead of being a reflexion of the image of Christ, was no more than a reflexion of that of his people—the work in which was not of God but of man. They constituted the tares among the wheat—the chaff among the true grain—the growth of the rocky ground contrasted with that of the good soil. They attached themselves to the others—appeared under the same circumstances, and thus, as in all revivals which have occurred in the various periods of the Church's history, offences, in course of time, came. These we believe were less numerous and momentous than the hatred of enemies represented them; and probably might have been made less of, but for the anxiety of the real friends of Christ to vindicate his holy work from the imputation thrown on it from such a cause. They might have remembered that the existence of such offences most truly declared the genuineness of the work of God among them; for where the good seed is made to take root, there the enemy will come and sow the evil!

In the third place, there followed from this awakening that abandonment of ordinances, as administered by the parochial clergy, which at present attracts the eyes of the supreme Church court to Skye and the adjacent districts. All the professors of religion—both real converts and others—remained devotedly attached to the national establishment, and resisted efforts made to draw them aside—in which mind they continue. But the evident and striking countenance granted to the meetings attracted the people to them, and secured their reverence for their services. The churches were, in consequence, very much forsaken. In these circumstances, the clergy began to refuse sealing ordinances to those who did not hear them; and, on the other hand, the “professors” lifted their protest against the clergy by refusing to accept ordinances as by them administered—Mr. Shaw being the only minister excepted, at that time, from the application of this rule. Hence, especially from this latter cause, it soon ceased to be matter of reproach to live in the non-enjoyment of the ordinances. More than this, it came to be counted an evidence of seriousness not to apply to the clergy—or a mark of carelessness and irreligion when application was made. And thus had we, in the bosom of the Church, the anomalous state of things of a large body of professing Christians, distinguished for the fervency of their piety, the purity of their lives, and the warmth of their attachment to her constitution, still maintaining their union with us under the deprivation of ordinances which they earnestly long for—receiving them, when permitted to do so, from ministers whom they approved and with whom, they conceive, they can hold Christian communion—and justifying separation, not from the Church, but from her ordinances, on the ground of their alleged prostitution by those who ought to be the guardians of their purity! This is not the place to discuss a question beset with many difficulties; but those who seek the true reformation of our national Sion, throughout her whole extent, will do well to pause ere they condemn so many of the “excellent of the earth” who, under much obloquy, have never let down their solemn protest, raised against abuses which they declare exist—whether more in Skye than elsewhere they know not—nor abandoned their pledged attachment to the Church of their fathers.

A few additional particulars must conclude this narrative. The good work related above was not hindered by any divisions. Enemies attempted to take advantage of the offences alluded to; which, however, but the more closely united the friends of truth: and as all were of one mind on the question regarding the ordinances, neither did this oppose any obstacle to the progress of the Word of Life.

We have stated that the parish of Didurnish was the most lately visited by the Divine influence. The awakening there took place a few years after

the general revival in the country, and also by means of the meetings already described. The same effects, both as to external appearances and permanent good followed in the one as in the other; and a great number, for the extent of the population, were turned unto the Lord. The desire to hear, and be benefited by, the word of salvation equalled now what existed in the earlier revival; and it was often a stirring sight to witness the multitudes assembling during the dark winter evening—to trace their progress, as they came in all directions across moors and mountains, by the blazing torches which they carried to light their way to the places of meeting. The word of the Lord was precious in those days; and personal inconvenience was little thought of when the hungering soul sought to be satisfied.

The awakening now, as during the period of the greater effusion of the Spirit, was principally confined to those not much advanced in life—of the age of *fifteen*, and under, to *thirty*, both married and unmarried. But there were some striking exceptions to this rule on both occasions. One man, *eighty years of age*, was brought under great concern, lived a few years as professed Christian and died, it is believed, in the Lord. A still more wonderful instance of the power of Divine grace was afforded in the case of a poor man, residing in the parish of Bracadale, above *one hundred years old*, who, in the judgment of charity, passed from death to life; having from being ignorant and unholy, renounced his dependence on a covenant of works, and embraced the faith which purifies the heart and overcomes the world. The conversion of an idiot, or rather half-witted person, who afterwards emigrated with his relations to America constituted another triumph of that grace which was so bountifully communicated in this hitherto barren wilderness. But time would fail to enumerate all the instances of this kind which occurred—including some, of persons little known, during their life, to be more than mere professors, who on their death-bed evinced the reality of the change that had been wrought on their souls. These are mentioned as illustrative of the sovereignty of God in the communications of his grace; and to encourage all who plead for him to remember that with him nothing is impossible—that he doth “wonderful things,” and that his “counsels of old are faithfulness and truth.”

In 1823, Mr. Shaw died; but the Lord had prepared one to do more than fill his place, in the person of Mr. Roderic M'Leod, who was appointed to succeed him in Bracadale. As a missionary in the neighbourhood, he had for a few years filled the office, without possessing the spirit or doing the work of an evangelist; but when thus “far off,” it pleased God to “call by his grace, and to reveal his Son in him”—so preparing and qualifying him to preach the “glorious gospel.” With his change of views and practice, as a minister of the New Testament, he adopted the sentiments, prevalent among the religious in the country, on the question regarding the ordinances. His unflinching adherence to these, and a consequently, unusual strictness in the rule of admission, soon involved him in troubles in the church courts, whilst it endeared him to all those in the country who had turned from their idols to serve the living God. If any one thing could have succeeded in separating for ever from our church this valuable body of devoted adherents, it would have been the deposition of this estimable man. Let us hope that the days have gone by when such a risk might exist, nay, let us hope that the time has come for the calm discussion of the principle of such vital importance to the interests of true religion, for which he has so long contended.

Under Mr. M'Leod's ministry the good work was prolonged, and, from time to time, through his instrumentality, many were “added to the church, of such as should be saved.” A door was still kept open for Mr. M'Donald of Urquhart, whose apostolic visits continued to be regularly paid, and

whose faithful ministrations, during the whole progress of the work, had been evidently acknowledged. Still more recently, another door was opened for him in Snizort, where Mr. M'Lachlan, now of Cawdor, during a short ministerial course, zealously preached the doctrine of the cross, and did not run in vain.

In 1830, Donald Munro died—a man highly honoured of the Lord, and whose memory will be had in everlasting remembrance. It is impossible to reflect on his career without being impressed with the truth that God is “no respecter of persons,” and that the distinctions, of which men are apt to make so much, are often lightly set by of him. He can choose his instruments from the most unlikely materials, and, in performing his works of wonder, strikingly prove that “the excellency of the power is of himself.” He once selected a child of tender years, through whom to speak to his people, passing by a regularly appointed and aged servant; and not more forcibly did he then announce, than he has done among us, by the history of Donald Munro: “Them that honour me I will honour, and they that despise me shall be lightly esteemed.”

This good man's services, although principally confined to Skye, were not exclusively so. He sometimes visited the mainland, especially on sacramental occasions; but wherever he proceeded, the same holy influence was made to accompany him, and the Lord honoured him as the means of promoting his cause. A little anecdote, well known, will illustrate his zeal and manner of proceeding during such solemn occasions as we refer to. In this district of the Highlands, immense numbers from incredibly remote points assemble to the ordinance of the Supper, where faithful preaching or esteemed ministers are expected. They are usually accommodated at night in barns or large outhouses—the males occupying one department of the building, the females the other. A stranger who had never heard of Donald came to attend, on an occasion, at Lochcarron, during the ministry of the late Mr. Lachlan M'Kenzie, a man most eminent among his own people in his day and generation. The stranger had his bed allotted him in a large barn, with a multitude accommodated in the same way. During the darkness of the night, he was aroused from his slumbers by a voice calling aloud “Awake, awake!” The summons seemed to be obeyed, as if expected, judging by the movement which he perceived all around him. He then heard: “Let us sing to the praise of God,” pronounced by the same voice. Several verses were distinctly enounced amidst the darkness and the stillness of the night. They were sung, each line being regularly announced, with thrilling effect. Prayer was then offered up, the stranger perceiving all his fellow lodgers on their knees, and instinctively following their example. This duty ended, and a long portion of Scripture was distinctly pronounced. He was amazed; but much more was this the case when he listened to a striking and powerful exposition, with references to other scriptures, in proof or in illustration of doctrine, concluding with an irresistible appeal to the consciences of all who were present. It is not said that the stranger had “come to scoff”—but it is to be feared an idle curiosity, which too often guides many to such places, had led him thither: there is reason to believe, however, that he “remained to pray.” The Lord had conducted him by a way which he knew not, when He directed his steps to the place to which he had come. He had touched his heart—and, from that day forth, this wanderer on the mountains of vanity, sought Zion with his face thitherward.

It only remains to be added that the meetings are still maintained in Skye, and that they prosper, through the blessing of God. Donald Munro has several worthy successors—places of assembly have been erected, and, from time to time, the “good Shepherd,” by means of the services there

engaged in, brings home some lost sheep, and feeds those who are already in the fold. In any parish in which the privilege of faithful and acceptable preaching in the church is enjoyed, the meetings are not held on the Sabbath, except in districts so remote as to preclude the possibility of attending there. But in all the parishes which enjoyed the divine influence they are maintained on week days; the Sabbath being likewise appropriated in cases where the views of the ministers do not accord with those of the large body who adhere to the meeting. The attachment to the established church, on the part of this body, remains unaltered, whilst they continue to long for the time when the Lord will again beautify his Sign by reviving his work in midst of the years, and by sending times of refreshing from his presence throughout her whole extent.

The preceding narrative may well encourage all who pray for Jerusalem to continue instant in that duty—so wait patiently for him, who will come and not tarry, and who is to be enquired of to do for Israel the good thing which he has purposed. It forcibly teaches also that we are not to despise the day of small things. To the eye of sense how hopeless was the cause of religion in Skye, when Munro stood alone there, friends as yet being few, and opponents many. Yet how striking at last was the testimony given to the persevering faithfulness of that humble man, who went out without the camp, bearing the reproach of Christ, and though he had little to lose, willingly suffered the loss of what he had, to follow Him. May every one who loves the Lord Jesus hear and obey the commandment, “Go thou and do likewise.”

The divine *sovereignty*, manifested in the work in Skye, ought to give encouragement to those who long for such manifestations of grace as were there afforded. No circumstances can be so hopeless as to justify a cessation of diligence in the use of such means as are ordinarily employed by the eternal Spirit, in his work, or to warrant us in saying that his day of power is not to come with its many blessings. On the contrary there is every thing in the Word and in his dealings with the church, as the foregoing narrative illustrates, to animate us in the exercise of increased faith, and a more lively hope, even as to situations where the darkness is deepest and the “spirit” slumber,” the most profound. Let us therefore “gird up the loins of our mind, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ.

II.—EXTRACTS ABOUT CHRIST.—No. II.

1.—CHRIST THE CHIEF TOPIC OF RIGHT PREACHING.

To preach the gospel properly, is to handle every subject of discourse, so as to keep Christ continually in the view of the hearers.

Dr. Owen.

A clergyman passing through Reading, called upon that eminent minister of Christ, the Hon'ble and Rev. W. B. Cadogan, “So Mr. W. —” said that great and good man “you are in orders?” “Yes Sir, and I am frequently distressed, lest I should not discharge my office aright.” “You have” said Mr. Cadogan “but one thing to do; exalt Jesus, and the promise is, *if I be lifted up, I will draw all men unto me.*”

Anecdotes of Christian Ministers.

Persons wonder that we are always preaching about Christ; but the truth is, that we have little else to preach about.

Romaine.

Preach Christ as the only foundation of the sinner's hope. Preach him as the Author and Finisher, as well as the sole object of faith, that faith which is the gift of God. Exhort sinners to repentance, to fly to this city of refuge, to look to him who is exalted as a Prince and a Saviour, to give repentance and the remission of sins. Go on thus, and may your bow abide in strength. Be bold, be firm, be decisive. Let Christ be the Alpha and Omega, of all you advance in your address to your fellow men. Leave the consequences with your Divine master. He will be with his faithful ministers to the end of time.

Lady Huntingdon.

Need I remind you of the experience of the missionaries to Greenland? They went and spoke to the Greenlanders of God as awful and holy; of the evil and misery of sin; they told them, and told them truly, of the vengeance that must overtake the transgressors: but all in vain. All this we knew before, said they; they gave no heed to them. But at length they preached Christ. They told them of pardon and peace through his blood; of love in God that gave His Son to be a Saviour. This engaged their ear; this won upon their hearts. We never heard such things till now, they said; and hearing they believed, and believing they lived. The moral wilderness rejoiced, and blossomed as the rose. Listen again to the apostolic Brainerd; "still (he writes) this great awakening, this surprising concern, was never excited by any harangues of terror; but always appeared most remarkable, when I insisted on the compassions of a dying Saviour—on the plentiful provisions of the gospel, and the free offers of divine grace, to needy distressed sinners."

Rev. F. Goode.

The apostles made it their invariable principle to know nothing, to glory in nothing, among men, but "Jesus Christ and him crucified," so that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." To set forth the glories of his person and of his work; to teach him in his various offices and benefits, in his humiliation and death, his resurrection and exaltation, in his freeness of grace to receive, and his fulness of grace to save, the chief of sinners; to persuade men to flee to him as their refuge, to follow him as their shepherd, to submit to him as their King, to rejoice in him as their everlasting portion, and always and by all means to glorify him as Head over all things for his people—this was their life's business, upon which they had so separated themselves, as to be virtually dead to whatever might hinder its promotion. Sitting at the feet of inspiration, to learn by what teaching the minister of the gospel in these days may hope to be made instrumental "in bringing many sons unto glory," we obtain this important lesson, that to preach "Christ crucified" is to preach the gospel; that nothing can be done to any purpose for the salvation of sinners, but so far as this one subject is exhibited in simplicity; that while all learning, and eloquence, and human wisdom, without this, can do nothing, all that is feeble and foolish among the wise men of the world, if it have but this, may be mighty through God to confound the wise, and win souls to Christ; consequently that all our talents, and prayers, should be drawn this way, and concentrated upon this very thing of

learning, through the enlightening of the Holy Ghost, more simply, spiritually, and completely, to teach and preach Jesus Christ."

Bishop McIlvaine.

Christ, the true and living theme;
The mysteries of his death,
Are scandal to the Jew's nation,
And folly to the Greek.

But souls enlightened from above,
With joy receive the word;
They see what wisdom, power, and love,
Same in their dying Lord."

The vital savour of his name,
Restores their fainting breath;
But unbelief perverts the same,
To guilt, despair, and death

Till God diffuse his graces down
Like showers of heavenly rain,
In vain Apollo sows the ground
And Paul may plant in vain.

Dr. Watts.

2.—THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST.

O that our eyes, and our soul's smelling should go after a blasted and sun-burnt flower, even this fur plaistered outsided world, and that we should have neither eye nor smell for the flower of Jesse, for that plant of renown, for Christ, the choicest, the fairest, the sweetest rose that ever God planted! O let some of us die to enjoy him, and let my part of this rotten world be forfeited, and sold for evermore, provided I may anchor my tottering soul on Christ!

Rutherford.

Every fresh discovery you have of Christ will increase your love to him, and the more sights you have of him, the more you will see of the vanity of the things of time and sense; and the more you will see that they are not to be compared to the love of God in Christ Jesus. Christ enlightens, enlivens, strengthens, sanctifies, and that is the way he brings his people to heaven.

Romaine.

This is the sum of all philosophy and of all divinity, to have the excellency of the knowledge of Christ Jesus our Lord (Phil. iii. 8). All knowledge without this, is worthless; and all knowledge with it has a new and indescribable sweetness, as it is an emanation from the infinite wisdom whose "delights are with the sons of men" (Proverbs viii. 31) "who loved me (saith the believer) and gave himself for me."

Revd. F. Goods

Compar'd with Christ, in all beside
 No comeliness I see,
 The one thing needful, gracious Lord,
 Is to be one with thee.

The knowledge of thy dying love
 Into my soul convey;
 Thy-self bestow; for thee alone,
 My all in all, I pray.

Lov'd of my God, for Thee again,
 I'd burn with love sincere,
 Chosen of Thee, ere time began,
 Help me to choose thee here.

Whate'er consists not with thy love,
 Oh teach me to resign,
 I'm rich to all th' intents of bliss
 If thou, O God, art mine!

Toptady

3.—THE GLORY OF CHRIST.

Jesus Christ is all, and where he is wanting there can be no good. Hunger cannot truly be satisfied without manna, the bread of life, which is Jesus Christ: and what shall a hungry man do that hath no bread? Thirst cannot be quenched without the living spring, which is Jesus Christ; and what shall a thirsty soul do without water? A captive, as we all are, cannot be delivered without redemption, which is Jesus Christ; and what shall a prisoner do without his ransom? Fools, as we all are, cannot be instructed without wisdom, which is Jesus Christ; without him we perish in our folly. All building without him is on the sand, which will surely fall. All working without him is in the fire, where it will be consumed. All riches without him have wings and fly away. A dungeon without Christ is a throne, and a throne without Christ is hell. Nothing so ill, that Christ will not compensate. All mercies without Christ are bitter, and every cup is sweet if seasoned but with a drop of his blood he truly is the love and delight of the sons of men, without whom they must perish eternally, for there is no other name given unto them whereby they may be saved. He is the way; men without him are Cains, wanderers, and vagabonds. He is the truth; men without him are liars, like the devil who was so of old. He is the life; men without him are dead, dead in trespasses and sins. He is the light, men without him are in darkness, and go, they know not whither. He is the vine; those that are not grafted into him are without branches, prepared for the fire. He is the rock, men not built on him, are carried away with the flood. He is the Alpha and the Omega, the first and last; the Author and Ruler; the Founder and Finisher of our salvation. He that hath not him, hath neither beginning of good, nor shall have an end of misery. O blessed Jesus, how much better, were it not to be, than to be without thee! not to be born, than not to die in thee! a thousand hells come short of this—eternally to want Jesus as men do that want the gospel.

Dr. Owen.

The Lord Jesus Christ is such a Saviour as became the grace, mercy, love, wisdom, holiness, righteousness, justice, and power of God to provide; and on the other hand such a Saviour as became the sinner's needs and desires, and therefore deserves their acceptance, as fit, suitable, sufficient to save all that come to God through him, and that, even to the uttermost; his blood being able to cleanse from all sin, his power being able to subdue all things to himself, and his spirit sufficient to lead into all truth. Psalm lxxxix 19. John xvi. 13.

Haliburton.

There is that in Christ, which my best conceptions can never reach.

Rowland Hill.

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

For him shall endless prayer be made,
And praises throng to crown his head;
His name, like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on his love with sweetest song;
And infant voices shall proclaim,
Their early blessings on his name.

Blessings abound where'er he reigns,
The prisoner leaps to lose his chains,
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise and bring
Peculiar honors to our King,
Angels descend, with shouts again,
And earth proclaim the loud Amen!

Dr. Watts.

4.—WHAT IT IS TO BELIEVE IN CHRIST.

To believe in Christ is to receive him, John i. 21. "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And elsewhere it is expressed in the same manner; only the object is varied, for they who believe, are said to receive remission of sins, Acts x. 43, and to receive the atonement. Romans v. ii. Here we may understand something of the nature of *faith*; for here we see (1) who he is that believes; he is one who wants Christ; he is one that wants righteousness; one that is condemned to die, and wants a pardon. (2) We see what it is that faith eyes, that the sensible sinner receives; it is Christ and all with him, as offered to him; for as he is said to repent, so he is said to receive remission of sins, &c. and it is most certain that there are

none that can separate between Christ and his benefits; he that takes one takes all. (3) We see what faith is—the acceptance of what is offered, for the ends for which it is offered. Christ and all his purchases are offered to sinners, and that freely; and they accept the offer and receive him.

Haliburton.

Christ obeyed and suffered for me, that his obedience and sufferings might be imparted to me; and because no obedience or sufferings of mine could answer the demands of divine justice, or be effectual to my purification. A maintainer of this opinion, at the same time affirms, that it is no argument for the presumption, impenitence, or lukewarmness of man; but an operative and most efficacious principle of obedience, and a sacred bond of gratitude on his soul, to do and suffer in his turn, according to the measure and capacity of a creature, and to press to every height of virtue, after the example of so kind a conductor in obedience to the commands of so gracious a master, in confidence of the assistance of so powerful a Saviour, who died for him on earth, who intercedes for and succours him from heaven, and has taken him unto himself by a mysterious union that he might accept him to the reward of his own spotless holiness.

Adam's Private Thoughts.

An incident in the history of ancient Rome may furnish an illustration of that full liberty and entireness of heart, which forms the act of acceptable surrender to the Lord. When the people of Collatia were negotiating an unconditional capitulation to the Romans, Egerius, on the part of the Romans, inquired of the ambassadors. "Are the people of Collatia in their own power?" When an affirmative answer was given, it was next inquired,—"Do you deliver up yourselves, the people of Collatia, your city, your fields, your waters, your boundaries, your temples, your utensils, all your property, divine and human, into my power, and the power of the Roman people?" "We surrender all." "And so," said he "I accept you" (Livy, Book i). Such may my surrender be to the Lord! Disentangled from every other yoke, under no bonds that ought not to bind me, Lord, I offer myself and all that belongs to me, without exception or reserve at thy feet. "But who am I that I should be able to offer so willingly after this sort? For all things come of thee, and of thine own have I given thee, 1 Chron. xxix. 14.

Rev. Charles Bridges.

Lord thou hast won, at length I yield,
My heart by mighty grace compelled
Surrenders all to thee;
Against thy terrors long I strove,
But who can stand against thy love?
Love conquers even me.

All that a wretch could do, I tried,
Thy patience scorn'd, thy power defied,
And trampled on thy laws;
Scarcely thy martyrs at the stake,
Could stand more steadfast for thy sake,
Than I for Satan's cause.

'But since thou hast thy love reveal'd,
And shewn my soul a pardon seal'd,
I can resist no more ;
Couldst thou for such a sinner bleed ?
Canst thou for such a rebel plead ?
I wonder and adore !

If thou hadst bid thy thunder roll,
And lightnings flash to blast my soul,
I still had stubborn been ;
But mercy has my heart subdu'd,
A bleeding Saviour I have view'd
And now I hate my sin.

Now, Lord, I would be thine alone,
Come, take possession of thine own,
For thou hast set me free ;
Releas'd from Satan's hard command,
See all my powers waiting stand,
To be employed by thee.

My will conformed to thine, would move ;
On thee, my hope, desire, and love,
In fix'd attention join ;
My hands, my eyes, my ears, my tongue,
Have Satan's servants been too long,
But now they shall be thine.

And can I be the very same
Who lately durst blaspheme thy name,
And on thy Gospel tread ?
Surely each one that hears my case,
Will praise thee and confess thy grace,
Invincible indeed !

Newton

III.—FREE CHURCH PRINCIPLES ILLUSTRATED.

FREE CHURCH PRINCIPLES ILLUSTRATED BY A CASE OF SECESSION FROM THE
ENGLISH ESTABLISHMENT TOWARDS THE CLOSE OF THE SEVENTEENTH CENTURY.

The Erastian principles which now characterize the Scotch Establishment, have all along been conspicuous in the constitution of the Church of England. In both, acts of Church discipline are subject to the review of the civil magistrate, and in reality depend upon his sanction ; so that in the latter they have almost universally ceased long ago to be attempted, and in the former they are already very unusual. In the Southern Establishment there has been an additional stretch of unwarranted authority, to which her northern neighbour is as yet a stranger. This is the imposition of rites and

ceremonies not prescribed by the Word of God. These are enjoined on the scrupulous observance of all ministers and members of the Anglican Church, as an essential condition of their connection with it, and the neglect of any one of these commandments of men is sure to be followed by expulsion from its communion, though unbridled profligacy and gross heresy, and such breaches of God's law, are quietly tolerated within it. It may well be wondered at, that godly and devoted ministers should feel at liberty to continue under such restrictions upon their labours, and such burdens imposed on their consciences; and it has been repeatedly stated as an apology for ministers formerly professing Evangelism, having attached themselves to the *Residuary* Scotch Establishment, that they are in no worse condition than many English ministers of undoubted worth, and that they, besides, have the opportunity of protesting against what they cannot approve. Now we judge no man. The circumstances of their education, ignorance of the scriptural constitution of the Church of Christ, and the force of habit—excuses which cannot be pleaded for the *Residuaries*—may permit English ministers to reconcile, to their own satisfaction, the obligations and restrictions under which they live, with faithfulness in the discharge of their important duties. But so soon as any one of them becomes more enlightened on the subject of ministerial responsibility and spiritual privilege, and resolves to act according to what he sees to be the will of Christ, instantly he begins to feel that no other course is left for him than that which substantially was adopted by so large a portion of ministers of the Church of Scotland in May last. One case will perhaps illustrate this better than any abstract statement, and shew more impressively than any process of reasoning, that men holding scriptural principles cannot honestly remain in an Erastian Church, just because they cannot act out their principles; or, if they pretend to act them out, they will be driven forth, either by direct expulsion or by indirect coercion. The case which we select for this purpose is not of recent date, but one which occurred towards the close of the reign of Charles the Second, and which happening not long after the passing of the Act of Uniformity, and the development of its sad consequences, may seem all the more applicable to any professors of Evangelical principles who may still be found in the Scotch Establishment. The narrative from which the following particulars are taken is preserved by Calamy in his “*Defence of Nonconformity*,”—Vol. iii.

Mr John Ristrick was, about the year 1670 (for the precise date is not given), settled as vicar of the large and populous parish of Kirkton, in Lincolnshire. Sensitively alive to the responsibilities of his office, he felt bidden by the care of so many souls as were committed to his oversight. The preaching of the Gospel, so as to give to every one a word in season, was of itself felt to be sufficiently arduous; but, to use his own words, “Catechising and preaching to such as would come to me, was not all I had to do; but I could not forbear being concerned with such as would bring their children to baptism, or offer themselves to the Lord's Table, how to carry it, and answer the church's expectations, with satisfaction to myself and fidelity to my highest trust. In catechising and preaching, I could suit myself, my doctrine, and discourse, to the condition of the people; but in administering the sacraments and applying the seals (especially baptism), I saw I must treat them all alike.” Thus pressed in conscience, he refused—though Episcopal ministers have uniformly, down to the present, consented—to baptize all the children promiscuously. In the case of illegitimate children, he dealt with the parents to bring them to a sense of their sin, and demanded a profession of repentance before he administered the sacrament. When this was withheld, he refused to baptize. “It is true,” he says, in the account which he gives of his views and conduct, “I had no power in the Church's constitution to do this till they had been presented, and so should

do penance; but it is likely they did not know but I had, they having had also a good use there before my time (though contrary to the canons, viz., for the father to appear with his child at the font, as well as the sureties. So, though the ecclesiastical court," i.e. a civil court for judging ecclesiastical causes, "might look upon my fore-mentioned practice as a usurpation of their authority, yet there was no notice taken of it. But for not baptizing the illegitimate children of the impudent parents, I was afterwards prosecuted and troubled, as I was also much blamed for it by the people, as too rigorous and cruel, to make the children, they said, suffer for the parents' sake. As to the bringing scandalous persons to repentance (called penance), either it was necessary or it was not. If not, to what end were the ecclesiastical courts in which they were presented? If it was, I must either do it myself, or suspend my application of their claimed, but forfeited privileges, till it were done. And as to the refusing baptism to their children, I went upon these grounds: I thought the promises and privileges of the Covenant do not run in a carnal channel, but to believers and their children as such (excepting unbelievers and theirs), as the tenor of it; else might the children of heathens and Turks be baptized as well, considered as such, and under their heathen parents' tutorage. But if not, then neither may those who are to be accounted as heathens; and then also there is a difference, and a judgment of that difference to be made. If Englishmen's children, as Englishmen's only, are to be baptized, then why not the children of any other nation as such? Then would the Church of Christ, which is his kingdom, and is not of this world, be turned in common with it. If it be said, ours is a Christian nation, this implies that they are to be baptized as the children of professing Christian parents, and therefore they are not to be baptized if the parents falsify or contradict their profession by impenitency in some scandalous sin. And I had read and considered, that if such have no right themselves to be baptized, if it were now to do, then their children cannot have a right upon any interest of theirs. If the children of unbaptized parents should not be baptized, then neither the children of such as have forfeited their baptism or the right of it. Amongst the Jews, the male children of those who were excommunicated, though with the lesser excommunication, were not circumcised, and neither should the children of such as are excommunicated, or ought to be so, be baptized. It seemed also plain to me that if the power of the keys be as well to judge who is to be admitted into the church as who is to be cast out, then ought not all to be baptized (which is their solemn admission on entry); for, what judgment can there be where none are excepted, but all are taken in? This is clearly to take away the key and let the door stand open."

This statement shews the accordance with our own Presbyterian principles to which this good man had attained when judging of the subject for himself by the light of Scripture; and it also reveals how utterly opposed thereto are the principles and constitution of the Church of England, and how thoroughly inconsistent therewith must become the practice of every Church into which the Erastian element has been admitted. But while his difficulties in regard to the administration of baptism were great, those which sprung up in regard to the other sacrament soon became greater. As is the case in English parishes, where any attention is paid to religious forms, many careless and ungodly persons pressed forward in Kirkton to the Lord's table. The minister thus describes his conduct and views:—

"I thought I was obliged, as the minister of Christ (and not of the State or of the bishops only), to repel such. This found me some work. Some that offered themselves would take my advice, when I thought them unfit and dissuaded them from it, and would keep away and not make much stir.

But there was one especially, and he the proprietor of the largest estate in the parish, who would not be thus ruled. In the year 1674, a little before Easter, I sent him a message by his brother-in-law, to forbear coming to the sacrament on the approaching season, for reasons which I then gave him. But he would not take it, and sent for me. I wrote to him, telling him that if he would declare his repentance for his former ill-life, and promise amendment, I would admit him. But this not satisfying, he sent for me again, and I went to him." After describing the interview, in the course of which, exhortations to repentance stirred up rage and opposition, he goes on—"So I positively denied him, as one utterly unfit in such a temper for such an ordinance, and went my way. But this did not serve; for the next day, Easter-day, he appeared in the church, amongst the communicants notwithstanding what I had said to him. But when in the distribution of the bread and wine, I had missed or passed him over, he then in a passion, spoke out and asked me the reason of it. I said nothing to him, but only stepped to the communion table, and read that paragraph of the rubric before the communion office that forbid the admission of such to the Lord's Supper, as he was known to be, and so went on to my remaining work.

"This done, I advised with my best friends, the ministers of my acquaintance, what I should farther do, that is, whether I should give the bishop notice of it, as the rubric directs. But they dissuaded me from this and told me that it would create me a certain and troublesome action at law; whereas, if the gentleman should not prosecute me himself (as it was likely he would not), the thing would die, and peace would be upheld. I took their advice, and he at that time was silent, and gave us no farther trouble by any public law procedure."

Considering how unusual such an event as the exercise of church discipline was, we need not wonder that it excited a great sensation in the neighbourhood, and was loudly condemned by the ignorant and thoughtless people. Instances of similar sensation and condemnation have not been unknown amongst ourselves, accustomed as we have been to discipline, on occasion of some exercise of it more searching and rigorous than usual. In Mr. Rastick's own words, "The noise that this made, in both town and country, was very great. All, except two or three, blamed me for what I had done, and nobody would stand by me in it. The congregation were so far from being offended at such men's communion, or pleased at my endeavour to preserve it pure, that they were greatly offended at me for it. They cried, 'What had I to do to meddle in that kind? Let every man examine himself!' and the like. So, some time after this, a meeting was appointed by their means, to make peace, as it was accounted, betwixt the gentleman and me. But the ignorance and strangeness in things of this nature amongst the common people that appeared at this meeting, I confess, I can neither forget, nor will express. My business was to work him to repentance, or to get him to profess it and promise amendment, which was all I stood upon, and upon which I should not refuse him communion. This he would not be brought to; or, not to do it so seriously as to make it credible. I cannot remember that my neighbours pressed him at all to it. Most of their work was with me, according to the forementioned sense they had of my carriage in it. In the close, however, a peace it must be, and I must receive the gentleman again. This I did next sacrament, and for two or three years after, without any more disturbance at that time, though he was no better a man than he was before."

This was, however, by no means the close of the business, but rather the commencement of a series of prosecutions, which at last drove the minister out of the Establishment. For the rest of the narrative, which increases in interest, we have no space at present.—*From the Presbyterian.*

IV.—"PRAY WITHOUT CEASING :2"—THE SUBSTANCE OF AN ADDRESS DELIVERED AT A MISSIONARY PRAYER MEETING; 1844.

"PRAY WITHOUT CEASING." 1. THESS. V. 17.

There is a class of scripture texts, peculiarly impenetrable to the natural mind, and which no theoretical teaching can ever solve to its entire apprehension. These texts, therefore, in their mere announcement, stir up emotions in the minds of the hearers, which, on the whole, are discriminative of their spiritual state before God, and may be applied as such by men themselves.

Of this class is the verse we have now read—"PRAY WITHOUT CEASING." On the one hand, what says the *worldly* mind in response to its demand or invitation? "How strongly hyperbolic a command is this, in which God requires a great deal more from us, than in the end he ever expects to obtain—merely a strong figure of speech!"—Or, it says, "How utterly impossible is it to fulfil such a command as this! Pray without ceasing! the thing is impracticable—it is in vain to attempt it!"—Or, it says, "How wearisome a work were this;—even our private, family, or church prayer is weariness to us:—what then would it be always to be praying, praying!" Or, once more, it adds, "And how useless a work were this praying without ceasing—we do well enough as we are, what were the use of more prayer than we are now presenting?—why should we thus waste time?"

But what, on the other hand, says the *spiritual* mind? "Blessed and gracious invitation! that the Blessed One should so condescend as to say, Pray to me without ceasing!"—"Oh how desirable to be able to comply with this invitation and command; how happy would it make me if I could always be in active, sweet and immediate communion with my Father in heaven!" "How needful, how absolutely necessary for us, thus to pray—my wants, the wants of my family and of my people are ever pressing. How shall we live without such prayer!" Yet even the spiritual soul will also add, but add with deep concern and strong desire, "How difficult a work to execute, how difficult a privilege to realize, is this! Oh that I could overcome all hindrances, and pray without ceasing! shall I ever reach to this summit of present bliss?"

Our present object is to encourage those who are of this latter mind;—and to do so, by shewing to them, that all the *elements* and *circumstances* of christian prayer, have in them an *unceasing* character or tendency;—So that, the very internal law of prayer is, to go on "without ceasing," just as the breathing of the body, unless arrested; and so that, it should require more effort to cease from praying, than to "pray without ceasing."

I. The source of prayer never ceases. This is God's Holy Spirit dwelling in the soul, and influencing it effectually as the spirit of adoption to cry forever, "ABBA, FATHER!" This is that spring, which as a well of water, is springing up continually in filial intercourse with God, and so into everlasting life: and surely it is of the nature of in-dwelling Godhead to be unceasingly, as well as graciously, energetic! The command in our text implies the possession of this spirit of adoption. (Rom. viii.)

II The supreme OBJECT of prayer never ceases to be its "Hearer." God ever is, and what He is as God, that He is also as the Hearer of prayer. Especially, He is always present, He is always gracious to his supplicants, He is always faithful to His promises, He is always able to commune with our spirits, His eye is ever upon us, and His ear ever open to our cry, so that

every moment without ceasing. He waits and wills and loves to hear prayer. Surely this should attract us always to please and honour Him!

III. The **BASIS** of Christian prayer never ceases, that is the mediation and special intercession of CHRIST in Heaven. "He is an High-Priest forever, after the order of Melchizedec:" "He ever liveth to make intercession for us;" so that there is no time at which the believer need cease to pray, on the ground that there is no one to receive and present his prayer. Our Lord Jesus Christ has this for his present glory and blessedness as mediator, that He continually appears for His beloved people before the Eternal Father:—to pray without ceasing then is to be ever honoring Him, and to be parties to that peculiar blessedness which now He enjoys in Heaven;—and as his past sacrifice extends to our utmost sin, so his intercession includes our every sigh and groan of helplessness; then why not pray without ceasing and thus unceasingly glorify Him?

IV. The **SEAT** of true prayer, even the heart of the believer, is capable of, and delights in, ceaseless activity. The heart is ever occupied about many things, and is able to maintain parallel courses of thought and desire, at almost the same time, with no very perceptible intervals of succession. The traveller, whilst travelling, can think constantly of his beloved home—the merchant amidst his merchandise, can commune in heart with the image of the still dearer object of his affections—it may be, far away from his sight: much more the Christian may commune ever, in the very midst of this world's business, with his FATHER, his MEDIATOR and his COMFORTER! Thus did Nehemiah pray unto his God, whilst the King's cup of wine was in his hand:—and thus could the Psalmist say, "I am continual with thee!" Nay, what are called worldly interruptions, may become, and do become, fresh occasions for prayer. Who can tell how much the heart can pray, when God's Spirit dwells in it, until he try?—May it not be ever adoring, thanking, confessing, entrusting, submitting and devoting?

V. The **DIRECTORY** of Prayer, the Bible, never ceases to prompt and suggest subjects of prayer. Behold all its truths! every one of them demands prayer; either that it may be understood, or felt, or applied, or enjoyed. Behold the precepts, promises, threatenings, invitations, warnings, doctrines, examples, and other parts and elements of the word of God—what unceasing supplies for prayer and supplication, in the most simple and acceptable form! And is there any one who spiritually delights in the Bible, that does not advance in a praying spirit, and feel that he cannot but abound in communion with the Lord of the Bible? Look to the hundredth and nineteenth Psalm, and see!

VI. The **OCCASIONS** for prayer, are surely unceasing. Do we not ever need to be forgiven? do we not ever need to be graciously accepted? do we not need perpetual sanctification and unceasing guidance, by the Spirit of the Lord? morning, noon, and night, seven times a day, do we not need to cry unto our God and Father for every thing we require? For strength under trial, grace to resist temptation, and joy in the performance of duty? For our families, do we not need to pray, that they may be converted to God? for our kindred and friends? for our partners in worldly business? for our fellow-men, for our fellow-Christians, for the fellow-members of our Churches, for our ministers? do we not ever need to pray for these?—Or, look to the whole providence of God towards us? Does not every event demand its peculiar acknowledgement? Is not the whole system a manifestation of God to us, in all the variety of His character and will, for good? And does not this prompt to unceasing communion, to prayer without ceasing?

VII. The **ANSWERS** to prayer, or the stores of the riches of God in answer to prayer, do never, never cease. He is ever rich, ever generous, ever waiting, and ready to supply all that shall ever be asked or needed. Yes, "He is able to do exceeding abundantly above all that we can ask or think."

If so, then, there is no limit of degree, no terminating period, in the answer of prayer. If you always ask, you will always receive—if you make all life a subject of prayer, you will find all your life an answer to prayer—and how sweet a life *that* must be, who can tell! Look on the resources of Godhead—look on the merits of the Son of God for us—look on the promises of the Bible—look on the mighty stream of God's providence that floweth past us every moment, carrying on its bosom the riches of divine "good" to them that love Him, and say, whether the stores of answers to prayer, are not as an obligation to pray without ceasing, that we may never cease to be blessed in the enjoyment of the full mercy of God?

VIII. The immediate and inward **benefits** which flow from prayer are of a nature ever to be enjoyed and ever to be needed. Such are these, consciousness strength, in the Lord—the peace of God that passeth all understanding—quiet and calm boldness against all enemies—steadfast and gladdening hope as to all the unknown future—humble and happy patience under the varied trials and annoyances of this present life, even unto the end—and a sweet and holy foretaste of the coming bliss and glory, when we shall enter into the immediate presence of Him whom we have so long and intimately known, as the PRAYER-HEARING GOD, the listening Father, the interceding Son, the helping Spirit—all these and many more benefits, which are ever to be sought and may ever be enjoyed, flow from a life of prayerful communion with the throne of the Eternal.

And there is also this one peculiar advantage arising from a prayerful spirit, as connected with such meeting as that of this evening, that such persons are ever *ready* in heart to pray, and ever ready to *unite* in prayer with others. Their very desires and wishes are prayers, for they are acts of communion with God;—and when the channels of public or social prayer are set open to them, their hearts pour forth their cherished and sanctified desires, in secret spiritual union with those who are of like mind, without art or effort, or it may be with little outward form! These constitute the strength of our prayer-meetings, and these are the very inward heart, and unseen soul, of true Missionary exertion in this and in every land—*ever* those, who would PRAY WITHOUT CEASING!—*Christian Herald*.

V.—THE JEWISH MISSION.

(From the Foreign Missionary Record.)

EXTRACT OF LETTER FROM THE REV. W. WINGATE.

Pesth, May 16, 1844

M — B — has returned from his studies in Germany, and resumed his labours in his city. He is at present occupied with a fresh translation of the New Testament into the Hungarian language, with marginal references. His literary acquirements will now, we trust, be employed in the service of his Saviour. His young brother, whose baptism has been already recorded, pursues his studies at the college of Papa, and seems resolved to devote himself to the ministry, we trust from real love to the Lord. In the ensuing summer he will, if the Lord will, proceed to Debretszin, where the Reformed Church has a college. This young man knows the Hungarian language well. Two others, baptized during the past year, have completed their me-

dical studies, received their diplomas, and may be the means of spreading the sweet savour of Christ's name amongst their brethren, while attending to their bodily ailments. The following incident, which has just occurred, will present to you the state of feeling among the Jews, in a striking light. An interesting young Israelite, between 16 and 17 years of age, has been in the habit of visiting Mr. Saphir for some months, and already anxiously engaged in the great inquiry, "What shall I do to be saved?" He is the son of a merchant in a city about 100 English miles distant, was pursuing his studies here, and having heard of us, called to hear what Christianity was. A short time ago, after acquainting his parents with his religious opinions, he received a very threatening letter from his father, refusing him all means of support. In the fulness of filial affection, he resolved to go at once to his father, confess to him his conviction that Jesus of Nazareth was "the way, the truth, and the life, the only way to the Father," and was sanguine in the hope that he would be the means of bringing him over the same views. On further reflection, however, he saw the danger of visiting his parents, who as yet were in "the blindness of Israel," and saw no beauty in Christ, and that they might even forcibly prevent his future inquiries, and he resolved to remain where he was for the present. A few days ago a book-keeper belonging to the mercantile establishment in which his father is employed, called on him and requested him to go to his counting-house, as he had received a letter from his father inclosing a sum of money for his use. The young man unsuspectingly promised to call at the appointed time. The day previous to this he had been subjected to the ordeal of a severe examination as to his views in seeking to leave Judaism, at the hands of the teachers of the Normal Jewish Seminary here. The teachers are seven in number, and above 30 Jewish boys are educated at the seminary: and the youth himself had formerly been their scholar. To their inquiries what he was to receive, &c., he answered, nothing—that his only reason for inquiring into Christianity, was his conscientious conviction that it was the truth of God. This they could not or would not understand, and after trying their arguments in favour of Judaism in vain they left him, confessing afterwards to a friend of ours, that the youth had successfully resisted all their endeavours. Three days after this occurrence, on arriving at the counting-house, at the request of the book-keeper, what was his astonishment to find *no letter* from his father, but instead of it, the chief Rabbi introduced himself to him. For about an hour he endeavoured, by gentle means, to gain the young man's confidence but finding he did not succeed he became very excited, asked him how he could think of leaving Judaism, when it was declared in Scripture, "Hear, O Israel, the Lord thy God is one God." The young man replied, he found the Christians held this truth, and believed it. He then threatened him with the power of the magistrate, declared that he was not of age till he was 18, and that he would compel him to remain a Jew. He likewise urged him very much to declare what worldly inducement he was to receive; to which the young man replied, nothing. He then offered to assist him in any way he wished, but the young man said, I have been several months here, but none of my brethren ever offered to do anything for me, and why are they so anxious to assist me now. Finding all in vain, the Rabbi, we suppose, thinking the ceremonial law might be appearing burdensome to the young man, actually proposed, in his office as Rabbi, to dispense him from personal observance, if he would only agree to remain in the Jewish community. Next day the young man was constrained to call on him, by his express order, when he offered to give him seven times as much as we proposed to give to him. The young man said, if I were a wicked person I might say I had an offer of money, and in that case, in fulfilment of your promise, you would be obliged to give me seven times the sum, but I repeat

what I have told you, I receive and am promised nothing. The Rabbi then more violently than before repeated his threats of carrying him before the magistrate, and dismissed him. The poor young man has been so deeply affected by this violent attack on the freedom of conscience, that he has become unwell, and at present is confined to his house with fever. How the matter will end we know not, but in the meantime the sensation among the Jews is very great,—the matter has become public. In particular, the Rabbi's proposal to absolve the young Israelite from the observance of the ceremonial law, excites attention. Is this all that can be said in defence of Judaism? say they. If these requirements are of Divine authority, how can any human power absolve from their observance? and if not, then there is an end of Judaism. The Lord turn the heart of this Rabbi, like the Apostle Paul, and make him to preach that the same Jesus, whom he now persecutes, is exalted Prince and Saviour, to give repentance unto Israel, and the remission of their sins.

A few days ago, the arrival of the steamer from Constantinople brought us three interesting visitors, in the person of three Nestorians, from Urmia, in Adiabene or Aderbigan, in the extreme north of Persia. Their names,—Johanan-bar-Joseph, Nestorian priest, Benjamin (Benjamin)-bar Huram, his secretary, and Som-bar-Mizra, his servant. They are proceeding to London for the purpose of making known the sufferings of the Nestorian Christians, 4000 of whom were massacred by the Mahomedans last summer at Adiabekr, and many sold as slaves. They spent an evening and night with us. The priest could only speak Syriack, ancient and modern, and Turkish; but by means of a Syriac New Testament, which he perused with great delight, we managed to communicate with one another. We trust their presence in Britain may be the means of calling attention to that part of the globe, and that the gospel may come in among them with power and efficacy. Their external appearance is deeply interesting. And now I have been led to extend this letter too far, and must conclude, with earnest desires that all who love the Lord, will not cease to plead for us, that our hands here may be strengthened, and a multitude of souls brought to that Saviour who is able to save unto the uttermost all who come unto God through him.—I am, &c.

In a later communication, Mr. Edward announces the turning of another Israelite to the Lord Jesus. The narrative which succeeds should fill our souls with gratitude and praise, and lead us more perseveringly to call unto the Lord, who has been pleased again to put honour on the ministrations of his faithful servant. Blessed be God these are also bright prospects for the future.

LETTER from the REV. DANIEL EDWARD to J. G. WOOD, Esq.

Jassy, May 6, 1844.

MY DEAR SIR,—It has been given us to receive another Israelite into the bosom of the Church, and one is an addition of immense importance to our small church. This individual has already had the honour of a confession; and before his baptism, was imprisoned for the name of Christ. I will not detain you with many particulars, but the following are worthy of notice. Our acquaintance with him is of very recent date. It is not more than three weeks ago that he came early in the morning, offering to purchase a New Testament, having seen one in the hands of a friend. Seeing from his appearance that he was in no affluent circumstances, we could not take the money which he offered, and gave it him gratis. According to our custom, I took the opportunity of saying something of the contents of the book; and finding him more than usually attentive, extended my discourse with him to one and a-half or two hours. He went away almost without saying a

word : but there was an unaccountable impression upon myself, that the Word which had been so many hundred times dropped with equal earnestness, seemingly in vain, had been fastened. Next morning early he returned with three grounds of thanksgiving, which I do not certainly remember ; but one was, that, whereas formerly he had no portion or hope, now he had. Since that time, he has daily spent some time with myself, and a great part of every day with our last convert W —, who is, Apollos-like, mighty in the Scriptures, and tells wonderfully upon the Jews. The subject of my letter had brought letters of introduction to his relations in Jassy, wealthy Jews, to whom he in his poverty, had not seemed to merit much attention. As soon, however, as they heard of his disposition to Christ, they came in a body to his residence, expostulating with him, and offering to defray his expenses home, if he would return. Finding him deaf to all their arguments, they resorted to threats and insults, one of them saying, he had been an apostate in the womb. Indeed, his conversion seemed to be all at once, after the first day, the wish being not to awaken so much as to instruct him. He drank in the Word with unwearied avidity, as a new-born babe, draining the sincere milk of the Word. Rapid progress in the knowledge and experience of the truths, offered upon us, along with other considerations, the propriety of not excluding him longer from the privilege and benefit of full communion. It was beautiful as well as astonishing, to see how all the mercies of his former life, as to which he had only done homage to his own net and drag were now in the view of Christ, brought with thanksgiving, and laid in the hand of God ; and how all his former sins of hatred and enmity were discovered and abjured. Asking him one day if he had learned to pray in secret, he said he had now cause to pray, formerly he had none. Several days before his baptism, the Jews who passed him in the street, pointed after him, saying, "That is he who is to apostatize on Sunday." But they did not rest here. One Jew bribed the head police-officer of the district, and coming upon him in the house where he was on Saturday mornng, with the question, "Are you the watchmaker, and are you to be baptized to-morrow ?" committed him to his man to be confined. Fortunately he got opportunity to write and send a few lines to our house, upon which Mr. P. went, and, with much trouble, obtained his release. What farther object they had, we know not ; the power of inferior officers to do injustice to the unbefriended for bribes is without check. He is, as you have heard, a watchmaker, able and willing to support himself, and seeks nothing from us but Christian sympathy and fellowship. This behaviour, in his trying circumstances, has strikingly exemplified the meekness of Christ. At his baptism, more Jews were present than we have ever yet been able to get together (20, I should think), to whom, along with many Christians, I preached from Matt. xi. 25. "I thank thee," &c.

Last week another Jew was baptised by the Protestant pastor. The Jew whom I mentioned in my letter of May 1843, has gone to Paris, took my letter to the pastor, received instructions three months, and has returned here and attends our meetings regularly. After our last Thursday prayer meeting, several persons waited with W — in his room till the hour for our family worship, and came in to join in it. One of them was the carpenter mentioned above, the others were Jews. After worship, W — said, "I was delighted in looking round the room to night,—five Jews (counting Mr. Philip and two Christians), all Christians I hope." It was a thing unexampled in Jassy ; five Jews together on their knees to Him whom their fathers and they have pierced. On such an occasion, to whom will not the words come spontaneously, "When the Lord turned again the captivity of Zion, we were like them that dream." Then was our mouth filled with laughter, and our tongue with singing." If there is a sweetness more than that on

earth in such faint perceptions of these things as we can now enjoy, O what will it be when the redemption is completed, and the multitude, which no man can number, is gathered on Mount Zion! A regard to that time purifies the motives, rejoices the heart, upholds the hope. With equal earnestness as ever, we entreat your prayers. We forget, no day, the dear Church of our fathers amidst her struggles.—I remain, &c.

Letters have been received from Mr. Edward of later date, announcing that the chief rabbi had excommunicated all Jews who sent their children to the school, which has had the effect of emptying it for the present. Mr. Edward speaks in the highest terms of the support he had received in these trying circumstances from B. G. Colquhoun, Esq., the British Consul-General at Bucharest.

VI.—THE HOME COLONIAL COMMITTEE AND THE CALCUTTA FREE CHURCH.

The following letter has just been received from the Rev. John Sym, Convener of the Colonial Committee of the Free Church, Edinburgh. The spirit breathed in it is one of brotherly love, of that love which is ready to “weep with them that weep, and rejoice with them that do rejoice.” We are glad that on this occasion the sympathy is one of joy; and we trust the friends of our good cause here will be both pleased and animated by this warm reciprocation of love and good will from Home.

We subjoin to it also the letter from Calcutta which called forth Mr. Sym's reply; as without it the tenour of the latter might scarcely be understood by some. We give it as we find it in the *H. and F. Missionary Record*, for August.

Edinburgh, 24th July, 1844.

MY DEAR SIR,—I have had the pleasure of receiving, and of laying before the Colonial Committee of the Free Church, your letter of the 14th May. I can with truth assure you, that it has afforded us the very greatest satisfaction. We reckon you as benefactors to the Colonial Fund, to the extent to which you have relieved us of the necessity of aiding you in the erection of your church; and we sympathize with you in the joy which you must experience in the thought that you are independent of all foreign assistance. The Lord indeed has done great things for you; and we should feel especially called upon to bless and magnify His name; for, the Free Church in Calcutta, by which we trust very many of our countrymen will be blessed, is the fruit of our Mission to the Heathen. Truly it is no vain thing to serve the Lord, O, how great is this goodness which He hath laid up for them that fear Him, for them that trust in Him before the sons of men! May we be persuaded to trust Him more, and follow him more fully and fearlessly than ever we have done!

We shall hope to hear by and bye of the erection of your Church and of the progress of that great cause for which the church is to be built. Are our countrymen in Calcutta so few in number that one church, or even two, can hold them all? or, when they leave Scotland, do they cease to be Presbyterians, or do they abandon themselves to practical infidelity? May the hand of God increase and prosper among you: and may the time not be far distant when the Colonial Committee shall have to consider the means of doing something more for our countrymen in India, than has ever yet been contemplated. If we can get any subscriptions for your church, they will be forwarded to you, but I am not sanguine of our being able to do much for you in this way.

May the Lord whom you serve, and for whom you have been willing to suffer, bless you more and more; and render you and our colleagues a blessing to the people to whose welfare you have devoted yourselves!

I am, my dear sir,

Your's faithfully,

JOHN SYM.

(*From the Home and Foreign Missionary Record, August, 1844.*)

We are indebted to Mr. Macdonald for the full and gratifying statement he gives of the success which has attended the adherents of the Free Church in Calcutta. The Lord has imparted to them so much of the spirit of liberal zeal, that they do not require formal aid from the Colonial Committee. Independently of the large sum raised for the Mission, they have already obtained three-fourths of the sum required for the Church. We congratulate our brethren on the results to which the Lord has conducted them.

Letter from the Rev. J. Macdonald to the Convener.

Calcutta, May 14, 1844.

MY DEAR SIR,—I duly received both of your communications, in reply to the letter of my fellow-secretary and myself, of date September last. Your first note required no answer, as it only contained an intimation that your Committee proposed, at an early meeting, to take up the subject of the application we had made to them for aid. Your second informed us that your respected Committee had considered the object of our communication, and had come to the resolution of aiding us, if in their power, amidst the many and heavy claims by which they were pressed; and this letter I should have answered sooner by a month, were it not that I entertained the hope that, by submitting to a little delay, I should be able to inform you that the adherents of the Free Church in Calcutta will not require to draw for help on the willing, but inadequate and much-needed, resources of their fathers and brethren in Scotland.

Nor has my hope been disappointed; and I have now the pleasure of writing to countermand the fruit of your benevolent purposes towards us, and to say that, through the great grace of the Lord our God opening up the hearts of our friends largely towards his own cause, we are now in a situation to contemplate the erection of a Free Church in Calcutta, from local resources, and without external aid. Such is our hope; and we feel bound, therefore, to relieve you even from the occasion of considering our case. We are now almost inclined to be sorry that we formerly wrote asking you, who were so much tried yourselves, to help us. And yet why should

we be sorry, seeing that the testimony we *then* gave of our poverty, both as to faith and substance, *now* tends to illustrate the grace and faithfulness of our superintending Lord? You would not *now* be so able to give thanks to God on our behalf, had we not before shown you the extent of our temporal and spiritual deficiency. Thus are all things overruled by Him with whom we have to do, so that even present want becomes future glory. When last I wrote you, we expected to require Rs. 30,000 (£3000), and to raise here about Rs. 20,000 (£2000). Since then we have obtained the Rs. 30,000, and find we shall require Rs. 40,000 (£4000), that is, £1000 more, in order to complete the plan we have adopted. I send you with this an account of the proceedings of our body at our Second General Meeting, held a few days ago, including a copy of the report read by my zealous and devoted colleague in the secretaryship, Mr. J. C. Stewart; and this document, will explain to you *items* of our doings and our prospects, on which I need, therefore, here no further enter, than to sum up by saying, that, through the liberality of our friends generally, and especially through the redoubled bounty of a few of our *own* members, we have been enabled to gather £3000; and that after having spent of that, in the purchase of a site and other necessary expenses, about £1000, we are again endowed with £2000, and are bold enough to hope for £1000 more—nay, to begin to act in the expectation that it will yet be ours. What hath God wrought for us, a small handful of disciples, without power or wealth on our side! We know that this result has astonished some of our adversaries, who anticipated for us very different things. I need scarcely further say, that all this supply is perfectly distinct from the *Mission* Fund of the Free Church, which for the whole year will probably amount to Rs. 20,000 (or £2000) and upwards—a sum beyond our expectation, and which, when combined with the Rs. 30,000 already mentioned for the Building Fund, makes a total of £5000 subscribed in Bengal for the despised Free Church and its missionary agencies. This seems wonderful to us; and we can only account for this wonder by ascribing it to the Lord, who has also to you, in *poor* Scotland, showed very wonderful works. Where we failed in faith, Experience has rebuked us, and handed us over to the sweet governance of Hope. Such is the Lord's gracious discipline towards his unworthy servants; and I trust that some of us have of late learned to think, speak, and write better things, concerning Him, than ever we did before. May we advance in this blessed learning!

Our communicants are about fifty in number, about half of what St. Andrew's Kirk possessed in its later and most flourishing days; and our usual congregation amounts to about as many more, or 100 individuals. This to you may seem small; but to us, who have had so long to realize the spiritual apathy and unconverted state of the great majority of our countrymen here, it has rather been a matter of surprise that even so many have cared to act or think differently from the rest. Our little body has now stood the test of great inconveniences, and especially, as to a comfortable meeting-place—a matter of no small moment in this tropical clime; and it is becoming more and more consolidated by mutual knowledge, regular fellowship, and Christian co-operation, so that by the Spirit's blessing, we may hope to persevere and increase even unto the end. We have been much strengthened by the adherence, after a time, of one or two Episcopalian friends, whom neither the smiling world nor a degenerate Church can affect to despise. They joined us under the gradually-formed conviction that the Free Church was scripturally right in the grand principle of its movement; and their testimonies to this effect they have given in a decisive and distinct manner, so that we are largely indebted to them. It affords us much pleasure also and satisfaction, to find in our congregation so goodly a proportion of *young men*; for they are the chief hope of a Church for the future, especially amongst society so change-

ful and migratory as ours; and one day we trust that our present young men will prove the firm bone of a matured Free Church of Christ in worldly Calcutta. Pray for us that the Spirit of the Lord may come down upon us; for it is our earnest desire that our foundations may be laid in a work of deep, deep conversion to God, and in the consecration of many souls to our Lord and Saviour Jesus Christ, in his love, service, and glory for ever.

I have not deemed it necessary in a communication such as the present, to enter on the subject of the Establishment party in Calcutta. This fact, however, I must state, that some of the Establishment members have behaved liberally and kindly towards us, helping us largely in our Mission and Building Fund. May their gifts prove the forerunners of their hearts!—hearts in some cases (we know) painfully divided. May they follow the Lord fully? Some few others, at the beginning sought to hinder us, and they had it in their power to trouble us a little; but they prevailed not in the end; and our prayer for them is, that they may yet be members of our Free Church on earth, but above all, of the perfect Church in heaven!

In conclusion, permit me again to remind you of the chief object of this letter. Communicate to your Committee the thanks of the Free Church adherents in Calcutta for kindness which it was in your hearts to extend towards us; and further say, that we do not wish to draw on the funds of your Committee for our local exigencies, but would rather help, if we could, their much needed resources; and may the Lord bless and prosper you an hundred fold! At the same time, should any of our wealthier friends, who may be able to spare a little more than they had otherwise intended to give, or any of those friends who were once in India and wish to remember it still, be inclined individually to aid us, we shall rejoice in their gift, as most welcome aid to us in the work we have undertaken, and as a bond of communion in giving and receiving between our native and our adopted homes—between brethren in beloved Scotland (now more loved than before, for Christ's sake) and in far off India, with its empire of unbelief and its handful of faith. Should any private friends so remember us, by a distinct bounty, I am sure your Committee will readily arrange for its conveyance to us.

The Lord be ever with you! With much respect, on behalf of our Committee, I am, in Christian bonds, yours most sincerely, &c.

VII.—THE CONTINENTAL CHURCHES.

Our readers will have seen, in the July number of the *Missionary Record*, the circular addressed by the Continental Committee, appointed by the last General Assembly, recommending to every minister of the Free Church to bring the claims of the European Continent under the attention of his congregation, and to afford them an opportunity of contributing.

The design of the Committee is, as soon as the funds enable them, to support a certain number of agents, who shall afford to them a report of all their labours and successes, but shall remain under the superintendence of the Evangelical Societies of Geneva, France and Belgium. The support of a student of divinity at the Geneva Theological School would cost £25 or L.30 for the session; the support of a colporteur, in connection with either of the societies L.40 for the whole year; £20, if only for the winter; while

the maintenance of an Evangelist would cost, in some instances, £50 or £60, in others £70 or £80 a year. But for the sum of £1000, which we are satisfied our church will raise before next assembly, we should be able at once to engage fifteen or sixteen Evangelists as our agents in the most important fields for missionary labour in all Europe. No one who has been in the habit of reading the reports of the Evangelical Societies, will fail to perceive how deep and hallowed an interest the correspondence of these devoted and simple-minded labourers would throw over the whole enterprise; and we doubt not that, when another year had past, the universal concern would be greatly to increase the funds and extend our operations. In consequence of this, while at first but a few labourers were employed, and these solely in the sphere where the Evangelical Societies operate, it would soon become practicable greatly to increase the number of agents, and to employ devoted evangelists, or other labourers, in the more remote parts of Europe. We trust, then, that all the friends of the Continental cause will immediately bestir themselves,—that our ministers will take an early period for pressing its claims upon the people,—that our people, amid all the calls upon the liberality, will not turn a deaf ear to the cries of those who amid Romish idolatry, are urgently calling for the gospel. Some there are who have themselves visited the continent, and witnessed the deplorable effects of Romish superstition, and the wickedness and the misery which nothing but the truth can remove. Others have friends or relatives who are residing there, exposed to the contaminating influence of evil principles and example. These, surely, if they have felt the power of the truth themselves, will be ready to make some sacrifices, in order to assist in sending forth the messengers of mercy.

There is the probability that the opportunities now enjoyed for spreading the gospel on the Continent will soon pass away,—that the present scene of comparative calm and sunshine will be speedily succeeded by one of clouds and tempest,—and that the faithful men who are now scattering the seed of divine truth will be exposed to terrible persecution and tribulation. It is time then for the friends of the cause of God to bestir themselves. Many previous years have already been lost. The present may be the last during which the door will remain open. Let us be deeply concerned that, if this should be the case, we may not have to lament at its close, that this year also has been lost to the cause.—*From the Witnesses.*

VIII.—THE MISSIONARY'S DEPARTURE.

Go, take the wings of morn,
And fly beyond the utmost sea;
Thou shalt not find thyself alone,
Thy God is still with thee;
And where his Spirit bids thee dwell,
There, and there only, art thou well.

Foreake thy fatherland,
Kindred, and friends, and pleasant home,
O'er many a rude barbarian strand
In exile though thou roam;
Walk thee with God and thou shalt find
Double for all thy faith resigned.

• Amidst the dawn from far
 Be thine expected presence shown ;
 Rise on them like the morning-star,
 In glory—not thine own :
 And tell them, while they hail the sight,
 Who turn'd thy darkness into light ;

Tell them, 'His hovering rays
 Already gild their ocean's brim,
 Ere long o'er heaven and earth to blaze ;
 Direct all eyes to Him—
 The Sun of Righteousness, who brings
 Mercy and healing on his wings.

Nor thou disdain to teach
 To savage hordes celestial truth—
 To infant tongues thy mother speech—
 Ennobling arts to youth ;
 Till warriors fling their arms aside,
 O'er bloodless fields the plough to guide.

Train them, by patient toil,
 To rule the waves, subdue the ground ;
 Enrich themselves with Nature's spoil,
 With harvest trophies crown'd ;
 Till coral reefs, 'midst desert seas,
 Become the true Hesperides.

Thus, then, in peace depart, '
 And angels guide thy footsteps ; No,
 There is a feeling in the heart
 Which will not let thee go :
 Yet, go—thy spirit stays with me ;
 Yet, go—my spirit goes with thee !

Though the wide world between
 Our feet englobe its solid mass ;
 Though lands and waters intervene
 That I must never pass ;
 Though day and night with thee be changed,
 Seasons reversed, and clime estranged—

While these enchant thine eye,
 Oh, think how often we have walk'd,
 Gazed on the glories of our sky—
 Of higher glories talk'd,
 Till our hearts caught the kindly ray,
 And burn'd within us by the way.

Those hours, those walks are past !
 We part—and ne'er again may greet ;
 Why are the joys that will not last
So perishingly sweet ?
 Farewell ! we sweetly meet again,
 In life or death ;—farewell till then !

JAMES MONTGOMERY.

THE

FREE CHURCHMAN.

VOL. III.]

TUESDAY, OCTOBER 15, 1844.

[No. 7.

I.—ROME: OR THE PRESENT REVIVAL OF POPERY.

We beg the attention of our friends to the subject of the present revival of Popery; for, it is one which deeply concerns the whole church of the living God. The saints of Christ have yet again, ere the end come, to enter into vital conflict with the Roman Anti-christ, upheld by all the other agencies of Satan: and although this struggle will certainly end in the final overthrow of the Roman Apostacy and of its whole anti-christian confederacy, and will result in the everlasting triumph of the people of God, yet, searching, sweeping and destructive will that last conflict be, as the New Testament prophecies plainly intimate to those who read and study them. It is needful then that Christians should now make up their minds in regard to that which is again, and perhaps soon, for a little time, to try the world, to search the Church, and to vex the whole kingdom of Christ on earth.—Read over the seventeenth and eighteenth chapters of the last book of Christ's New Testament, and compare your mind in regard to Papal Rome, with the mind of your Saviour as there recorded; and then say, "Is the mind of Christ in me, as to this sad and terrific subject?"—

We subjoin an instructive and interesting extract from the last Presbyterian Review, on the present state of revived Popery in Europe, and especially in wretched but shewy and boasting France:—and let the thoughtful reader consider that, although Popery be rising only that it may *fall*, eternally and fatally fall; yet, now it is *rising*, and with *that* rising, we have now to do, in our day, and in our present station.

It may be well briefly to advert to a few of the causes which have led to the rapid rise of Romanism in Europe. One of the most important of these undoubtedly was the reaction of the French mind from the terrible infidelity of the last century. It had seen the true character of infidelity, during the period of the Revolution, written in lines of blood. All religious restraints being removed, men's passions had burst forth with uncontrollable fury; had swept over society with the violence of a hurricane, and strewed all France with the wreck and ruin of all the principles

and the institutions which men had been accustomed to venerate and to love. Nor had the storm speedily ended; for after its first violence was past, it had left society agitated and tossing to and fro, without any prospect of settling down into a state of tranquillity and repose. After the revolution of 1830, the French mind began to feel the need of some religion to give stability to its principles and institutions, and to afford a home for the spirit that had never known rest. And nearly all accounts agree, that at that time, and especially for a few years afterwards, a large number of the French people were in a remarkably favourable state of mind for examining and receiving the Gospel; not satisfied with the meagre religion of forms and ceremonies that was set before them by the priests, and ready with some partiality, when it was presented, to examine that evangelical Protestantism, which had so much stronger claims on the understanding and on the heart. But as we have mentioned, the religious public allowed the opportunity to pass by unimproved. For a long time the influence of the priests was mainly felt by the women and the children; but at length a change began to take place. The boys, into whose minds had been carefully instilled by their mother and the priest, the duty of profound submission to the Church of Rome, were growing up to be young men; and the vague indefinite longing of the public mind for some kind of religion, in place of that dreary atheism which left nothing on which the spirit could repose, was increasing from year to year. At length, during the last year or two, a striking alteration has become visible, the churches begin to be well filled with men as well as with women and children; a strong desire to spread Romanism is rising and extending; and it is not improbable, that ere many years shall have past, the French nation will be as zealous Romanists, as at the end of last century they were infidels.

Another cause, or rather occasion, of the renewed vigour and activity of Popery, has been the partial revival of its old enemy—Protestantism. The efforts of the Continental Evangelical Societies, and of the Bible Societies of this country, especially of the British and Foreign, to spread the word of God and the Gospel of salvation among the Roman Catholics, has awakened the deepest and the most extensive alarm among the ranks of the Romanists. Popery has seen its old enemy, which it crushed in France by the massacre of St. Bartholomew, and the revocation of the edict of Nantes, in Belgium, by the savage persecutions of the Duke of Alva, rising anew—its former successes have recurred to its memory; and its old inveteracy has sprung up with all its former vigour. The dread, that its own power was about to pass away, has stimulated it to prodigious efforts. Of this we have a specimen in the manner in which the Romanists have attempted to overwhelm the *colporteurs*, who have been employed in circulating the Scriptures in Belgium. The pope has denounced them; the bishops and priests have thundered out their excommunications against all who would converse with them or receive their books; a regular organised system of opposition has been carried on through all the country. The lower classes have been goaded on to insult them, till it has become necessary, in a land of professed freedom, for their very names to be concealed. Books have been published; and the very plans of the Bible Societies adopted, for the purpose of counteracting their influence.

A third cause has been the vast number of the Popish priests, the perfect unity of purpose by which they are distinguished, and the steady and energetic and harmonious efforts with which they struggle all over the Continent to recover their former power. In France alone, they amount to about 40,000; in Belgium, we think, to 7000 or 8000; one half supported by the State, and the other half sustained by private contributions. It is also calculated that 40,000 Jesuits are distributed in various parts of the world,

all devoted to the pope, all burning with an intense desire, by whatever methods, to restore Popery to its former power and splendour. Such numbers of priests settled over the Continent, and acting as one man, cannot fail to exert a mighty influence, more especially, when there will be found among their bishops and directors, far-sighted and energetic men of very superior intellectual powers and attainments. The grand aim of these priests is to obtain political power, that they may employ it, as they invariably do, in stifling all inquiry, beating down all that show any favour to Protestantism, and bringing back the reign of papal despotism and of that midnight moral darkness, surrounded by which alone can Popery ever find itself secure. Events, moreover, are evolving themselves in various parts of Europe, but more especially in France, the seat of its greatest triumphs, which show that mere liberalism is utterly wanting in that deep conviction, fixed principle, and steady patriotism, which would lead it determinedly to resist the encroachments of Popery on the civil and religious rights of Protestants. It has, within the last two or three years, often given way, and in a time of political pressure, it will give way again. Going upon the idea that all religions are equally good, or equally indifferent, it refuses to examine the real principles, or to take lessons from the palpable and alarming development of those principles in past and in present times, in every country where Popery has obtained an ascendancy, and hence seems smitten with a judicial blindness, which leads it to contemplate, even with complacency, the rise of power, which never yet prevailed without enslaving and tyrannizing over the consciences and the liberties of men.

But of all the causes which have given a fresh impulse to Popery, not on the Continent only, but in the world, undoubtedly by far the most important has been the rapid rise and spread of Tractarianism in the English Episcopal Church. Numerous as the Romish priests now are in Ireland, England, and over Scotland, and peculiarly watchful as they are in regard to every event that affects, either immediately or remotely, the interests of their own church, they of course were prepared to communicate, from the very commencement, to their friends on the Continent, what was taking place in England. And such is the intercourse that is kept up between the Romish priests all over the world, that whatever is known among the Roman Catholics in England, or any part of the Continent, soon finds its way to the most distant regions of the earth in which Popery has its adherents. It is now years since the French metropolitan papers were teeming with accounts of the progress of the English Church towards Romanism, and with the most triumphant expectations, that ere long it would submit to the dominion of the pope. And advancing years have only tended to add confidence to their expectations, and to cause them to be diffused wherever Popery has found an asylum. The Romanists have remarked with exultation the yearnings of heart of the Tractarians after Rome.—the boldness with which they have avowed their predilections,—the moral paralysis with which their opponents seem to have been smitten.—the abandonment of many of the Episcopal Church, both clergymen and laymen, to avow themselves Roman Catholics. Nor is this all. They see in Popish countries, the clearest evidence before their own eyes, of the favour in which Popery is held. For the mass of the English clergymen on the Continent are either deeply imbued, or strongly tintured with Tractarian views; and it has been customary of late years for many Episcopal ministers to go from Great Britain to visit France, and Belgium, and Italy, and there from time to time to attend the Romish churches, as devout worshippers, and associate with the Romish priests. What effect this is likely to have upon the Roman Catholics, who watch narrowly the conduct of the English, it is very easy to perceive. So powerfully have the hopes of the Romanists been excited, that

it was not very long ago when the pope ordered a day of thanksgiving to Almighty God, on account of the rapid advance of the English Church towards Popery. The Roman Catholics have seen what a mighty influence Great Britain has exercised during former ages, and even within recent years, in spreading the Protestant faith. Their expectation is, that the immense funds that are either collected by societies, such as the Christian Knowledge and kindred institutions, or that are in the possession of the English Church, will ere long be employed in spreading Romanism over the world. Nor is it only in England that Tractarian views are gaining ground. Episcopal bishops in Scotland declare that these were the views which they always held and maintained, and that they sign the Thirty-nine Articles of the church of England on the understanding, that they are in no way opposed to these doctrinal sentiments; and the Scottish communion office was recently made the peculiar badge of the Scottish Episcopal Church, with the view of sanctioning the doctrine, that their ministers are an order of real priests, who have to offer sacrifice for the living and the dead,—that the bread and wine are a real material sacrifice, which pacifies God's wrath,—that the priests, and they alone, can work a mysterious change upon these elements, so that they confer the forgiveness of sins on those who partake of them, and that by their prayers and their sacrifices they procure the greatest blessings for the souls of the departed. Accordingly, in Scotland, both from the press and from the pulpit, the Romanists have been expressing their delight at the rapid progress the Scottish Episcopalians are making to the principles of what they deem the true church. Similar views are rising simultaneously in Australia,—at Constantinople, where the Tractarians have employed their influence to obtain the expulsion of the American missionaries,—in India, where the heresy is rising and spreading in spite of the faithful and energetic exposure of the Bishop of Calcutta,—and in America, where the mass of the Episcopalians see little difference between their own principles and those of the Church of Rome; and in all these instances the movement has either originated, or been mightily quickened, by the events that have transpired in the English Church. Now, all these facts are known by the Roman Catholics. Need we wonder, then, that a mighty impulse has thus been given to Popery,—not in Great Britain only, but over the whole world. Even though the movement in England were at length arrested, it has given an impulse to error, that would remain for ages to come. But we see no evidence at all that it is likely to be arrested. Resembling Rome in its high pretensions to piety, and in its want of moral principle, as Tract 90 shows, Tractarianism only employs open assault when it sees that it is likely to be successful, but when it fails then it works by sap and by mine,—it carries on its operations steadily under ground. It has exhibited no traces of high-minded principle,—of noble self-sacrifice,—of simple and straightforward honesty, such as would indicate that it was sprung from the God of truth. On the contrary, by its art and subtlety,—by its tortuous evolutions,—by its moral obliquity,—it has demonstrated its affinity to the old serpent—the father of lies—from whom the whole system has sprung.

Such are some of the causes which have led to a rapid and extraordinary increase of Papal power in Europe. An impulse has been imparted which seems likely to last for a considerable time to come, and to bear forward the Romish Church to a new position. Of this there are various indications far too striking and palpable to elude the notice of any observant eye. We have already remarked that Popery has eagerly and steadily sought the acquisition of political power, in order that it might wield it with all its energy for the purpose of crushing the civil and religious liberties of the Protestants. It has pursued this aim in Belgium, and it has almost pre-

vailed. It has pursued it in France, and has already succeeded beyond its most sanguine expectations, and is triumphing in the prospect of new and more extraordinary successes. It has succeeded in reviving an obsolete police law, which will enable the civil magistrate, whenever he is disposed, to put down all religious meetings which are attended by more than seventy persons, provided there is no legalized Protestant congregation in the place. This law strikes at the root of the labours of the evangelists and colporteurs, and is in direct opposition to the whole spirit of the charter as it has always hitherto been understood. The revival of this law, and its application to religious assemblies, has mightily encouraged the Romish priests, and will be the signal for renewed and more energetic attacks on the liberties of the Protestants. The course adopted by the French government in consequence of the pressure of priestly influence, viz., that of sending Popish missionaries to the South Sea Islands, in a government frigate, for the purpose of compelling the queen to receive them, on pain of having her town demolished by the fire of the French cannon, and of assuming to themselves, virtually, if not nominally, the sovereignty of a free country, with the manifest design of establishing Popery there; this demonstrates, in the sight of Europe and the world, the extraordinary ascendancy the Romish priesthood have already gained over a liberal and infidel legislature. The whole conduct indeed, both of the Romish priests and of the government in that affair has afforded a new exhibition of the character of Popery, well worthy to be studied, and compared with its former history. The great transformation wrought through the instrumentality of the English missionaries in the South Sea Islands, had attracted the attention of a large portion of Europe, and afforded an evidence of the benignant influence of Protestant truth on the most savage nations, which it was impossible to deny. It had especially drawn the attention of natives of France, and a French admiral in his despatches to government some years ago, had expressed, in glowing terms, his delight at the extraordinary change which had resulted from the labours of the missionaries. There was indeed scarce any part of the world, where, if the objects of Popish missionaries had been to bring sinners to Christ, and to reclaim savages from barbarism, their labours could have been better dispensed with. But it would seem as if the demon of darkness, beholding the waste moral wilderness of Tahiti turned into a garden of the Lord, and calculated as compared with other savage islands, or with its former degraded state, to remind men of the beauty and peacefulness of the primordial paradise, had regarded with peculiar envy the lovely scene, and had resolved to mar it. Hence his whole efforts became directed towards the object of stirring up the priesthood, and through them the government, either to destroy the blessed fruits of Protestant faith and zeal, or to claim to Popery the whole merit of having raised them. That the legislature, although few members of it made the slightest profession of religion, really favoured the establishment of Popery in the South Sea Islands, soon became very apparent, for when the Protestant Count Gasperin, in the Chamber of Deputies, commented in language of the utmost moderation on the conduct of government towards the South Sea Islanders, showing that it was allying itself with Popery, in opposition to the principles of the charter, which determined that all religions should meet with equal support, and that in forcing missionaries upon the islanders in opposition to their wishes and their laws, they were violating their rights, the strongest expressions of dissatisfaction were heard on every side. And when ultimately he reminded them that when the South Sea Islanders refused to admit the Romish missionaries, they were just acting in the same manner towards the Catholics, that Roman Catholics, in Italy and Switzerland and other parts of the Continent, acted towards the Protestants,—the

excitement and vociferations of the Chamber became so violent, that the Count was obliged very summarily to close his address. An enlightened stranger, looking on, while the debate was proceeding, would have perceived an emphatic demonstration of the utter hollowness of French liberalism, and an evidence that whenever the pressure from without is sufficiently strong, the French liberals will ally themselves with Popery, and put down with a strong arm all that is opposed to the man of sin. The power of the priesthood has increased in a remarkable manner within the last three or four years. The French king, opposed at heart to the tyrannical spirit and exclusive claims of Popery, long refused to give it his countenance; but while this was the case, he could obtain no rest in consequence of the perpetual attempts of the priests to influence the people against himself and his government. Hitherto they had refused to chaunt in their churches the anthem 'Long live King Philip,' but about the year 1840, having lost all hope of seeing the old branch of the Bourbon family restored, they became more tractable, and as the government felt the total impotence of the laws, they resolved to engage the services of the priests, with the design of bringing the people into subjection, and from that time favours continued to descend on the heads of the clergy. In proportion as they have risen in favour, the priesthood have risen in their demands and now they are aiming at getting the whole national education into their own hands, that they may use it as a mighty engine for restoring Popery to its former power. Other indications of the rise of Papal influence are found in the far more numerous attendance, especially of the males, at the churches, during the past year—in the increase of pomps and ceremonies, and splendid processions so calculated to strike the minds of a nation so fond of splendour, and so much influenced by the senses and the imagination, as the French; and in the extraordinary ardour and enthusiasm which is every where exhibited in the worship of the Virgin, to whom are ascribed the incommunicable and eternal attributes of the Godhead, and before the lustre of whose virtues, the love of the Father, and the grace of the Son, are alike cast into the shade. But the most important evidence of its progress will be found in the annals of the Society for the Propagation of the Faith, published at Lyons. This society was founded in the city of Lyons in the year 1822, and during that year its receipts amounted to 15,270 francs. Since that time its funds have increased above 200 fold, for in the year 1842 the amount received was 3,233,500 francs. It is important to remark that of this sum received from all parts of the world where Popery has taken root, no less than 1,662,850 francs, or more than one half, were collected in France alone—thus indicating where the strength of Popish enterprises lies. In France, Lyons yielded 144,060 francs, Paris 87,000 francs. The British Islands gave 223,850 francs. Belgium alone 162,000 francs. Bavaria 202,075 francs. States of the Church 89,315 francs. From this fund, money has been sent to all parts of the world, to assist in disseminating the doctrines of the Romish Church. Thus for spreading Popery in Europe 387,002 francs, including 21,280 to the bishop of Edinburgh, 42,500 francs for the bishop of Glasgow and the Western district, and 10,640 for the bishop of the Aberdeenshire and northern district. Again, to the bishop of Lausanne and Geneva, to spread Popery in what was so long the stronghold of Protestantism, 49,051 francs. To the Asiatic missions were assigned 975,589 francs, including contributions to the three presidencies and several of the principal cities of India—to many of the far most important parts of China, Tartary, Cochin China, the Holy Land, Smyrna, Syria, Persia, Georgia, Scio, Cyprus, &c. &c. For the African missions 200,430 francs, including sums for the Cape of Good Hope, for Algiers, Tunis, Tripoli, for Higher and Lower Egypt and Abyssinia. For the American missions 863,861 francs, sent in various sums,

to North and South America, to Upper and Lower Canada, to all parts of the United States, to Jamaica, the Antilles, &c. For the missions to the South Sea Islands, Australia, &c. 506,175 francs.

What perhaps increases the importance of this society as an indication of the growth of Popish zeal and energy, is, that the large sum received in 1842, was composed of an immense number of inconsiderable contributions, received from every part of the world where Popery prevails. Thus, in France, in Belgium, in Ireland, in the States of the Church, every bishopric contributed a certain sum. In collecting this money 100,000 individuals have been employed—they have received from about one million of subscribers, and the usual contribution has been only one sou weekly. All this indicates the extraordinary system of organization which the priests have succeeded in establishing in all the Popish countries. But another view of the formidable character of this society arises from considering the number of missionaries it is sending out yearly to the different quarters of the world. And here it is to be remembered, that the Popish missionaries, inured to hardships, require a very considerable amount of money for their support, and as their church enjoins celibacy upon the clergy, nothing whatever has to be expended upon wives and children. In consequence of this, it is probable that the same amount of money would support two or three, or even more times as many Popish as Protestant Missionaries. Now, during the year 1842 alone, (we have not received any report for 1843), the following missionaries left or were appointed to leave their native shores for foreign lands, viz., 60 missionaries and 4 bishops, for the South Sea Islands; a vicar apostolic, and 12 priests for the coasts of Guinea; 40 missionaries for the regions of China—several priests had gone to America. The vicar apostolic of Pegu and Ava had arrived at Madras, with 11 missionaries. Twelve Marist missionaries had sailed from Toulon. During this one year (viz. 1842), twelve new dioceses or vicariats apostolical had been formed in connection with this society.

On the whole it will be seen that this affords a very important index of the progress and prospects of Popery in the world. It shows that the disposition to contribute for the spread of Romanism is rapidly increasing. It shows that a remarkable system of organization has already been established by the priests, in the most distant parts of the earth. It shows that the same spirit of self-sacrifice and of entire devotion to their church, which characterised the Jesuits, and rendered them so formidable, is rapidly reviving among the young Roman Catholics, who are ready to go to the most distant lands, as to China for instance, to establish Popery there. It shows that the leaders of the society are men of large views—of comprehensive aims,—and of no small energy of character.—It shows that the society has its eye especially fixed on those parts of the world where Protestantism has most flourished—and is secretly aiming at its destruction. The mission to the South Sea Islands alone speaks volumes; it shows that there is a mighty system of union and co-operation, which distinguishes the Roman Catholics in all parts of the world—that they all act in concert, and mutually aid and strengthen one another. Should their contributions continue to increase during the next ten years at the rate they have done during the last twenty, they would amount to thirteen or fourteen millions of pounds of our money; but though they were only to rise to one-third or one-fourth of that sum, the power of the society would be immense all over the earth.

These facts, when carefully weighed, are calculated to suggest many solemn thoughts. The bloody system, so vividly portrayed, so signally denounced in sacred writ—that system which strewed Europe in past ages with the slain carcases of the saints of God, is rising, as if from the dead, with fresh hopes and re-invigorated energy,—a simultaneous movement is

going on in England, in Scotland, in America, in India, in almost every place where British Episcopalians have taken up their abode,—thousands of men, possessed of the greatest influence in society, who have solemnly sworn before Almighty God to spend their strength in maintaining and defending the great principles of the Reformation, are striving day and night to subvert them, and to lead men back to those deadly errors, for resisting which their forefathers paid the forfeit of their lives. Their principles naturally and necessarily lead them to the Church of Rome—they are approaching nearer and nearer, and as far as the human eye can discern, must land there at last. Thus a mighty army is forming, which, as if influenced by one soul, will be prepared to punish with implacable enmity, the friends of Evangelical religion all over the world. In our own land, it seems very probable that ere many years are past, the Moderate controversy will be merged in one of a still more important and exciting character—in the Episcopalian one—not one with Evangelical Episcopalians, whom we regard as our brethren, but with the Tractarians, the bitter enemies both of themselves and us. And when a few years more shall have elapsed, and Tractarian principles shall be more fully developed, it is not irrational to expect that the Tractarian controversy will, in its turn, be merged in another, that will yet more deeply stir the energies of the soul—in the Romish one, and that the conflicting principles will be speedily embodied in action. On the Continent the prospects of the friends of the truth are exceedingly dark—persecutions are already beginning, and in proportion as Romanism rises in power, and numbers, and political influence, will it more boldly cast off the mask, and manifest its native and essential intolerance and cruelty. Already, the churches in France, in Belgium, in the Waldensian valleys, and even in Switzerland, are anticipating times of trouble. We may expect that ere long the energies of the man of sin will be put forth all over Europe to extinguish the light, and by the rack, or the flames, or the prison, to silence the testimony of the faithful servants of Christ! Their cause and ours is one—we alike fight under the same leader—their successes are our successes—their disasters and defeats are ours. How solemn the duty of aiding them so far as we can in their conflicts—aiding them by our prayers, by our friendly counsels, by granting them pecuniary assistance. When the enemies of the truth are so united—so harmonious, how loud and urgent the call for its friends to combine. While they are all rallying around the banner of Popish unity and apostolic succession, surely it becomes all who love the Gospel to rally around the banner of Evangelical truth.

II.—BIBLE THOUGHTS.

I.

Every word of the Lord is tried, purified, or refined, so that there is weight and value in it, indescribable. Thus it is that we sometimes meet in short passages of God's Book, more meaning than we could have supposed it possible for so few words to convey: "God so loved the world, that he gave his only begotten Son"—"God be merciful to me a sinner."—"He is able to save to the uttermost"—these are

specimens of the pregnant sentences with which that blessed Book abounds. Will any then, marvel, if it be said that the whole vast and amazing outline of God's plan of Redemption is exhibited in the Bible in three short sentences? Yet so it is.

1. "Without holiness no man shall see the Lord."
2. "Without shedding of blood there is no remission."
3. "Without faith it is impossible to please him."

These few, these short truths, teach all that a man need know to gain him heaven; all that the highest intellect sanctified by grace can discover of God's rules for dealing with mankind in order to salvation. These truths may be variously illustrated; they may be variously explained and enforced; but they still must remain in themselves, a complete compendium of saving knowledge. Man must be holy. But he is not holy; how then can God be propitiated to him? By blood. But will God be propitiated to me, merely by shedding of blood? No! without *faith* it is impossible to please him.

Here then is a key to my Bible. I see that there must be a sacrifice; I see that there is a sacrifice; I see that without an act of faith in relation to that sacrifice, even that sacrifice did not avail me! Oh! what a simple lesson! Oh! what a plain path—"the way-faring man though a fool need not err therein."

II.

"The word of God is quick and powerful and sharper than any two edged sword." So says the Divine record. How then is it that sometimes it fails, it utterly fails, to pierce the heart? How is it that the same words that once we heard unmoved, afterwards are like arrows in our hearts? How is it that words which one man hears to the salvation of his soul, are heard at the same moment by another equally attentive man, without any effect whatever being made on the heart or mind? The reason is plain. It is only when the word is accompanied by the power of that Spirit by whom it was inspired, that it finds its way efficaciously to mankind. There are most striking proofs of this, in Scripture. Our Lord preached and never man spake as he spake. What a solemn thought it is that even He was to a large extent an *unsuccessful* preacher, as men would term it; for multitudes heard, who never believed, or were converted to God. They heard, marvelled, followed him; and then forsook him! And notice another instance. He met Mary, after his resurrection, in the garden, and said to her, "Woman why weepest thou?" It was the Incarnate God, that spoke, but the words fell upon her ears scarcely heeded. She thought he was the gardener, and she replied to him. He then said "*Mary!*" One word!—The same lips spake it, but now the spirit that Lazarus felt when he heard the command to come forth from his tomb, pierced through her ear to her heart. "She turned herself and said unto him, Rabboni; which is to say, Master." Oh may we know his voice

when he speaks to *us* ; and may we ever remember that we must trust not to any words, however powerful, but to the Spirit's power with them!

III.

David Brainerd, that holy man of God, longed to be a seraph always praising God. His was deep and rich experience ; but I have heard of one who seemed to have reached even a greater sense of the divine goodness. Bishop Burnett gives us the account of it. There was a poor woman, and he passed by her cottage and looked in at the lattice. He saw her with a piece of bread and some water—it was all she had, for she was very poor. But what were the words to which he listened? She was on her knees ; she was contemplating the mercy of God, who after he had given the unspeakable gift of Jesus Christ for her, had even condescended to provide for the sustenance of her body ; and thus it was that she spoke. “ *What ! all this, and Jesus Christ too ?* ” Ah, it is a wonder of wonders, that those who know the Lord Jesus think so little of him. If they “ have ” *him*, they have *Life*. They have life in Him ; they are united to his risen body and cannot therefore remain in corruption ; they are saved from inconceivable and everlasting punishment, and are heirs of infinite, transcendent glories in heaven. Would they but dwell on this thought, might they not then calmly regard every thing else that God gives to them, as an *addition* to an accumulated load of obligation which already baffles the power of their gratitude to appreciate, and all the efforts of their minds to understand ? And would they not, then, be cheerfully thankful for the rich bounty of God in giving them many things to yield them temporal comfort ? But alas ! our thoughts dwell on what we have not, instead of dwelling on those things which we have. We do not consider how good our Lord is to supply so much, but rather we think how hard our lot is that he does not supply more. Happy are they who rejoice in every thing ; who see in every circumstance, cause to be thankful ; and who are reminded by every gift of God that He has already given a wonderful and unspeakable gift, so that their only language should be, “ *what ! all this, and Jesus Christ too ?* ”

IV.

It was said by Rowland Hill, that life was but a short trial of our *patience*. That, truly, is a grace which is constantly exercised by our sanctifier. As in his providence, flowers, herbs, and trees, grow gradually ; and as by persevering industry the honest tradesman gradually rises by a slow and steady progress ; so in the spiritual life, our enemies are cast out, “ little by little,” and our unceasing diligence is required from day to day without intermission, in order to secure our *advance* in heavenly affections ; And so it is in respect of physical sufferings and other trials,—there is seldom any sudden termination of them. It was said by a worldly poet, that “ *nature's mightiest effort, is to wait.* ” We cannot bear to be defamed or reviled, and

not to be instantly cleared, justified, and redressed. But our Lord when on earth, in patience, stood like a lamb, and committed himself without repining to the just judgment of the unerring Heavenly father. We do not like to be misunderstood, or to find the gift that we desire, continually postponed. But our Lord would train us for his heaven by calling us to "a patient continuance in well doing." Even true saints, however, grieve and murmur over this, his gracious design; they cannot generally understand, still less can they rejoice in it. The best remarks I ever saw on the subject are contained in that singularly valuable work "*Goode's Sermons*." He speaks thus in his sermon on "the Importunate Widow." "It is no new thing for the elect of God, to be thus exercised; not because God is slow to bless or indifferent to their sorrows, but because this experience is, many ways, suited to creatures in our condition. It is a discipline that is very useful to keep us daily sensible of our absolute dependence upon God. It is an exercise that calls out, and strengthens, and perfects, some of the highest Christian graces. The grace of faith, of patience, of trust, of entire child-like submission to our God. It endears the mercy and heightens its value, when it *does* come. It brings glory to God, by manifesting the reality, and power of His grace, in creatures naturally so unequal to such experience; and it brings a blessed evidence to ourselves, of the truth of His work in us, when amidst disappointments, and failures of expectation, to sense, our faith can yet hold out, and pray on, and hope against hope. And then, again, these seeming delays issue, at last, in the more abundant communication of the desired blessing in the Lord's appointed season of its bestowal. "O woman great is thy faith; Be it unto thee, even as thou wilt"—"Yes, indeed, we have "*need of patience*," and no trial of that grace at the time "*seemeth to be joyous but grievous*, yet afterwards it yieldeth the peaceable fruits of righteousness." Happy they, to whom even this, though it seemeth not so, is really joyous; who derive comfort even from the afflictions by which they are purified.

V.

There is no point in the Bible more clear, and no point is more constantly presented to notice by many thousands of faithful preachers in different parts of the world than this; that there are but *two* classes of men, the righteous and the wicked; the pardoned and the unpardoned; the *friends* of God and the *enemies* of God. Yet, practically, few points are less fully believed by the mass of professing Christians. Many go so far as to disbelieve it altogether. They think to be saved, because they observe certain forms of devotion and have certain religious desires, or emotions, and hopes, although they profess not to be "*saints*." Now the word of God says this: "He that hath the Son *hath life*, He that hath not the Son of God, *hath not life, but the wrath of God abideth on him*." Here is a powerful, an infallible discriminating test. It separates men by one clear distinguishing rule, without reference to diversities among them of degrees of amiability, intelligence, rank, wealth, power, or opportunities of well doing.

Men generally think it charitable and candid to speak of every one who dies after making a profession of religion, as saved ; and of every one who attends regularly on an evangelical preaching, and is liberal in support of certain evangelical plans, as a Christian. But the safer course is, while we judge no man's heart, (though his conduct, we may and often must judge) simply to hold up the scripture standard, "Are you Christ's ?" If you are his, you are a new creature ; you cannot be a worldling ; you have turned away from earthly vanities, of fame, pomp, dress, ambition, and emulation, and you are intent on reaching Heaven. You love the Lord Jesus ; you love His people ; you have known the power of prayer ; you hunger and thirst after righteousness ; you appear singular and strange in your views and habits in the eyes of worldly men. If not, you are "wicked ;"—that is a hard saying, perhaps you think ; yes, but it is true. The word of God says it. Either you have God's "gift of righteousness" or you are "without God in the world."

III.—FREE CHURCH PRINCIPLES ILLUSTRATED.

FREE CHURCH PRINCIPLES ILLUSTRATED BY A CASE OF SECESSION FROM THE ENGLISH ESTABLISHMENT TOWARDS THE CLOSE OF THE SEVENTEENTH CENTURY.—(*Concluded*)

The gentleman whom Mr. Rastrick was prevailed upon to admit to the communion continued as careless and impenitent as ever. The worthy minister, unable to reconcile to his sense of duty the administration of the Lord's Supper to such characters, again repelled him. Provoked by this refusal, and still more by the circumstance of a Non-conformist minister being admitted by Mr. Rastrick, and allowed to communicate sitting (in violation of the laws of the Church of England, which enjoin as indispensable that every one who communicates shall do so *kneeling*), he spoke out in the church, and gave no little interruption to the service. He then raised actions in various courts of law ; and it is likely that these might have gone on, and terminated in Mr. R's speedy ejection, but for the interference of neighbours. But, as on the former occasion, this friendly interposition was designed not to bring the offender to repentance, but to deal with the matter as if it had been a mere private difference ; and so, blaming the minister for his rigour, they prevailed on him, contrary to his own convictions, to admit the gentleman to the communion without any profession of repentance, and persuaded, on this condition, the gentleman to withdraw his actions at law against his minister.

It may be well supposed that, in a large and ill-instructed English parish, this was not the only case in which the exercise of discipline was required, although there was no other case in which the offender proved so refractory. Great as were the annoyance and vexation which these occurrences caused, the minister did not seek to purchase quiet at the expense of his duty. The following reflections exhibit a most intelligent view of the nature of the Lord's Supper, and an instructive example of ministerial faithfulness.

"Great, indeed, was the disturbance that all this gave to my internal peace. But what could I have done? The sacrament was not mine, but the Lord's; and should not a steward be faithful and do his master's pleasure? Must I harden them in their sin, and administer to their greater damnation, or contribute to their deceit, and make them think they took their life when they were in danger to take their death? Must the holy things of God be profaned, and the church endangered by infection, and by the wrath and curse of God, that this might have drawn down upon it? Must the weak be scandalized, or occasion given to them to forsake and abhor our assemblies, where no difference was put between the holy and profane? Nay, must God himself be provoked to forsake us? I know the Lord's supper was a feast, and to be kept without leaven; yea, a federal feast, for friends, and not for enemies; and for such to be entertained, had I been a member only, I might not have been so much concerned; but how could I minister and not be guilty? Had I any power to receive such as I had reason to believe the Lord rejected?"

But whilst the admitting of the unworthy to sealing ordinances was one source of trouble to Mr. R., another, and equally grievous, was his being compelled to keep back those who were worthy. To deny a person either baptism or the Lord's supper for immorality, was then, and still more at present, a rare occurrence in the Church of England; but this is not owing to excommunication being a thing unknown within her charitable and benevolent pale. The English Church has not any church courts, properly so called, nor has she a government in the hands of church office-bearers; but she has ecclesiastical courts in abundance. These are called "ecclesiastical," not because ecclesiastical persons sit in them—for their judges are mere civilians, like the judges of the Court of Session—but because they are constituted for the trial of ecclesiastical causes. They are as like as may be to what the Court of Session has of late made itself, a bench of civil officers, appointed by her Majesty, without respect to any religious qualification, for deciding ecclesiastical causes, and exercising the power of the keys, which our old-fashioned Confession of Faith declared ought not to be assumed by the civil magistrate. Now, just as our own Court of Session might forbid a Presbytery to refuse the communion to a drunkard, or to depose a convicted thief from the ministry, so the ecclesiastical courts in England, with equally characteristic leaning to mercy, would, in all probability, have refused to sanction Mr. R.'s exclusion of the ungodly heritor from sealing ordinances. And thus, also, as the Court of Session, acting as a supreme church court, has been known to depose (so far as they could) from the one half of the ministry those ministers that had not the good fortune to draw a stipend by order of the Court of Tiends, so the so-called ecclesiastical courts in England will excommunicate and depose for equally doubtful offences. Refusing to kneel at the communion, refusing to wear the surplice, and such like crimes, are sufficient causes of deprivation in the "Apostolic" Church of England.

Both the excommunications and absolutions of these Courts greatly troubled the vicar of Kirkton. There were, for instance, some Anabaptists in the parish who would not attend the parish church. For this they were excommunicated, and fined at the rate of twelve pence a Sunday. The fine they refused to pay, and consequently their goods were distrained, though the worthy minister tells us that he paid the money for them, and redeemed their goods, because he knew them to be sound in the essentials of Christianity, and to maintain the worship of God in congregations of their own, as well as in their families. There were some other persons, not long afterwards, excommunicated for not attending church, and the vicar had no scruple about reading their sentence of excommunication, because they were "next to heathens, without all religion." But then, at the next visitation, they came before the chancellor of the diocese, and on taking an oath to obey

the bishop, without any inquiry being made into their life or conversation, they were absolved. The pronouncing of this sentence of absolution was as great a trial to Mr. Rastrick, as assisting at the ordination of unacceptable presentees used to be to evangelical ministers of our own Church, and he adopted a mode of getting quit of it, not unknown to them, viz., absenting himself and employing another as his substitute.

Add to all these oppressions of conscience the difficulties which, in common with almost every evangelical minister of the English Church, he felt in the burial service, and in the use of the word "worship" in the marriage service, and in the vain repetitions, and equally vain responses, in the litany and common prayer, in all which he felt himself necessitated to make omissions and changes; and it will be evident that there was no peace of mind to be purchased by him but at the expense of leaving the Establishment, and "forsaking all that he had." The discussions on the unscriptural rites and usages of the Establishment, which in his childhood he had been accustomed to hear, came back to his recollection after they had and all the scruples which he had felt in his youth had been well nigh obliterated by his university education, and by the example set then as, alas, it is abundantly set still, by those who, notwithstanding their servile compliances, cannot but be accounted godly men. About this time *Baxter's Nonconformist's Plea for Peace*, and his *Treatise of Episcopacy*, were published, and the perusal of these, and still more of the answers which were attempted to them, made him more and more dissatisfied with the Prelatic Establishment, and confirmed him in many good Presbyterian principles. He particularized the necessity and usefulness of church discipline as urged by Baxter in his *Reformed Pastor*, and the opinion, "that the ancient bishops sat with their Presbyters, who concurred with them in their governing acts." Steady, however, as was his progress towards Nonconformity, it needed something more to bring him to an actual separation from the Establishment. This was found in the coercion of the ecclesiastical courts, and the dealings of his superiors in the Church.

The question about the use of the surplice, which has of late engaged so much of the attention of the Puseyite clergymen of England, was one of at least equal prominence of old. The necessity of clergymen arraying themselves in this sacerdotal vestment, while discharging certain of their duties, was rigorously insisted on by High Church authorities, and was felt to be a very grievous imposition by ministers of tender consciences. Of these latter, Mr. Rastrick was one. On one occasion when there was a funeral sermon to be preached, and while he was reading the lesson for the occasion, an ecclesiastical official came up to him, with a whip in his hand, and boisterously asked, "Why do not you wear the surplice?" Mr. Rastrick went on with the service, notwithstanding this and similar interruptions, and afterwards represented to the Chancellor the disorderly conduct of the subordinate, but the latter was continued in his place, and Mr. Rastrick was reprimanded for not using the surplice. This, however, he says, was only a small matter in comparison of others. At the visitation of the Archdeacon, the gentleman, who had been expelled from the sacrament, appeared, and accused him of not baptizing some illegitimate children, and of admitting to the communion a Nonconformist minister. From these charges he was not able to defend himself to the satisfaction of the Archdeacon, but for a time the matter was allowed to sleep. Two years thereafter the bishop held a visitation in the neighbourhood, and came by Kirkton, in order to see "its fair and cathedral-like church, as other bishops had done before him." The following is Mr. Rastrick's own account of his singular interview with the prelate, who, he was aware, was not well affected towards him.

"On Saturday, 'Aug. 7, in the afternoon, the bishop comes, lights out of his coach, and (I meeting him at the church stile) passed by me without taking any notice of me, by word or gesture, and into the church he goes, and I after him; but when he came into the chancel he found that which made him open his mouth. For things were not ordered there according to the High mode. The company of Mercers having already been altered (as the rest of the corporations of England were), some of the new members sent down orders to have the communion table set altarwise, and railed in; for they are the patrons of the living there, and dispose of the parsonage tithes, and so concern themselves about the chancel. But those here who concerned themselves about it not knowing how to do it (and I, glad of their mistake, willingly let them go on in their ignorance) had set the old long table endways (but in the east end) as it had stood before, and seats about it for the people, and one long rail that, just at the top of the steps, crossed the chancel from side to side, and spiked upon the rail. Here was work enough for the bishop. He asked, 'What did these spikes do there?' and ordered them to be taken away by Monday morning. Then he asked me 'What were those seats for?' I told him, 'for the people to sit on.' 'Why?' says he, 'do you sit at the sacrament?' I answered, 'Yes, when the psalm was singing.' 'Psalm!' says he, 'What have you to do with the psalm at the sacrament?' So then I told him plainly, 'My lord, at communion times we have the communion table brought down into the body of the chancel, and go not within that rail at all.' 'Aye,' said the bishop; 'by what rule or order do you that?' I told him, 'by the rubric in the Common Prayer, that ordereth that the communion table should stand in the body of the church, or chancel, where morning and evening prayer are wont to be said.' To this Sir Thomas Easton (who was with the bishop) replied, 'That is only except it be otherwise appointed by the ordinary.' Said I, 'Sir Thomas, there is no such exception.' So then they called to see the surplice, suspecting, as I conceived, whether we had one. I was glad of this; for the Common Prayer book lying in the same chest, I was resolved to let them see the rubric. So the chest being opened, I took up the book, which lay upon the surplice, and turned to the rubric and read it, and said to them, 'You see I need not go into the chancel at all, but may bring the table into church, for morning and evening prayer are never said in the chancel. To this Sir Thomas replied, that the second service is to be read in the chancel. But I returned, 'There is no second service in the evening prayer, but the table is to stand where morning and evening prayers are wont to be said.' To this they replied nothing. And as to Sir Thomas's fore-mentioned exception, which I had let him see was not to be found, the bishop's chaplain said, the exception was in another place, and he took the book to turn to it; but after he had turned it over a pretty while, and found nothing of it, he silently laid it down, and they all turned their backs and went out of the church immediately. But in the street, at taking coach, the bishop's carriage to me was very much altered, for he drank to me in a glass of sack, which our church-wardens had provided for him, and he took me by the hand and gave me many familiar instructions about the administration of the sacrament, which he would have me to celebrate more frequently. But, though I believe I might have come off after this as well as most, yet all this did not make me resolve to forbear, or forbear what I had resolved to speak at the visitation approaching."

He goes on to tell how, at the visitation, a brother minister, and intimate friend of his, was deprived of his license for having failed and refused to pre-examine the church-wardens as to the duty laid on them of "prosecuting" offenders in the ecclesiastical courts, and when it came to his own turn, he addressed the bishops on the subject at length, stating that he could not but hold himself accessory to the sin of perjury, which he foresaw that they

would commit if he examined them upon the bishop's articles, and because he would thus be binding them over to present such things as, in duty to Christ and fidelity to his religion, they ought not to present, if they did know of them. "As, for instance, if neighbours went together for religious exercises, if it be but the ignorant ones going to a more understanding neighbour's house to hear the minister's sermon repeated, on a Lord's Day at night. if these be called conventicles and the like," of this the church-wardens were bound to give information. When pressed, in reply with his declaration of assent and consent to conformity, he answered in terms which are singularly descriptive of the state of things in the Church of England at the present day. "I have observed," he said, "that the highest of our Church of England men who answer the Nonconformist do understand and expound the terms of conformity (subscription and declaration) with a latitude, and assert the necessity of a favourable construction, and wonder the Dissenters should insist so much upon trifles and punctilios, like men of very narrow consciences; but I have farther, to my no little wonder observed, that when such as your Lordship comes to inquire into the practice of some of us, you examine it by the books of conformity, understood and expounded in the most strict and rigid sense that can be. You urge upon us our promises and subscriptions, and you aggravate the least omission to the height, so that we are ensnared in, this case,—first courted in by plausible constructions, and then racked and squeezed at no rate. But now, therefore, my Lord, if conformity be to be understood *strictly* and *rigidly*, without latitude, in the sense in which I see your Lordship expounds it, I do here declare my unfeigned repentance of it, and beg forgiveness of God and man." This made the bishop declare that he ought to be *deprived*. The book of canons, was sent for to be employed against him, but he adds, "having delivered my conscience in what I had already said, as soon as another minister was called, I went out of the church and left them."

In the evening the bishop sent for the church-wardens, and extracted from them six articles against him, such as that he did not read the litany on Wednesdays and Fridays, that he did not constantly wear the surplice in all his administrations, that there were two children whom he refused to baptize, and that he maintained acquaintance with a Nonconformist minister. Proceedings were instituted against him in the ecclesiastical court at Lincoln. It so happened, however, that the day on which his case fell to be heard was the very day on which King James's specious declaration for liberty of conscience came down into the country. This very materially changed the temper of the courts, and he had now reason to expect no great wrath from them, but his mind grew more and more uneasy about his conformity, and he could not rest in mere exemption from the harassment of legal prosecutions; he felt he could not fulfil the obligations under which he was laid as an ordained minister of Christ,—that the exercise of discipline, for instance, was not suffered, to pertain to his office in the Church; and therefore, though desirous of the peace and unity of the Church, he felt himself constrained, in conscience, publicly to retract his canonical subscription oath, and to quit his situation, though still he maintained his orders, and claimed to be a minister of Christ.

It need not be added that the Church of England is the same in constitution at present as she was then that the scriptural principles held by Mr. Rastrick are over-borne by her articles and administration, and that the rapidly increasing assumption and power of a high church party within her, are at present directed against these principles, and, consequently, that there is a loud call on every faithful servant of the Lord to come out from her. Whether there are many who will be enlightened and strengthened to obey

this call, or whether there will be a disruption, as in the instance which we have narrated, of only one or two individual ministers, we cannot predict. How difficult for men of tender consciences and spiritually enlightened minds to remain in either the Scotch or the English Establishment, this history plainly evinces.

IV.—ERASTUS AND ERASTIANISM*: OR, A REVIEW OF DR LEE'S PREFACE TO ERASTUS.*

(From the Free Church Magazine.)

It is gratifying to find that the ministers of the Establishment are beginning, at last, to pick up some little knowledge of the Erastian controversy. While the discussion was going on before the Disruption, all the men who came forward to defend intrusion and Erastian views were convicted of discreditable ignorance. At an early period in the controversy, they were informed of the names of the leading writers for and against Erastianism, and exhorted to peruse and study them. But it is only now, when the controversy is practically over, that they seem to have found leisure to comply, in any measure, with this advice. One of the first fruits of their researches is to be found in the publication which we are about to notice, viz., a translation of "The Theses of Erastus touching Excommunication," by Dr R. Lee, to which he has prefixed a long preface. The object of this preface is to vindicate the ministers of the Establishment from the charge of Erastianism, and to prove that those who adduced this charge did not know what Erastianism means. The preface is a plausible, but superficial production, exhibiting smartness, without real vigour of intellect,—a parade of charity, without real candour or fairness,—an affectation of scholarship, without a full and comprehensive knowledge of the Erastian controversy. Dr Lee does not meet the charge of Erastianism in a fair and manly way, but rather seeks to dispose of it by a side wind; he does not grapple fairly with the arguments of his opponents, but labours, by insinuation, to excite a prejudice against them. The argument of the preface, if it deserves the name, may be embodied in these two propositions:—1st, Erastus was a man of highly respectable character, and much esteemed by some of the Reformers; and, therefore, Erastianism cannot be so bad a thing as it is sometimes represented to be. 2d, Erastus's book treats only or chiefly of excommunication; and as the ministers of the Establishment do not deny the scriptural authority of excommunication, which it was the leading object of Erastus's book to overturn, it is quite unwarrantable, nay, "absolutely ludicrous," to charge them with Erastianism.

The first of these positions needs no refutation. Erastus was highly esteemed by some of the Reformers, and had fair claims to their esteem, though his answer to Beza is written in a very dogmatic and insolent spirit,—his pen, as Beza said, being sometimes dipped in gall rather than in ink; but it is not the less true, that he held important errors which have been generally condemned by Presbyterian divines.

* The Theses of Erastus touching Excommunication. Translated from the Latin, with a Preface by the Rev. Robert Lee, D.D., Old Greyfriars, Edinburgh.

That Erastus's book treats principally of excommunication, is, of course, well known to every one who has ever looked into it,—though the fact has evidently been a very recent and unexpected discovery to Dr Lee. No sooner had he found it out than the bright idea flashed into his mind, that by means of this notable discovery he would be able to convict his opponents of ignorance, and defend himself and his friends from the charge of Erastianism: and hence the translation and the preface.

In the whole matter, however, he only displays his own ignorance and rashness. He evidently assumes it as an axiom, that it is unwarrantable to call anything Erastian but what is contained in the writings of Erastus,—a notion, as most men are aware, quite inconsistent with the general usage of theological writers. It is well known that such names as Erastianism, Arminianism, Socinianism, are commonly employed by theologians to designate, not so much the precise opinions held by Erastus, Arminius, or Socinus, but rather a general system of doctrines, the substance of which may be found in their writings, though perhaps they were not fully evolved or digested until after the death of these men, and in the course of the controversies which their writings may have occasioned. This is a convenient, though somewhat vague, way of describing a system of opinions, of which there may not, perhaps, exist any one very definite standard. Such names acquire a meaning and import in theological literature which may have no very close relation to the precise sentiments, upon every point, of the men from whom they are derived. Arminius was a much sounder, or rather, a much less unsound, diving, than most of those writers, who, till the time of John Wesley, were usually called after his name. Socinus held that Christ ought to be worshipped, but no one scruples to designate as Socinians men who differ with him on this important point. Arminianism and Socinianism have acquired a pretty distinct meaning in theological literature, and men may intelligently apply these names who have never read a word of the writings of Arminius or Socinus. In like manner, Erastianism has acquired a pretty distinct meaning among theological writers, as descriptive, not so much of the precise opinions held by Erastus himself, as of a system, the germs of which are to be found in his works, and which was much more fully developed in the course of subsequent controversies. The power of the civil magistrate in regard to religion became a subject of discussion in Holland in the early part of the seventeenth century, in consequence of the interference of the civil authorities in the disputes of the Remonstrants and Contra-remonstrants, and on that occasion views, which have been generally condemned by Presbyterian divines as Erastian, were put forth by Utenbogard, Grotius, and Gerard Vossius, and opposed by Lubbertus and Walæus. This dispute is reckoned by every man of competent information, an important department of the Erastian controversy, although the work of Erastus, and the subject of excommunication, were scarcely, if at all, referred to on either side. Yet even then the principles of what theologians have been accustomed to call the Erastian controversy, were not very fully brought out. A second discussion arose in the same country, occasioned by the publication, in 1642, of Vedelius's little work, "*De Episcopatu Constantini Magni*," and it is to the answers to this work, which professed to reject the grosser Erastianism of the early Arminians, and to set forth a more cautious and limited scheme of civil interference in religious matters, that Presbyterian divines commonly refer, as containing the fullest and most exact development of the scriptural principles in regard to the provinces and functions of the civil and ecclesiastical authorities, in opposition to what they have been accustomed to call Erastianism. To the perusal of one of these answers to Vedelius, Dr McCreic ascribed some influence in preserving him from Erastian views. Dr Lee

evidently knows nothing about them, and must, therefore, be regarded as very ignorant of what divines have been accustomed to call the Erastian controversy. He plainly does not know enough even to know his own ignorance; and yet he is continually alleging, that we have adduced the charge of Erastianism, without knowing what the word means. Very little is said in Vedelius, or in the answers to him, about Erastus and excommunication, and yet every one who has any intelligent acquaintance with these matters knows, that they constitute, and have always been regarded as constituting, the most important department of the literature of the Erastian controversy.

When the Erastian controversy arose in this country at the time of the Westminster Assembly, Erastus and excommunication had greater prominence given to them than in the two discussions which had taken place in Holland; and the reason of this is well known to all who have even a very little more information upon the subject than Dr Lee has yet been able to acquire. It was because the able and learned Erastians of those days did not venture to ascribe to the civil magistrate the exercise of jurisdiction, or authoritative controul, in regard to the admission of men to office, that is, in questions of induction, ordination, or deposition, but merely in regard to the admission of men to ordinances, and were, therefore, in some respects less Erastian than Dr Lee and his friends. The truth of this statement is established by an examination of the controversy between Gillespie and Coleman. The fact has been repeatedly stated in the course of recent discussions, and no attempt has been made to disprove it. But while Erastus and excommunication thus occupied a somewhat prominent place in the discussions in this country about the time of the Westminster Assembly, still the writings of that period make it manifest, that what was called the Erastian controversy was understood to comprehend the whole subject of the power of the civil magistrate *circa sacra*, the relation that ought to subsist, generally, between the civil and ecclesiastical authorities, and especially the discussion of the great question on which the controversy mainly hinges, viz. Whether or not Christ has appointed in the Church a government, distinct from the civil magistrate, in the hands of ecclesiastical office-bearers? *In this sense, and with all this extent of meaning, the word Erastianism has notoriously acquired an authorised standing in theological literature, and the flippant ignorance of Dr. Robert Lee will not be able to displace it.*

The question, then, as every man of intelligence and candour must see, is not, What were the opinions held by Erastus? but, What are the opinions which, among theologians, have been usually designated as Erastian, and have been commonly condemned under that name by Presbyterian divines? and on this ground, and in this sense, we have no hesitation in adducing against the ministers of the Establishment the charge of Erastianism. We do not indeed imagine, and we have never acted as if we imagined, that calling their views Erastian is *proving* that they are erroneous. They are not *proved* to be erroneous even by the proof which has been adduced, and never answered, that they correspond, in substance, with those of men who have usually been called Erastian. Their falsehood can be established only by proving, as has been often done, that they are inconsistent with the Word of God, and the standards of the Church. But we are abundantly warranted by the general usage of theological writers in designating their views as Erastian; and we are entitled, moreover, to regard it as a *presumption* that they are erroneous, when we show that they concur, in substance, with the views of those men who have been condemned as Erastian by the most eminent Presbyterian divines. When Dr Lee asserts that "Erastianism is properly a certain opinion or doctrine respecting the term of admission to the sacrament,"

and especially the Lord's Supper," he is only showing that he has not yet carried his researches lower down than the time of Erastus himself, and that he is utterly ignorant of the way and manner in which the term has been used by the general current of theological writers.

We have been arguing upon the assumption that Erastus's work treats exclusively of excommunication,—a notion which Dr Lee seems anxious to insinuate, though he does not venture to assert it; but we have now to say, that Erastus explicitly lays down the great principle which has ever since been regarded as the substance and basis of Erastianism, by denying that Christ has appointed a distinct government in the Church, which is the same thing,—as was made more fully manifest in the discussions which took place in the subsequent periods of the Erastian controversy,—as ascribing proper jurisdiction to the civil magistrate in ecclesiastical matters, and maintaining that he must be the ultimate judge in all those questions, as to the admission of men to office and to ordinances, which require to be judicially or fornsically decided.

Erastus has plainly denied a distinct government in the Church, in his Preface and in the conclusion of his Theses, both of which Dr. Lee has published and still more fully in the first chapter of the Third Book of his larger work, which he has referred to and quoted. Dr. Lee has been obliged to admit that this is the "most obvious meaning" of these statements, and "the interpretation which has been commonly put on them," but he would fain insinuate, though without any ground, that they are to be taken in a more restricted sense. No doubt the denial of a distinct government in the Church is applied chiefly to the subject of excommunication, because that was the subject then under discussion, just as in the time of the Westminster Assembly, but the principle itself is more wide and comprehensive, and obviously applies to the admission of men to office as well as to ordinances, though many Erastians have shrunk from this extension of it.

Dr. Lee, with an appearance of candour, gives an extract from Erastus, which, he says, is the passage in which he "most fully states" the general principle of the denial of a distinct government; and the passage is quite sufficient to warrant us in charging this principle upon him. But the passage, instead of being, as Dr. Lee would lead his leaders to suppose, somewhat isolated, and unsupported by the general character of Erastus's statements, is part of a chapter, entitled "*De Munere et Distinctione Magistratus*," the whole of which is devoted to a formal and elaborate proof that Christ has not appointed a distinct government in the Church, and that the civil magistrate has jurisdiction in ecclesiastical affairs, and which contains several passages where the principle is most explicitly, if not more fully, stated than in that which Dr. Lee has adduced. For example, towards the end of the chapter Erastus says,—"*Nos probavimus Cæsaris hoc est, pii magistratus, totam esse visibilem rerum sacrarum pariter ac profanarum gubernationem. ut qui Dei sit minister et ipsius nomine ac loco regat*—Rom. xiii." And if Dr. Lee had thought proper to give the passage immediately following the quotation he has made, he would not only have made it still more unquestionable that Erastus altogether denied a distinct government in the Church, but he would have made his readers aware of the curious fact, that Erastus, appeals to the authority of the Papists in support of the general principle which he held in common with them, viz., that there can be only one supreme government in a nation, having ultimate jurisdiction in all matters civil and ecclesiastical. Papist and Erastians agree in this general principle, but they apply it differently,—the former vesting the supremacy in the Pope, and the latter in the civil magistrate.

It is this denial of a distinct government in the Church, more or less explicitly maintained, and more or less extensively applied, that has been always

regarded by theological writers as the great distinctive peculiarity of the Erastian system. Erastus suffers no injustice when this principle is ascribed to him, for he has unequivocally asserted it. None who hold this principle, or anything involved in it or deducible from it, are entitled to complain when they are charged with Erastianism. We have the explicit testimony of Baillie, that it was just "to oppose the Erastian heresy" that the general assertion of a distinct government was introduced into the Westminster Confession, and the Erastians of that day knew and felt that this general principle cut up their system by the root.

Dr. Lee is careful to conceal the real ground on which the charge of Erastianism has been adduced against the ministers of the Establishment, and repeatedly insinuates that it rests upon no ground except the unwarrantable application of the name. But this matter has been often fully explained and the charge has been conclusively established. It has not been alleged that they have formally and in express words denied a distinct government in the Church; and indeed they could not decently go this length, because the confession of Faith is explicit upon the point. But it has been alleged and proved, and they have never ventured even to attempt to answer the proof, that they have spoken and acted in a way which, by plain logical inference, necessarily leads to the denial of a distinct government; and that if they understood what they were saying and doing, and would undertake to defend it in a frank and manly way they would be driven back upon this denial. They have been often challenged to give us a distinct and explicit statement of the views they held as to the power of the civil magistrate *circa sacra*, and they have never ventured to accept the challenge. It has been proved again and again, that the statements they made, and the course they pursued, necessarily ran them up, by clear logical implication, to the denial of a distinct government in the church, and were therefore Erastian, and they have never attempted to meet the proof. They called upon us to abandon the principle of non-intrusion, and to intrude the presence to Auchterarder, because the civil authority required this. They were told in answer, "Christ has appointed in his church a government in the hands of church officers distinct from the civil magistrate. This implies,—1st, that the law of God, and not the law of the land, is the rule for regulating the affairs of a church of Christ; and 2^d, That ecclesiastical office-bearers and not civil functionaries are the parties to whom belong the interpretation and application of Christ's laws for the decision of all questions that may arise in the ordinary administration of ecclesiastical affairs, and if so, obedience is not due to the civil magistrate in this matter." They did not in reply venture to deny our general principles,—they did not attempt to show, how without denying them, they could defend their own conduct or condemn ours. They just continued to call upon us to obey the law of the land as interpreted by the civil courts, and thus they involved themselves, in all fair and honest construction, in the Erastianism of virtually and practically denying a distinct government, and ascribing to the law of the land (in this more Erastian than Erastus himself), and to civil functionaries, authority in the regulation of ecclesiastical matters.

Thus the matter stood, so far as the charge of Erastianism is concerned, during the whole of the controversy which preceded the Disruption. For four years we adduced the charge against them—we distinctly explained the grounds on which it rested; they never attempted to answer it, except by some vague muttering of what Dr. Lee has now brought forward in regular form, with great pomp, and with an appearance of proof, viz., that we did not know what Erastianism meant; and then, after we had been driven out of the Establishment by the antisciptural and anticonstitutional proceedings of the civil authorities, they consistently and unhesitatingly acted, as the

church, upon those Erastian principles, which they had previously inculcated upon us, and called upon us to adopt. They rescinded, cancelled, or in some way set aside, a series of important judgments pronounced by the church in the exercise of the power of the keys, and did so avowedly upon the ground, that the civil courts had previously rescinded, cancelled, or set aside, these judgments—a proceeding which plainly, declared, by the emphatic language of deeds, that Christ had not appointed a distinct government in the church, and that the civil magistrate has jurisdiction in ecclesiastical matters.* They only followed out consistently the same Erastian principles when they approved of and adopted Lord Aberdeen's Act, which, by explicitly putting down the principle of non-intrusion and by giving the sanction of law, by plain and undeniable implication, to the recent decisions of the civil courts, and the principles upon which they were based, overturned the ecclesiastical constitution of Scotland, and swept away the rights and privileges guaranteed by the Treaty of Union.

It is upon these distinct and explicit grounds, as Dr. Lee ought to have known, fully explained, conclusively established, and never answered, that the charge of Erastianism against the ministers of the Establishment has been all along based. The whole history of theological controversy does not probably contain a single instance, in which an important and specific charge has been so deliberately, systematically, and shamelessly evaded.

The only consideration which would induce us to hesitate about charging the ministers of the Establishment with Erastianism, is the fear that, by ascribing their statements and conduct to the influence of any opinions or doctrines whatever, we are making a higher estimate than they deserve of their intelligence and information. Erastianism, in certain circumstances, springs up in the human heart without reading or study, and has been often very fully exhibited by men who knew nothing of the Erastian controversy. Its genealogy is thus given by Gillespie: "Its father was the old serpent, its mother was the enmity of the carnal mind, the midwife was Erastus, the breasts that suckled it were profanity (*i. e.* irreligion) and self-interest, and the tutor that bred it was Arminianism." If this be a true history of Erastianism, as we believe, it is, then it is not wonderful that men should act faithfully upon Erastian principles, who have never read or thought upon the Erastian controversy. We suspect that many ministers in the Establishment might truly defend themselves against the charge of Erastianism, by alleging that they did not know or care any thing about Erastus, or about any controversy whatever: that they had never troubled themselves with reasonings, distinctions, or authorities, but had acted consistently upon the rational and intelligible principle of securing their benefices. Those who are candid enough to make this defence must be absolved from the charge, but the only other alternative is, that they have been acting upon the principle of practically defying that Christ has appointed a distinct government in the church, and of ascribing to the civil magistrate jurisdiction in ecclesiastical affairs. In charging them with Erastianism we take the most charitable view of their conduct which it admits of.

Dr. Lee is at some pains to vindicate Erastus from the charge of denying the headship of Christ, "by showing that he asserted the supremacy of the Scriptures as the rule by which alone ecclesiastical affairs ought to be regulated; and here he does him no more than justice. Indeed it was expressly laid down by Gillespie as one of the concessions which Erastus and his followers made to their opponents, that "the Christian magistrate, in ordering and disposing of ecclesiastical causes and matters of religion, is tied to keep close to the rule of the Word of God." But this only proves that Erastus was not nearly so gross an Erastian as the present ministers of the Scottish Establishment, for many of them have spoken and acted in

a way which can be logically and consistently defended only by maintaining that the law of the land, as such, is, irrespective of its accordance with the Word of God, is a right and proper rule for regulating the affairs of the Church; and we cannot help suspecting, that it was a lurking consciousness of this sort which, during the whole of the controversy, made them abstain with such scrupulous care, from once attempting to grapple with the principles of the question, and leave unanswered the challenges so often addressed to them, to state explicitly their own principles as to the magistrates' power *circa sacra*, and to try to defend them. They have not, indeed, avowed this principle, because they dare not; but if they were to attempt to defend what they have said and done in an honest and manly way, they would see that this was the only position on which they could take their stand. Again we claim the credit of great charity in characterising them as Erastians; for their views, or rather the views necessary for explaining and defending their conduct, are more akin to Hobbism, and such as never could have been supposed to be entertained by men who professed to believe in the Divine authority and supremacy of the Scriptures.

We are surprised at Dr. Lee's boldness in adverting to the subject of purity of communion, and insinuating, not in his own name, but on the authority of some averments recently made by Dissenters, that men are admitted to sealing ordinances on laxer terms in the Free than in the Established Church. Does Dr. Lee really believe this? Does he expect any man in Scotland to believe it? There are, we fear, men in Scotland, both in the Establishment and among Dissenters, who, from hatred and jealousy of the Free Church, might assert this, but we cannot suppose that any man believes an assertion so plainly contradicted by palpable and notorious facts. Dr. Lee had better have left this matter in the hands of the Dissenters, and said nothing to provoke an inquiry into the moral character of the ministers and members of the Establishment.

There are several mis-statements and a good many impertinencies in Dr. Lee's preface which it is not worth while to expose. We have said enough to prove that he has utterly failed in his leading objects, viz., to defend himself and his friends from the charge of Erastianism, and to show that those who adduced this charge did not know what Erastianism means. We have also shown that he himself is very imperfectly acquainted with the Erastian controversy, and that he has not made a candid and intelligent use even of the little he does know. It would have been more prudent in Dr. Lee to have carried on his studies in the Erastian controversy a little longer, instead of at once hurrying to the press with the great discovery (for this is really the whole matter), that Erastus's book is chiefly occupied with a discussion on the subject of excommunication. We would recommend him to prosecute his studies until he has become acquainted with Vossius "*De Jure magistratus in Rebus Ecclesiasticis*;" Grotius "*De Imperio Summarum Potestatum circa Sacra*;" "Grallæ," an anonymous work in answer to Apollonius, highly praised by Selden and Thomasius, and denounced, though not by name, in the beginning of Gillespie's "*Miscellany Question*;" Molinaus's "*Parænesis ad Edificatores Imperii in Imperio*," and Puffendorf "*De Habitu Religionis ad Vitam Civilem*." When he has read these works, especially if he should also take the trouble of reading the principal books on the other side, he will know something of what Erastianism is, and of what is usually understood by that word among theological writers; he will be better prepared for the defence of the Erastian system, if he should venture openly to undertake the task; and he will at least be able to write upon the subject with more intelligence and less flippancy. Dr. Lee's pre-

face is well adapted to the calibre, intellectual and literary, of his brethren in the Establishment and their adherents, and will, no doubt, be received by them with as cordial applause, and with as undoubting confidence, as were Lord Medwyn's garbled extracts to prove that Calvin and Beza were intrusionists.

V.—PRESBYTERIAN CHURCH IN AMERICA.

(From the *Witness*.)

The following is the report of the committee of General Assembly of the Presbyterian Church in the United States, appointed to consider the case of our Free Church, and which was approved of by that Assembly. It must be matter of rejoicing to our friends, and to the friends of evangelical truth generally, to find so decided a sound given forth on the subject by a body so large and so respected. We trust that this is but the beginning of friendliness between the Churches, and that the correspondence proposed to be instituted may be blessed to their mutual advantage, and to the good of the cause of Christ :—

"The Committee to which were referred the communication of the Commissioners from the Free Church of Scotland, beg leave to submit the following report, viz.

"The General Assembly has heard with the warmest interest the eloquent addresses of the reverend brethren Lewis and Chalmers, relative to the recent movements of the Free Church of Scotland, with a view to preserve her spiritual purity and independence.

"By the sacrifices she has already made in the relinquishment of every temporal advantage conferred upon her by the civil power, and by her noble resolution in reliance on the Divine grace and providence to encounter all the difficulties which may impede her in the prosecution of the work to which God has called her, the Free Church of Scotland has borne a most noble testimony in favour of her devotion to all that is sacred in the rights of conscience, and precious in the principles and privileges of the gospel; of her deep conviction of the superior importance of the approbation of her Lord and Master, over the favour of earthly princes and nobles, and of the treasures of His grace to the treasures of the world.

"By this truly manly and Christian course, this church has acquired a just and strong claim upon the admiration and sympathy of all evangelical Christians, and has set before the world a noble example of integrity and self-denial. The conduct of our fathers and brethren, as well as of the people under their care, recalls forcibly to our recollection the glorious struggles of the Church of Scotland in days gone by, when she stood for years against the fierce and persevering assaults of a bigoted hierarchy and tyrannical monarchy, *taking joyfully the spoiling of her goods, and resisting even unto blood*, that she might transmit to posterity unimpaired the spiritual liberty wherewith Christ had made her free.

"While we rejoice to recognize in her present struggles, the same principles and the same spirit which animated our Presbyterian forefathers in Scotland, and made the history of their persecutions and endurance so interesting and glorious, we cannot refrain from expressing our gratitude to Almighty God, both that the present sons of the Church of Scotland show themselves worthy of their pious and honoured ancestors, and that, by the

blessing of God, the principles of civil and religious liberty have been so far established, as to prevent ungodly men inflicting on those who now contend for spiritual freedom, the same extremities of sufferings which were endured by its defenders in former days. Therefore,

"Resolved, 1. That this General Assembly express, in behalf of the Presbyterian Church in the United States, our deep sympathy with our brethren, of the Free Church of Scotland, in the sacrifices they have been called to make and the trials they have yet to endure, in defence of their spiritual liberties.

"Resolved, 2. That we hail the present movement of the Free Church of Scotland as an evident token from God of good to his people everywhere, and we would render to Him, as the giver of all grace, our sincere thanks and praise for the spirit of boldness, self-sacrifice, and devotion to his holy cause, manifested by our brethren during their recent struggle and present difficulties.

"Resolved, 3. That we cordially recommend the Free Church of Scotland, in all her interests and trials, to the sympathies and prayers of all the churches under our care.

Resolved, 4. That we recommend to all those ministers, elders, and churches under our care, who have not yet assisted these suffering brethren, to solicit contributions in behalf of the Free Church of Scotland.

"Resolved, 5. That this Assembly propose to the General Assembly of the Free Church of Scotland to open a friendly correspondence by mutual interchange of commissioners to attend each other's sessions, at such times as may be deemed most suitable.

"Resolved, 6. That the thanks of this Assembly be tendered to brethren Lewis and Chalmers, for the deeply interesting intelligence communicated to us by them in relation to the affairs of the Free Church of Scotland."

VI.—THREE NOTES FROM CHALMERS—OR, FRAGMENTS FROM HIS LATE ADDRESSES.

1.—DIVINE AND HUMAN AGENCY.

Before entering on what is the chief subject of this evening's address, viz. the giving of specific directions as to the way in which the work of visitation should be gone about, let me state the great general principle on which we should seek to commence every such enterprise; and that is, that for the success of it our entire dependence must be placed upon God. This is specially true of an undertaking, the object of which is the conversion of souls to Christ; and I should like if we could give a place in our minds to two things which are altogether distinct from each other, viz. human and Divine agency, and that we could properly estimate the importance of both. The human and Divine agency are both employed when a human soul is brought out of darkness into light. When a man is savingly converted unto God, it is generally by the blessing of God's Spirit on the hearing of the Word. There are the two agencies here;—there is the Divine agency, without

which all is vain ; but there is also the human agency.' And what is this human agency ? For it is obvious that man can, by the forthputting even of his natural powers, do a good deal to bring about the hearing of the Word. It is therefore that we cannot understand how a man can fold his hands, and say that as he does not know how the Spirit generally operates, and as nothing can be done savingly without the Spirit, he will leave men as they are, to be dealt with by the Spirit's incomprehensible operation. True, we do not know *how* the Spirit works. But we do know that when the Spirit does enlighten a man, and that savingly, it is by means of the Word. Just as in the case of Cornelius, we are told, " While Peter yet spake these words, the Holy Ghost fell upon him, and was made effectual. Still it was necessary to bring Peter and Cornelius together, that the words which were thus blessed might be uttered in the hearing of Cornelius. Both Peter and Cornelius were at their posts, and being there, the Holy Ghost, as it were, honoured this human arrangement, and gave effect to those truths by which, when heard, Cornelius and his household were saved. And as it was then, so is it still. There is a place of meeting, so to speak, between man's spirit and God's, and that place of meeting is the Bible ; and it is in the act of unfolding the Bible to man, that the Spirit illuminates the mind of man, and gives him, through faith in Christ, life everlasting. And I appeal to yourselves, if there are not many ways in which you can bring men and God's Word to come together. For example, the erection of a church is a great means by which men may be brought to hear the Word of God ; but human hands, human heads, human doings and devisings, can accomplish that. Means are with man ; issues are with God. The essential step in the process is the operation of the Holy Spirit,—but the knowledge of that should not foreclose, but rather incite to the use of those means by which it may be brought into connection with the spirits on which it operates. I remember well, we were a good deal ridiculed in the days of Church extension, on the ground that it seemed as if we aimed at nothing but a stone and lime reformation,—as if we thought that the erection of a church was the all in all. We thought no such thing ; we erected churches only as means to an end,—the end of bringing together the people to hear the Word,—that Word by means of which the Spirit works ; and remember, the necessity of such means is obvious. A new road to a church, for example, may be another. Suppose the road to be almost inaccessible, or very difficult of access,—why, the repair of the road may increase the number of hearers, and thus be the means of bringing some within the hearing of the Word. That would be by human agency. Let us remember, then, not to divide the parts of a complex truth ; the complex truth is, that the Spirit saves by the Word. If we can do anything to bring the Word into contact with the human mind, we are not doing all,—nay, we are doing nothing, unless the Spirit be given, without whom all our efforts are fruitless and abortive ; yet we are doing what may be necessary. For it is through the Word, and by it, that the Spirit works. When the Apostles, after the resurrection of our Lord from the dead, were told to go to Jerusalem, they went there. And there they waited and prayed, and as they prayed, the Holy Ghost descended on them from on high. Had they disobeyed our Saviour's admonition—had they gone, not to Jerusalem, but to some other place,—they would have had no right to expect these supernatural influences. The assigned place was Jerusalem. The place of meeting between the Spirit of God and the spirit of man at the present day is the Word of God ; and if we bring the people to hear the word, we bring them to that place of meeting,—that place where, if the Spirit of God be given, it will make them wise unto salvation. And the doctrine of the necessity of the Spirit's influence should not act as a sedative, but as a stimulant. Take the husbandman. He casts his seed into the ground. He does

not know beforehand that there will be rain, but he believes that there will. And that belief acts on him not as a sedative, but as a stimulant. He sows his seed, and the rain descends and fructifies his seed and he reaps his harvest. In like manner, though doctrinally we know that the mere storing of the mind with the Word of God will be of no effect without the descent of the Spirit, yet, confident that as it has been promised, so it will be given, we throw in the seed—we deposit the word in the human mind; and are all the more incited to energy and diligence in so doing, by the knowledge that the Spirit is given and operates on the mind by the Word, and through it produces the peaceable fruits of righteousness. Let us then see that we look to the right quarter for success in our undertaking. Be assured that an impressive mockery awaits our undertaking, unless it be commenced and carried on in entire dependence on the Spirit of God.

2.—THE VANITY OF WORLDLY TRUST.

There is just one thing I would say here, and that is, that I have lost confidence very much now in statesmen,—statesmen who may even be reckoned patriotic,—in people who have no great value for things spiritual, but are characterised by that sort of general and secular philanthropy which might be expected to lead them to favour the means used for the evangelization of the people, because of its beneficial results. You will find many people who generally attend meetings for the abolition of slavery, the education of the people, on behalf of Schools of Arts, and asylums of various sorts,—on any thing connected with the temporal, or even the educational good of the community,—who at the same time have no value for things spiritual. A law of close and intimate connection subsists between the leavening of the degraded of our population with religious principle, and the elevation of their physical condition, the diminution of pauperism and crime, and any of these good objects, for which the statesman and philanthropist ought chiefly to care. And I thought at one time I might propitiate their good will to evangelical religion, if I could make palpable to them this intimate connection—the connection which subsists between the evangelization of the people and their freedom from pauperism and crime,—from a spirit of turbulence and disorder, and the formation, among them of such principles and habits as every statesman would admit to be conducive to the peace and prosperity of his Government. But I have not the same confidence now as I had then. Now, it is evident to me, that, if they want the spiritual element themselves, then, as if struck by a judicial blindness, they will not be impressed with any demonstration, however evident, of the secular advantages of Christianity. We cannot enlist them on the side of Christianity, even by the demonstration of its secular advantage. And the conclusion I draw is this, that Christianity is that sort of thing that it refuses to be indebted to mere secular advocacy in the world, and that unless a man be himself a Christian,—unless he be himself enlightened by the Spirit of God,—he, as if struck by judicial blindness, will not be able to perceive even its secular advantages. (The reverend Doctor here read an extract from Wilberforce, expressive of the same view, and illustrating the power of Christian example.) Give me a real spiritual convert,—one, it may be, out of fifty,—and though not one more of the fifty be savingly converted but himself, yet his example has a certain reflex influence on the neighbourhood in which he lives, and has the effect of elevating the general standard of morals in that neighbourhood. Christians are the salt of the earth. Salt bears but a small proportion to the thing which it preserves; and in like manner, a pure

and healthy Christianity sheds an influence on more than those who have believed in it to the salvation of their souls.

3.—THE PRACTICABILITY OF BROTHERLY CO-OPERATION.

The first and best result of our enterprise were the Christianizing of so many heretofore neglected souls. The next and next best were the closer and kindlier union of all engaged in the work. It is precisely such a co-operation as will prove the likeliest stepping-stone to incorporation. When the bodies are Presbyterian, I see no obstacle in the way; there is nothing either in their theology or in their constitution to present a barrier in the way of this glorious consummation,—a consummation so devoutly to be wished, in the present aspects and exigencies of the Christian world, when a pure and scriptural Protestantism is like to be overborne by the strength of a hostile confederacy. There is an imperative call for union among all who are really Christians. And if the people of various denominations would but engage in a common enterprise,—say a great Home Mission,—they would see some such result as might be witnessed among foreign missionaries. When the Baptist missionaries, and the missionaries of the London Society, and other missionaries, meet together in distant lands, they forget all their sectarian views and peculiarities, and are so united in their common work as to be apt to forget to what denomination they belong. And something of the same kind may happen here. If we engage together, heart and hand, in this glorious object, we will far more readily merge our sectarian differences than by any other means. No doubt it is a very great and grievous error, on the part of those calling themselves Christians, when they treat lightly what is grave and important,—when they do not lay sufficient stress on great things. For if they do not, they fall short of the duty of “contending earnestly for the faith once delivered to the saints.” But there is another error which has been also productive of very grievous consequences, and that is, laying too great stress upon small things—which is the true reason why differences among Christians are so much multiplied in this our day. The unity for which our Saviour so earnestly prayed, was not merely that union of his people, which subsists whatever be the denominational differences, in virtue of their relation to him,—it was a unity which must be seen by the world—an ostensible unity—to be felt by the world, and to be the means of the world’s regeneration—“that they all may be one, that the world may believe that thou hast sent me.” I must say I have no sympathy with those people, who, sometimes perhaps right in regard to particular questions, speak of standing up for every “pin of the tabernacle.” All very well, if they are perfectly sure it is a pin—but very hard to stop the great work of the Christianization of a city or a neighbourhood, merely because of a difference about a pin, or rather about a pin point. It is a grievous error not to place sufficient stress upon great things, but it is an equally grievous error to lay too great stress upon small things. When we are at one in theology and one in government, I see no obstacle in the way of incorporation. Unless we are one in government, I confess I see a great obstacle in the way. At least, I do not see my way to incorporation. But if we be one in theology, there may be hearty co-operation. And there is no saying what the effect of that may be. You remember that verse in the 3d chapter of the Philippians, “Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things: and if in any thing ye be otherwise minded, God shall reveal even this unto you.” If we have attained to the same theology we have a ground in it for large and

generous co-operation We believe that men must be justified by faith, while they are to be judged by works. We believe in the divinity of the Saviour, in the indispensable need of the Holy Spirit, that, apart from the knowledge of Jesus, man cannot attain to a state of salvation, and that it is incumbent on us to preach the gospel to every creature, not merely extensively in the lands of savages and idolaters, but intensively in the crowded lanes and closes of our cities. It is thus that there may be co-operation between the Presbyterian Churches and the Independents and Baptists of Scotland, so far as I know them. We have a common theology, and that is a broad platform on which to work. Let us, then begin instantly to the work. It is not by forming Committees of deliberation that the thing is to be done, or by the drawing out of articles, or the framing of magnificent schedules. We've had experience of that,—nothing but resolutions laid on the table, where they may be lying at this very hour for aught that I know. Let us rather set our hands immediately to the practical work that is before us,—let us join forces on the ground of a common polity, or at least of a common faith, and all present obstacles will vanish and give way before us.

VII—DELIVERY OF LETTERS ON THE SABBATH.

This letter of "ARCHIPPUS," which appeared in the *Calcutta Christian Observer*, is worthy of perusal, and the subject of it worthy of serious consideration. Let our readers ponder its proposal well; and let them act upon it, if they see good. We have seen it to be good, very good, and have acted upon it; more than this we need not say, in order to evince our own judgment of this matter. Should any of our readers enquire for reasons, we shall not be unwilling to state them. One thing at least we may hint, that when men have no power over others to make them keep God's law of rest and mercy, they have at least power to be no partakers or parties in such evils, THEMSELVES.

To the Editors of the Calcutta Christian Observer.

SIRS,—Allow me, through your pages, to recommend to those of your readers, who are anxious to make full proof of their Christian profession, the plan of requesting the Post-offices, with which they are connected, *not to send to them any letters which may arrive to their address, on the Lord's-day.* To some to whom I have mentioned this procedure, it had never occurred; though, mentioned, its propriety was at once acknowledged and acted upon; and as this may be the case with some of your readers, who are ready to observe the Lord's-day more perfectly, whenever a feasible mode of doing so is pointed out, I venture here to repeat the suggestion. Let me observe, that it is not enough merely to abstain from sending letters one's-self on that sacred day (touching which there will be, I imagine, no difference of opinion among your readers), but that for the sake of the rest due to letter carriers and others attached to Post-offices—of example (that

great and important talent,)—and of securing as great freedom from interruption as possible for ourselves, it is surely a clear duty to carry our designs for the observance of the day of rest a step further, and do all in our power to give as wide scope as we can to the bodily and spiritual rest of that day, 'the best of all the seven.' Let me, while on this point, urge on all who consider their responsible station in this country as the Lord's witnesses in a strange and heathen land, to ponder with deliberation and prayer, how they may best regard His day in it, both in the way of abstinence as well as observance, not in any spirit of legal bondage, but with that liberty of the Gospel, which, while it leaves us free, only makes us doubly debtors both to the Christian and Gentile, and should lead us to do every thing in our power at once to honor our Master's day ourselves, and promote its due observance by all around us, whether they are called by His name, or are yet ignorant of Him who, though they knew it not, for them equally died, and, as on that day, rose and revived again.

Wishing to give as wide circulation as possible to this hint, I have addressed a similar letter to the Editor of the *Christian Intelligencer*, trusting that both Editors will give it insertion, and second it by a few lines of observation from themselves.

Praying for the blessing of the Lord on this suggestion for the more complete sanctification of His day, I remain, Sirs, very faithfully yours in the Gospel,

ARCHIPPUS.

VIII.—PSALMODY OF THE CHURCH.

Perhaps some of our readers, who take an interest in what ought ever to be interesting, the music of the praises of God, as sung in His sanctuary, will thank us for inserting the following HOME-ADVERTISEMENT on the subject:—

On 1st September will be Published, Part 1. Price 4d.,

THE STANDARD PSALMODY OF THE CHURCH, a Collection of Tunes for the use of Congregations, Schools, and Families. By Joseph Mainzer. Issued by authority of the Psalmody Committee of the Free Church of Scotland.

This Work will contain a Collection of the Standard Psalm Tunes of the country. Many of these, of great antiquity, and hallowed in the recollections of the people, are still in general use. But many also have ceased in the present day to be known as they deserve. The work will embrace specimens of both classes, and will also contain such more Modern Tunes as are of established character.

It will thus be found well adapted for the use of Churches generally, and of Schools and Families. It has been specially prepared, however, in the first instance, for the accommodation of the Free Church; it being necessary that the Tune-Book of a Church should be one. For, when bodies of people sing in parts from various books, the fruit will be discord, even supposing all these books to be good. Unity of singing can be produced only by unity of harmony, or in other words, by unity of book.

In order that any book may be in this manner generally adopted, it must be intrinsically good. This is secured, in the present instance, by the

eminence of the Editor, whose profound knowledge of Sacred Music, and simplicity of taste have pointed him out to the Committee as peculiarly qualified for the preparation of a Tune-book for general use; and the character of the Work will be farther guaranteed by the co-operation of GEORGE HOGARTH, Esq., and other individuals of known authority in the musical world. The assistance also of Mr T. L. HATELY, *Precentor to the General Assembly of the Free Church*, is calculated to give it practical value with Precentors.

To be universally accepted, the Committee know that their book must be not only good, but cheap. They are assured that it may be given to the public at the rate of about One Half-Farthing a Tune; and this ought to ensure it a free access into the poor cot-houses, not less than into the great institutions of the land; throughout all of which equally the Committee desire to be instrumental in diffusing the love and habit of Godly singing.

The STANDARD PSALMODY will be printed by Mr CONSTABLE, in a portable pocket shape, from a new fount of types, and will contain about Ninety Tunes of established character. It will be published in two forms:—

One, set for Treble, Counter, Tenor, and Bass, simply—in Three separate Numbers, each containing about Thirty Tunes, price Four-pence per Number.

Another, in a superior style, with the addition of a Pianoforte Accompaniment, price 3s. in whole.

The Committee make an earnest and confident appeal to ministers, and other Office-bearers of all Churches, and to Teachers and the people at large, to support them in their present undertaking, and generally in the object for which they have been named, viz., the Improvement of the Psalmody,—an object excellent in itself, easily attainable if rightly prosecuted and amply recompensing all classes for all the labour that may be bestowed on it.—*From the Missionary Record.*

IX—JUBILEE MEETINGS OF THE LONDON MISSIONARY SOCIETY IN CALCUTTA.

(*From the Calcutta Christian Advocate.*)

The Jubilee Meeting of the Sabbath School scholars, their teachers, and the young people connected with the Union Chapel, was held on Tuesday evening Sept. 17. The meeting was deeply interesting; the children were suitably addressed by the Rev. Messrs. A. F. Lacroix, T. Smith and T. Boaz.

On Wednesday the meeting for special prayer was held at the Union Chapel. It was numerously attended, and full of interest to all concerned for the welfare of missions. The Rev. Messrs. Paterson, Brooks, Parker, Mullens and Boaz engaged in the devotional and other services of the evening.

On Sabbath (22d ult.) two sermons were delivered at the Union Chapel, on the occasion of the Jubilee of the London Missionary Society, in the morning, by the Rev. T. Boaz, from John iv. 35:—*Say not ye, there are yet four months, and then cometh harvest; behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest;* and in the evening, by the Rev. M Hill, from Deut. viii. 2:—*And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness,*

to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no."

We trust the spirit of God was in the midst of the people, as a Spirit of gratitude and humiliation.

The Jubilee meeting of the London Missionary Society, was held at the Union-Chapel, on Wednesday evening, the 25th ult. A Grant, Esq. presided.

The meeting was numerously attended. The Rev. Messrs. Morton, Lacroix, Denham, and Hill, Dr. Duff and M. Wylie, Esq. addressed the meeting. We hope in our next to give a full account of the whole series of meetings held on this deeply interesting occasion.

The offerings in behalf of the Jubilee Fund, amount at present to the liberal sum of upwards of 2000 Co.'s Rs. (Now 6000).

X.—THE LORDS' SUPPER.

The following lines, by MONTGOMERY, are probably known to many of our readers; but they so chastely and truthfully express the feelings with which the divine institution to which they allude, should be commemorated, that we have much pleasure in thus giving them a place in our little conservatory.

"THIS DO IN REMEMBRANCE OF ME"

According to thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

Thy body, broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember Thee.

Gethsemane can I forget?
Or there thy conflict see,
Thine agony and bloody sweat,
And not remember Thee?

When to the cross I return mine eyes,
And rest on Calvary,
O, Lamb of God, my sacrifice!
I must remember Thee:

Remember Thee and all thy pains,
And all thy love to me?
Yea, while a breath, a pulse remains,
Will I remember Thee.

And when these failing lips grow dumb,
And mind and memory flee,
When Thou shalt in thy kingdom come,
Jesus, remember me!

THE
FREE CHURCHMAN.

VOL. III.] THURSDAY, OCTOBER 31, 1844. [No. 8.

I.—REVIVALS OF THE CHURCH OF CHRIST IN
SCOTLAND

LORD ! Revive Thy work in the midst of the year !

The tale of the Lewis Revival is a very simple, yet very encouraging one. A pious, faithful and experienced minister of the Gospel, with slender natural gifts, and with few educational acquirements, but with much grace, and a single aim, is placed in the midst of an ignorant, careless, secluded and long-neglected people :—amongst them he begins to labour, and continues to labour, faithfully, “in season and out of season,” proclaiming amongst them the curse of the broken Law, the blessing of the Gospel of grace, union to Christ by faith, sanctification by the Holy Spirit, and the absolute necessity of true and immediate conversion to God :—in this course he perseveres, and after a time, but not instantly, he sees the fruit of his labour springing up richly, beyond his expectation, yet and beyond the expectations of others around him. The Spirit of the Lord now visits the long-forsaken Island, hovers over the parish where Christ is exalted, puts forth his energy in the salvation of souls for Christ’s sake—and grants a cheering and blessed Revival. Here all was done in the ordinary Gospel-manner ; but, the result was more than the Gospel-results usually granted in our day. Now, where the usual means purely exist, and are employed in a rightful way, it is this large result that we desire—a result including in it the salvation of the body of the flock, from the oldest transgressor to the youngest actual sinner. May God look

upon us with gracious sovereignty, not remembering our sins; and may He for the sake of that love which He bears to His Son Jesus Christ, and because He delighteth in mercy, send by His Holy Spirit, times of refreshing from His Presence!

We commend to the special attention of our readers, in the following pages, the singularly beautiful narratives of little Kitty of Pabay, of blind Norman the Soldier, and of the aged Malcolm converted to God after ninety-five years of sin:—"WITH GOD NOTHING IS IMPOSSIBLE."

ISLAND OF LEWIS, 1824—1835.

The following narrative relates chiefly to the parish of Uig, and gives a most interesting sketch of a work of divine grace which has been in progress there for the last eleven years, and which is still going on. and it plainly demonstrates that the gospel is "the power of God" in renewing the soul of fallen man, for to no other means can the happy results which have taken place there be ascribed.

Very soon after the settlement of the present minister of Uig, an awakening took place amongst the people who had previously been mere formalists. Presently inquirers came to obtain private instruction, and the exigencies of the people led to the extension of religious opportunities—such as a lecture on Thursdays, and many regular prayer meetings, which still exist, and are attended with avidity. When Mr. M'Leod first entered on his office, all the people of a certain age were accustomed to flock to the table of communion, but as he had reason to apprehend that few of them discerned the Lord in the feast, he preached to them carefully for a year, before he ventured to celebrate that solemn ordinance. And so much had their light increased, that only a small portion of the old communicants presented themselves, and they with silent tears. It is very remarkable, that in the course of years wherein he acted as their pastor, he has scarcely been obliged to reject or keep back any one from this feast of love. Indeed there are many whom their pastor would be glad to admit, who keep back, perhaps from some erroneous apprehension of the nature of the ordinance. This is the case in several other Highland parishes. At the communion services of 1828, the island seemed to be moved with one emotion, for 9000 people flocked to Uig on that occasion. Then and subsequently, the days and nights, from the fast to the thanksgiving days, have been occupied in exhortation and prayer, by the various ministers and elders, amongst whom the name of John Macdonald of Ferintosh or Urquhart, stands preeminent. In 1834, an immense concourse of persons attended, following and seeking the truth, from the Isles of Harris and Uist, as they had done for a year or two before; and the cautious pastor, speaking of this and similar occasions, describes to a Christian friend the "deep impression" which was then made, the "deepening work," the "new and old converts," the "liberty of the ministers in preaching," the "refreshment of the people in hearing," and the "servant longing for another such season." He also speaks of "the knowledge and experience of the people," of the "Gospel prospering in

Lewis," and of "many new converts being brought in during the solemnities."

It is not in our power to give much particular detail. The honourable and judicious caution of the faithful pastor, for the present declining to bring into public view the cases of individuals in whose real devotion to God he has much comfort. General results however, are in the possession of the public, and may be thankfully and humbly stated, to the praise of that blessed Spirit who has wrought such changes.

In proof of the minister's own enjoyment of his scene of labour it is pleasing to state, that he remarks in 1834: "Ten winters have I passed here, all wonderfully short, pleasant, and delightful;" and his teachers are all so much interested in their occupation, that they would rather expend their lives in that retired region than remove to wealthier and more southern districts. We hope the faithful records preserved by him who watches for their souls, as one who must give account, will, at no distant day, be published to revive the drooping Church. In the mean time, all that we are about to relate of the general aspect of society there, we mention as detailed by witnesses much interested in stating the truth correctly.

1. *The prayerfulness of the people.*—One gentleman, who annually visits the Lewis, mentions that he has often walked forth at eventide, to have his spirit refreshed by observing the devotional temper of the people of Uig.—and that, at all hours, from eight o'clock at night till one in the morning, he has passed by and overheard persons engaged in prayer. Many a bush formed a shelter for a soul communing with its God; and along the brown ridges of the fallow, by stooping, so as to cast the figures between the eye and the clear margin of the horizon, dim forms might be discerned, either alone, or two and three together, kneeling and pouring out their wants at the footstool of mercy. The captain of a king's ship, which lay for a considerable time off the island, who, in pursuing his sports, had crossed and recrossed the lands, in all directions, bears witness that he never met any intoxication—any profanity, nor indeed a single person engaged in any occupation which might tempt him to wish to shrink from public inspection, except during their frequent retirements for prayer. He mentioned, in particular, his having entered a woodyard in the town of Stornoway, to enquire into the progress of some repairs making on his boat, when he saw two men retire behind the logs to pray together; and, though their Gaelic was unintelligible to him, their occupation, and obvious abstraction from the world, and solemn impression of the divine presence, softened and subdued the man of the sea, though not given to the melting mood. He said, "they are extraordinary people here; one cannot but be struck with their honesty, kindness, and sobriety. I am told they make a good deal of whiskey for sale. It cannot be for home consumption, for I think I never met a drunk person out of the town. One hears of religion elsewhere, but one sees it here in every thing."

We have pleasure in mentioning, as another example of the devotional habits of these people, what a friend who was rowed up the Loch Roag witnessed. The way being long, it is customary to stop to rest and refresh the oarsmen. When they had drawn their boat up into the little bay, and ceased from their toil, the men, before they tasted of their food, raised their blue bonnets, and united in prayer.

It may be proper to state, that the cabins of the inhabitants, consisting of but one apartment, furnish no opportunity of retirement; and this explains,

in part, the custom of praying in the open air. There is, however, another and more affecting reason. The people wait to repair far more frequently to the footstool of mercy than at morning and evening; and as their occupations are in general out of doors, or on the waves, so also are their prayers.

There are five natives of the parish of Uig who were enlisted when a regiment was raised on the island, and having gone with the army to Egypt, lost their sight by opthamly, and after their return have become acquainted with the doctrines of the gospel. It is common with them to bless God for having taken away their bodily eyes, since they regard that as one of the instruments in his hand for opening the mental sight, which was before in a state of darkness. Three of them are active fellow-helpers in the extension of Christian truth and consolation. One is a most efficient and zealous elder in the parish of Uig; of another we shall have occasion to relate a curious circumstance under the head of liberality.

2 *The uprightness of the people.*—On occasion of a year of famine, the natives were put to great straits, and in danger of perishing for want. A vessel, laden with meal was driven upon their shores by stress of weather. Did the famine-stricken natives seize on the ship, and lawlessly apply her cargo to the supply of their necessities? If they had, hunger would have formed for them a plausible excuse. Twenty years before they would doubtless have done so, and held themselves guiltless. But now it was not so. Every portion was accurately weighed or divided; and, as their necessities were so great that they had nothing then to pay, their affectionate minister gave a promissory note for it, knowing well that the excellent lady whose property the lands are, would not suffer him to be impoverished. The people knew this also, but none took advantage of it, all were occupied in economising to the utmost, till one after another they had repaid their debt. Thus they obtained not only the great blessing of necessary food, but preserved the still greater blessing of integrity, and a spirit free from covetousness.

It is a rule in this and the other isles of the Hebrides, that when a man meets a stray sheep on the moor, he is entitled to carry it home as his own, and obliged to make an equivalent offering in the collection for the poor on the Sabbath day. After the commencement of the revival in the Lewis, many came to confess to their minister the trouble of conscience they experienced by reason of having what they called a “black sheep” in their flocks—some having had them for several winters. The minister always directed them to make restitution now in the appointed way; and in one season, the sum of £16 was deposited in the plate. The number of sheep annually lost has wonderfully diminished since the commencement of the revival, leading to the conclusion, that the loss imputed to accident arose from dishonesty.

3. *The Christian liberality of the people.*—It has long been the custom to make a collection at the Thursday lecture, for the most necessitous persons in the district where the lecture is held—and thus, without poor rates, these people support their own poor. For many years they have contributed £13 or upwards to the Gaelic School Society, sometimes £16, and one year, when the Society was in difficulty, the contribution amounted to £20. On transmitting £16, which was the sum collected in Uig in 1830, Mr. McLeod remarks—“Considering the circumstances of the people, I bear testimony, that their liberality and zeal in this case have cause to provoke very many to similar duties. It was most delightful to see the hoary head, and the young scholar of eight or nine years, joining in this contribution. The will preponderates over our purse, so that we cannot do exactly what we would.” In

1831, Mr. M'Leod, while he petitions that a teacher may not be removed from his present station for another year, says, "a poor man in that station declared to me lately, that should the directors demand one of his cows, he would readily give one before he would part with the teacher."

The journal of the superintendent, in stating the examination of one of the schools in Uig, mentions the case of a man, named Norman M'Leod, who is one of the many hundreds of souls on the isle of Lewis, that have come out of gross darkness, into the sweet and blessed light of the knowledge of God, partly by means of the Gaelic schools, and partly by the ministration of the truth. "Norman M'Leod is a native of this parish, and at an early age enlisted into the army, went abroad, and was in several engagements." "Balla," says he, "whizzing about me in numbers, but the Lord directed them so that they did me no harm." He was in Egypt, and there lived in drunkenness and profligacy. "There," says he in his native Gaelic, "the Lord took from me my bodily sight, I came home, and on the way was wonderfully preserved. At length I found myself in my native land. Here I found things not as I left them. I found the Bible of God, of which I was totally ignorant, among my friends; and schools amongst them for teaching the knowledge of that blessed book. I found such a work among them with Bibles and schools as was altogether new to me. Nay the very children would correct and reprove me, though an old man. In one of these schools the Bible caught my ear; it sunk into my heart; it there opened an eye that sin had ever kept sealed; it read to me my deeds; it led me to trace my former ways, yea, times, places, and deeds that were quite banished from my memory, were recalled into full view. It recorded a black catalogue against me, and seemed to fix my portion amongst the damned. I thought my case altogether a hopeless one, but the same Bible brought to my ears tidings of unutterable worth—salvation through a crucified Saviour."

The superintendent mentions this as a preface to a little story, "which, were the honesty and simplicity of the old man known to the reader, would be considered more interesting still."

"I began," said Norman to his minister, "to think how these Gaelic schools came to be planted in my country. I thought on the state of my country when I knew it before in my youth, and on the blessed fruits of these schools among my kindred. I contrasted both, and wondered, and thought, and wondered again. Said I, what is this? What a change of things! Blessed God! Blessed Bible! Blessed people, that sent these schools! and blessed schools, that teach the Bible of God to perishing sinners! and blessed teachers, men of Christ! I thought what would my poor country be, but for the Bible and these schools. I was led into their history, and traced them to a Society in Edinburgh. They engrossed my attention, and I thought them really the schools of Christ. I thought I would pray for them, and so I did; but this, thought I, is not enough. When the Lord took away my eyesight, he gave me a pension; I thought I should give some of that to help his schools. A public collection was proposed by you. I felt happy at this, and prayed that the Lord might open "*na sporain dhùbha*" (that is, the black purses, an appellation given to the purses of greedy worldlings), and I myself gave two shillings. When a collection was proposed this year, 'I think,' said I to myself, 'I shall give this year four shillings—double what I gave last.' 'It is enough for you,' said something within me, to give what you gave last year—two shillings.'" Here follows a long and most original debate, between Norman with the enlarged and melted

heart, and the old worldly-wise Norman. Sometimes he would give double, then five, then ten, then back to five. During all this debate he was in great agitation, having, as he felt, lifted up his hand to the Lord that he would give so much. He thought of Ananias and Sapphira, and dared not go back; while the same inward voice asked him, "Ah! Norman, what are you about, you are now going crazy altogether; you are a poor blind man, you cannot work, you have a family of seven to support, and the money God gave you as a provision for your family, you should apply to the object for which it was given, which will be most acceptable to Him," &c.

"I then began to ruminate on the whole process, and at length I thought my opposition might be the suggestion of Satan, to keep me from giving so much to the cause of Christ. On reflecting on this for a while, I felt convinced it was he. I started upon my legs, and, lifting up my hand with defiance, I said, Ah! you devil, I will give a score of them. I will give a pound note every year I live, so the farther you follow me, the more you shall lose." From that moment the temptation ceased."

In 1835, when in addition to all their usual collections, they in one day at church gathered £20 for church extension, they were favoured with such a successful fishing season, as enabled them to supply all the wants of the winter. The fishing had for many years failed; and the people observed that, by means of this wealth bestowed on them from the sea in 1835, they were amply repaid for all they had been enabled to give. This is another of those facts which we note to the glory of Him who is nigh unto all them that fear him. He knoweth what we have need of, and they who scatter in faith shall still increase. Let not any of those contributors shrink from this mention of the gracious dealing of God with them. The effort of their liberality was known to those interested in the Church Extension Scheme, and the plentiful fishing was told in the newspapers. May those who see the divine hand give Him the praise!

One feature of this revival peculiarly interesting, is that souls of all ages have been affected, from the infant of three years to the man verging on a hundred. We present a notice of the youngest, and one of the oldest within our knowledge.

Catherine Smith was a native of Pabay, a small island in Loch Roag, where dwell seven families. From their insular situation and poverty, it has not been in the power of the parents to educate the children; but little Kitty is an example of the truth, that all God's children are taught of him; for, when only two years old, she was observed to lay aside her playthings, and clasp her little hands with reverence during family worship; and at the age of three she was in the habit of repeating the 23rd Psalm, with such relish and fervour, as showed that she looked to the good Shepherd in the character of a lamb of his flock. Her parents taught her also the Lord's Prayer, which she repeated duly, not only at her stated times, but often in the silence of the night. She frequently pressed the duty of prayer, not only on the other children, but on her parents; and she told her father that, in their absence, when she would ask a blessing on the food left for the children, her brothers and sisters would mock at and beat her for doing so.

The Rev. J. Macdonald of Urquhart having preached in the parish of Uig, Kitty's parents were among the many who went to hear him. On their return they mentioned what he had said about the formality of much that is called prayer, and the ignorance of many as to its spirituality; they stated,

according to their recollection of the sermon, that many had old useless prayers, and greatly needed to learn to pray with the Spirit. The child observed this, and two days after, said to her mother, "it is time for me to give over my old form of prayer." Her mother replied, "neither you nor your prayers are old;" but she rejoined, "I must give them over, and use the prayers which the Lord will teach me." After this she withdrew to retired spots for prayer. At one time her younger sister returned without her, and on being asked where she had left Kitty, she said, "I left her praying." Her father says that he has often sat up in the bed listening to her sweet young voice, presenting this petition with heartfelt earnestness, "Oh, redeem me from spiritual and eternal death."

From the remoteness of her dwelling, Kitty had never attended any place of public worship,—but the Sabbath was her delight—and often would she call her brothers and sisters from the play in which they were thoughtlessly engaged, asking them to join in prayer and other devout exercises, and warning them, that if they profaned the day and disliked God's worship, they must perish. Her mother observing the intent gaze with which she looked on a large fire, enquired what she saw in that fire? She replied, "I am seeing that my state would be awful if I were to fall into that fire, even though I should be immediately taken out; but woe is me, those who are cast into hell fire will never come out thence." Another day when walking by the side of a precipice, and looking down, she exclaimed to her mother, "how fearful would our state be if we were to fall down this rock, even though we should be lifted up again; but they that are cast into the depths of hell will never be raised therefrom!"

One day her mother found her lying on a bench with a sad countenance, and addressed some jocular words to her with a view to cheer her. But the child's heart was occupied with solemn thoughts of eternity; and instead of smiling she answered gravely, "Oh, mother, you are vexing my spirit, I would rather hear you praying." In truth, eternity was very near her, and the Spirit of God was preparing her for it. As she got up one morning, she said, "Oh, are we not wicked creatures who have put Christ to death?" Her mother, curious to hear what one so young could say on such a subject, replied, "Christ was put to death, Kitty, long before we were born." The child, speaking with an understanding heart, said, "Mother, I am younger than you, but my sins were crucifying him;" "After a pause, she added, "what a wonder that Christ could be put to death when he himself was God, and had power to kill every one, indeed they only put him to death as man, for it is impossible to kill God." She used often to repeat passages from Peter Grant's spiritual songs, such as, "It is the blood of the Lamb that precious is." When she came to the conclusion of the verse, "It is not valued according to its worth," she would, in touching terms, lament the sad truth, that His blood is so lightly thought of. Being present when some pious persons spoke of those in Rev. vii, who have washed their robes and made them white in the blood of the Lamb, she said, "Is it not wonderful that while other blood stains what is dyed in it, this cleanses and makes white?"

Murdoch M'Leod being engaged in the valuable duties of a Scottish elder in the little island of Paby, Kitty wished to hear him, but from bashfulness was ashamed to enter the house where he was employed in worship; she therefore climbed up to the window and sat there till all was over. Being asked what she had heard, she said she was amazed to hear that Christ offered himself as a Saviour to many in our land who rejected him, and that he

was now going to other and more remote quarters to win souls. She then added with the pathos of a full heart, "Oh, who knows, but he may return here again!"

Soon after she had completed her seventh year, she was attacked by that sickness which opened her way to the kingdom of Heaven; and in December, 1829, this lowly child was carried from her poor native island to the blessed Region where the redeemed of the Lord find their home; and her name has left a sweet perfume behind it.

From this most satisfactory and authentic account of the blessed state of one of the youngest souls brought to Christ, during the revival at the Lewis, which strongly reminds us of the narrative of a child of equally tender years detailed by Jonathan Edwards, we turn to an aged man named Malcolm M'Leod. Malcolm had reached the great age of 95, without experiencing repentance unto life. Infirmity had for some time prevented him from attending public worship, and as far as man might judge, his decaying faculties were fast shutting up the avenues to the soul, and he was less likely than many to become the subject of converting grace. But the Lord saw it not so. In October or November, 1834, his pious daughter brought home notes of a sermon she had been hearing, which were made the means of serious impression to her father, and he is going on in a very promising progress in the divine life. Though he is becoming blind with age, his mental faculties are entire, and the whole man is enlivened, having received a stimulus which arouses his attention, sharpens his understanding, and interests his heart. Instead of dozing away his hours, he now sleeps very little; prayer and praise have also become his principal food. His glad pastor says of him, "He is a most interesting sight, caught at the eleventh hour; O how wonderful are the ways of sovereign grace!" With his usual faithfulness, Mr. M'Leod ministers to him in private, and lately preached at his bedside, on the man who was thirty-eight years at the pool. And at the last season of communion the venerable man was borne by four friends and placed at the table of his Lord, with tears of sorrow for past profanation of that privilege, coursing each other over his furrowed cheeks, and of grateful love for present blessings. The whole multitude were moved, every eye glistening in sweet sympathy with his feelings. When we hear such things, may we not justly exclaim, "what has God wrought!"

In 1835, the Rev. A. M'Leod visited some of the other western isles to ascertain their state, and was much moved to see the isle of Tyree in particular, fortified against gospel truth, by the opposition of those having influence, and the natural ignorance and corruption of the people. His heart has not found rest without suggesting means to "assault the ancient garrison," so that they may in the Lord's good time subdue and "drive the Canaanite out of the land." But that which brings the visit to Tyree under our peculiar notice, is the effect produced on the people of Uig, when their pastor again reached home, and related to them what he had witnessed. He frequently had occasion to observe, that after a short absence, not only was the love of the people increased, but their zeal to run their Christian course also. On hearing of the deplorable ignorance and wickedness to be met with in the isle of Tyree, several of Mr. M'Leod's people, who were then as careless as they, were brought under concern; and when they had heard of the religious views entertained by some of these islanders, they were convinced of having secretly cherished similar opinions, although they were daily favoured with gospel ordinances. Since November in particular there has been much

religious impression amongst the people. ~~silent tears~~ in general, pervading the whole congregation. This used to be the case during the long time that worship was held in the field, while the church was building; but that subsided in a degree since they occupied the new church, till this fresh awakening has melted many new hearts, and refreshed many who had been previously awakened. It is a fact worthy of observation, that during ten years in which this work of grace has made a steady progress, there has not been ~~an~~ outbreaking of enthusiasm, or delusion, or false doctrine, so that their minister expressed great astonishment and thankfulness, after reading Dr. Sprague's work on American Revivals, that they have been so graciously preserved from the extravagance and error which has in some few instances broken in to injure the integrity of the work in America.

In considering the state of things in the parish of Uig, we are disposed to rejoice over it more than over any other Scottish Revival. Its calm, and deep, and prolonged flow, and its sincerity, may be imputed to some natural and obvious causes. God has vouchsafed to them, for ten years the ministrations of a man, whose method is consistent, and now well understood by them. He has been preserved in prayerful humility as their watchman, and saved from in any way casting a stumbling block in their way. The ministers who have been placed in the neighbouring churches (two of which are government churches that have within a few years been opened on the island) are men who greatly strengthen his hands by preaching not "another gospel" but the same doctrine with himself, thus avoiding distraction and perplexity. Though Uig be the most enlivened spot, the revival is by no means limited to that parish. There has been no variety of sects introducing controversy and strife, or withdrawing men's minds from the essentials that concern their own souls, to fix them on the less weighty forms of church government, or question, of no profit. In this respect truth has had a fairer entrance to the mind, and prayer has not been hindered. In Lewis, hitherto the Lord hath upheld and sheltered his flock from danger, and the spirit of faith and prayer and a sound mind is preserved amongst them. May it never die away, but from this distant spot of our empire may the blessed wave of salvation swell and rise, till it shall overflow the land, and gather in every county, every parish, and every soul to the kingdom of our God and of his Christ!—*Glasgow Tracts*

II—EXTRACTS ABOUT CHRIST.—No. III.

1.—CHRIST ABLE TO SAVE COMPLETELY.

There is still in Christ, a fulness of abundance, and a fulness of redundancy, notwithstanding all that he hath expended. It were blasphemy to think that Christ should be a penny the poorer by all that he hath laid out for the relief of all those who have their dependence upon him. It pleased God that in him should all fulness dwell (Col. i 19,) not stay or abide a night, or a day, and away; but dwell. The sun hath not less light for filling the stars with light; a fountain hath not the less for filling the lesser vessels; there is in Christ "plenitudo gentium," the fulness of a fountain; the overflowing fountain pours out water abundantly, and yet remains full; why, the Lord Jesus is such an overflowing fountain; he fills all, and yet

remains full. Christ hath the greatest worth and wealth in him, as the worth and value of many pieces of silver is in one piece of gold ; so all the petty excellencies scattered abroad in the creature are united in Christ, yea all the whole volume of perfections which is spread through heaven and earth, is epitomized in him.

Brooks's Unsearchable Riches of Christ.

The righteousness of Christ is ever perfect, present, and accepted ; " my salvation shall be for ever, and my righteousness shall not be abolished," (Isaiah li 6.) There may be much change in us, but there is no change in that. It is a garment that waxeth not old, it can no more be sullied than worn out. It is of the same nobility, efficacy, and acceptation with God now, as when our High Priest first entered with it into the holiest of all, and presented it to God the Father with his own hands in the name and for the use of all his seed. Soul ! whence is it that thou hast leanness of frames, and distressing terrors ? whence is it that thou walkest in darkness and hast no light ? Is it because thou hast no righteousness to appear in before God, or is it because thou dost not improve it ? Is it because thy foundation itself totters and sinks, or because thou standest with but one foot on it ? Thou pleadest Christ's righteousness, but what gives thee boldness so to do ? Is it thy own frames, thy own graces ? these thou makest as steps to help thee to Christ's righteousness ; therefore thou comest short of peace and comfort. This righteousness of Christ needs nothing of thine own to make it accepted, or to make it pleadable ; David makes mention of it wholly and only (Psalm lxxi. 18.) It is a righteousness like its glorious author, the same yesterday, to day and for ever ; a righteousness, which will enter into heaven itself with us, and will dwell for ever round us, and be our most glorious covering in the sight of God, and our everlasting title (as one well expresses it) to all the blessings of eternity. The saints above are always viewed and accepted of God, in this everlasting and unchangeable righteousness.

Hill's Sermons.

All that a sinner needs, all that God can ask as his full title to life and blessedness, is in Jesus. And when once a sinner flees to him, and receives him as a Saviour, having the warrant of God's word that he may, that he must do so, for salvation, from that hour, Christ is his and he is Christ's. He ~~is~~ ^{shall} live upon him for all spiritual blessings, to rejoice in him as the inexhaustible storehouse of all grace ; to depend on him for preserving him amidst all darkness and difficulties, enemies, and snares, till he be brought safely through to glory.

Goode's Sermons.

Jesus thy blood and righteousness,
My beauty are, my glorious dress ;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

When from the dust of death I rise,
To take my mansion in the skies,
E'en then shall this be all my plea.
Jesus hath liv'd and died for me.

*Bold shall I stand in that great day
 For who ought to my charge shall lay,
 While through thy blood, absolv'd I am,
 From sin's tremendous curse and shame ?*

*Thus Abraham, the friend of God,
 Thus all the armies bought with blood,
 Saviour of sinners, thee proclaim,
 Sinners of whom the chief I am.*

*This spotless robe the same appears,
 When ruin'd nature sinks in years ;
 No age can change its glorious hue
 The robe of Christ is ever new.*

*O let the dead now hear thy voice,
 Bid Lord, thy banished ones rejoice,
 Their beauty this, their glorious dress,
 Jesus the Lord our righteousness !*

Toplady.

2.—OUR NEED OF CHRIST.

You came to this life about a necessary and weighty business, to engage with Christ concerning your precious soul,—the eternal salvation of it ; this is the most necessary business you have in this life ; and your other concerns are but toys, and feathers, and dreams, and fancies ; this is in the greatest haste and should be done first. Means are used in the gospel to draw on a meeting between Christ and you ; if you neglect your part of it, it is as if you would tear the contract before Christ's eyes, and give up the match that there shall be no more communing of that business.

Rutherford.

We must make a fresh application for the blood of Christ to our souls for the remission of our sin, and the gracious acceptance of our repentance : we must not think that we have need of Christ only at our first conversion to God, no, we have daily need of him as our advocate with the Father, and therefore as such he always appears in the presence of God for us and attends continually to this very thing. Even our sins of daily infirmity would be our ruin, if he had not made satisfaction for them, and did not still make intercession for us. He who is washed hath still need to wash his feet from the filth he contracts in every step, and blessed be God there is a fountain opened for us to wash in, and it is *always* open.

Mathew Henry on Communion with God.

All is delusion and sad mistake, till we know Christ inwardly, and experimentally, by the Spirit, as applying his whole salvation and every part of it, to the soul. 1st. In his sore judgments convincing us of the guiltiness and damnableness of sin, and of our own sin in particular : 2d. In his comforts raising us up to a clear sense of and cheerful confidence in God as a reconciled Father. 3d. In his cleansing operations, turning the strong man out

of possession and enabling us to say triumphantly, behold all things are become new. The great danger of miscarrying in this work is by passing too cursorily over the first step, healing our wounds slightly, and justifying ourselves too hastily.

Adam's Private Thoughts.

Thou se'st my feebleness,
Jesus ! be thou my power,
My help and refuge in distress,
My fortress and my tower.

Give me to trust in thee,
Be thou my sure abode,
My hope and rock, my buckler be,
My Saviour and my God.

Myself I cannot save,
Myself I cannot keep,
My strength in thee I surely have,
Whose eyelids never sleep.

My soul to thee alone,
Now therefore I commend,
Thou Jesus love me as thine own,
And love me to the end.

Wesley.

3.—CONFORMITY TO CHRIST.

The admiring contemplation of the glory of the Lord in the person and salvation of Christ, is always productive of a gradual transformation of the soul into his holy image (2 Cor. iii 17 18) and the Saviour's condescending and compassionate love, to the very persons whose crimes he most deeply abhors, appears peculiarly beautiful and endearing to the redeemed sinners. Thus benevolent love to mankind in general is produced and increased ; selfish and prejudices are removed, and proud contempt of the mean, the vile, and the ignorant, bitter resentments borne to the injurious, and envy of rivals and competitors, are changed into pity and good will ; while conformity to Christ, love to his most beautiful and glorious character, gratitude for redeeming love, and willing obedience to his commandments combine their energy in disposing his true disciples to love strangers and persecutors, the most abandoned transgressors, and the most provoking enemies, and to copy his example of long suffering, meekness, forgiveness, compassion, fervent prayers, and tears for them, and persevering endeavours to overcome evil with good.

Rev. Thos. Scott.

Nothing makes a man so happy, as the infinitely lovely image of Christ resting upon his soul.

Rowland Hill

You, beloved, who have found the peace-speaking virtue of this blood of atonement, must not be satisfied with what you have already known or enjoyed. The only way to be constantly happy and constantly prepared for the most awful changes which we must all experience, is to be constantly looking and coming to a dying Saviour; renouncing all our own worthiness, cleaving to the loving Jesus as our all in all, giving up every thing, however valuable to our worldly interests that clashes with our fidelity to Christ, begging that of his fulness we may receive grace for grace, whilst our faith actually relies on his power and faithfulness for the full accomplishment of every promise in his word, that we may plead with him, and guards against every thing that might for a moment bring distance and darkness between our souls and our precious Lord. If you thus live, (and oh! that you may daily receive fresh grace from Christ so to do) the peace of God will keep your hearts and minds, and you will be filled with joy unspeakable and full of glory.

Rev. S. Pearce.

O! for a heart to praise my God,
A heart from sin set free,
A heart that always feels the blood,
So freely spilt for me.

A heart resigned, submissive, meek,
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone!

An humble, lowly, contrite heart,
Believing, true, and clean,
Which neither life, nor death can part,
From him that dwells within.

A heart in every thought renewed,
And full of love divine,
Perfect, and right, and pure, and good,
A copy, Lord, of thine!

Fruit of thy gracious lips, on me,
Bestow that peace unknown,
The hidden manna, and the tree,
Of life and the white stone!

Thy nature, gracious Lord, impart,
Come quickly from above,
Write thy new name upon my heart,
Thy new best name of love!

Charles Wesley.

4.—CHRIST IS ALL

Jesus Christ is all and in all! and if Christ is yours, all is yours; God is yours, and the good of both worlds is yours, and what can you desire more?

Bunyan.

To a believer, **Jesus is alone** the desirable the everlasting distinction and honour of men. All other advantages, though now so proudly extolled, so vehemently coveted, are like the down upon the thistle blown away in a moment and never secure to the possessor; but amidst all the possible changes of life Christ is a rock. To see him by faith, to lay hold on, to rely, to live upon him, this is the 'refuge from the storm, the shadow from the heat. I always feel my heart refreshed when I am talking or thinking of **Jesus**. It is a feast to my sinful soul, when I am meditating on the glories which compose his blessed name. O thou light of the world, enlighten my soul, teach me to know more of thine infinite unsearchable riches, that I may love thee with an increasing love and serve thee with an increasing zeal till thou bringest me to glory.

Fletcher of Madeley.

Yes, beloved, if you would at all illumine the darkness of this world either at home or abroad, ever remember Christ must first dwell in your hearts by faith, and be manifested in your conduct, and the same Christ must be the subject of all your ministrations. Him you must exalt as a Saviour. Him you must commend to men's affections. He must be the motive to every duty that is inculcated, the end of every service, the centre to which all the rays of divine truth must be shown to tend, and in whom they meet, who is the sum of all their excellence and glory.

Rev. F. Good.

I once was a stranger to grace and to God,
I knew not my danger and felt not my load,
Though friends spoke in rapture of Christ on the tree,
"Jehovah Tsidkènu"* was nothing to me.

I oft read with pleasure, to soothe or engage,
Isaiah's wild measure, and John's simple page,
But still when they pictured the blood-sprinkled tree,
"Jehovah Tsidkènu" seemed nothing to me.

Like tears from the daughters of Zion that roll,
I wept when the waters went over his soul,
Yet thought not that my sins had nailed to the tree—
"Jehovah Tsidkènu" was nothing to me.

When free grace awoke me by light from on high,
Then legal fears shook me, I trembled to die,
No refuge, no safety in self could I see,
"Jehovah Tsidkènu" my Saviour must be.

My terrors all vanished before the sweet name,
My guilty fears vanished, with boldness I came,
To drink at the fountain, life-giving, and free,
"Jehovah Tsidkènu" is all things to me.

"Jehovah Tsidkènu!" my treasure and boast,
 Jehovah Tsidkènu! I ne'er can be lost,
 In thee shall I conquer by blood and by field,
 My cable, my anchor, my breast-plate, and shield.

E'en treading the valley the shadow of death,
 This watch-word shall rally my faltering breath,
 For while from life's fever my God sets me free,
 "Jehovah Tsidkènu" my death song shall be!

Rev. R. M. McCheyne.

III --THE OLD SCOTTISH CANTICLE, "O MOTHER DEAR JERUSALEM!"

The first verse of this fine old Canticle, or holy song, is familiar to almost every Scotchman, we suppose:—for ourselves, we have heard it from early childhood, and have it associated in memory with almost every tune of our good old church, to which it was usually sung. We have never had an opportunity, until now, of seeing the whole of the spiritual Song of which that verse formed, we believe, a sort of choral part; it has appeared complete, after the olden shape, in the last "*Home and Foreign Free Church Record*," and from thence we copy it. It is a singularly rich production as a spiritual song, or holy ballad;—the mixture of the figurative and the real, in the description of Heaven, as the new and "dear Jerusalem," although sometimes quaint in manner, is after scripture precedent in substance; and though some of the allusions may, in these more modern days, almost excite a harmless smile, there are others which deeply stir the innermost sources of the sigh, the tear and the holy ejaculation. The author of the Canticle is now unknown; but it has been supposed, and we believe not without reason, to have been the production of that great and good minister David Dickson, who lived two hundred years ago. He died in the year 1663, aged 68—after having been Professor of Divinity in both Glasgow and Edinburgh Universities.

O mother dear, Jerusalem!
 When shall I come to thee?
 When shall my sorrows have an end?
 Thy joys when shall I see!

O happy harbour of God's saints!
 O sweet and pleasant soil!
 In thee no sorrow may be found,—
 No grief, no care, no toil.

In thee no sickness is at all,—
 No grief, no toil, no care ;
 There is no death nor ugly sight,
 But life for ever mair.

No dimming clouds o'ershadow thee,
 No dull nor darksome night ;
 For every soul shines as the sun,
 And God himself gives light.

There lust nor luere cannot dwell ;
 There envy bears no sway ;
 No hunger, thirst, nor heat are there ;
 But pleasures every way.

Jerusalem ! Jerusalem !
 Would God I were in thee !
 O that my sorrows had an end,
 Thy joys that I might see !

No pain, no pang, no bitter grief,
 No woful night is there ;
 No sob, no sigh, no cry is heard ;
 No willawa nor fear.

Jerusalem the city is
 Of God our King alone ;
 The Lamb of God the light thereof,
 Sits there upon the throne.

O God, that I Jerusalem,
 With speed might go behold !
 For why ? the pleasures there abound
 With tongue cannot be told.

Thy turrets and thy pinnacles
 With carbuncles do shine ;
 With jasper, pearls, and chrysolites,
 Surpassing pure and fine.

Thy houses are of ivory ;
 Thy windows crystal clear ;
 Thy streets are laid with beaten gold,
 Where angels do appear.

Thy walls are made of precious stones ;
 Thy bulwarks diamonds square ;
 Thy gates are made of orient pearl,—
 O God, if I were there !

Within thy gates nothing can come
That is not passing clear ;
No spider's web, no dirt, no dust,
No filth may there appear.

Jehovah, Lord ! now come, I pray,
And end my grief and plaints ;
Take me to thy Jerusalem,—
Place me among thy saints ;

Who there are crown'd with glory great,
And see God face to face :
They triumph all, and do rejoice ;
Most happy is *their* case

But *we*, who are in banishment,
Continually do roam ;
We sigh, we mourn, we sob, we weep,—
Perpetually we groan.

Our sweetness mixed is with gall ;
Our pleasures are but pain ;
Our joys are not worth looking on ;
Our sorrows still remain.

But *there* they live in such delight,
Such pleasure, and such play,
That unto them a thousand years
Seem but as yesterday !

O my sweet home, Jerusalem !
Thy joys when shall I see ?
Thy King in glory on his throne,
And thy felicitie ?

Thy vineyards and thy orchards fine,
So wonderfully rare,
Are furnish'd with all kinds of fruit,
Most beautiful and fair !

Thy gardens and thy goodly walks
Continually are green ;
There grow such sweet and pleasant flowers
As no where else are seen.

There cinnamon and sugar grow ;
Therewithal and balm abound ;
No tongue can tell, no heart can think,
What pleasures there are found.

There nectar and ambrosia spring ;
 There musk and eivet sweet,
 And many a fine and dainty drug
 Are trodden under feet.

Along the street with pleasant sound
 The stream of life doth flow ;
 And on its banks on every side
 The trees of life doth grow.

These trees each month do yield their fruit,—
 For evermore they spring,
 And all the nations of the world
 To thee their homage bring.

Jerusalem ! God's dwelling-place !
 Full sore I long to see ;
 O that my sorrows had an end,
 That I might dwell with thee !

There David stands, with harp in hand,
 Among the heavenly quire ;
 A thousand times that man were blest
 Who might their music hear !

Jerusalem ! Jerusalem !
 Thy joys fain would I see ;
 Come quickly, Lord ! and end my grief,
 And take me home to thee !

O write thy name on my fore-head,
 And take me hence away ;
 That I may dwell with thee in bliss,
 And sing thy praises aye.

Jerusalem ! the happy seat,—
 Jehovah's throne on high !
 O sacred city, queen and wife
 Of Christ eternally !

O comely queen with glory clad,
 With honour and degree,
 All fair art thou, exceeding bright,—
 No spot is found in thee !

I long to see Jerusalem,
 The comfort of us all !
 For it is sweet and beautiful.—
 No ill can it befall.

In thee, Jerusalem, I say,
 No darkness dare appear,
 No night, no shade, nor winter foul ;
 Time doth not alter there.

No candles burn, no moon doth shine,
 No glittering stars do light ;
 For Christ, the Sun of Righteousness,
 For ever shineth bright.

A Lamb unspotted, white and pure,
 To thee doth stand in lieu
 Of every light : thy glory is
 Thy heavenly King to view.

He is the King of kings, beset
 In midst his servants right ;
 And they, his happy household all
 Do serve him day and night.

There dwell the quire of angels bright,—
 There the supernal sort
 Of citizens, who now are freed
 From danger's deep resort.

There be the prudent prophets all,
 The apostles six and six,
 The glorious martyrs in a row,
 The confessors betwixt.

There doth the crew of righteous men
 And matrons all exist ;
 Young men and maids who here on earth
 Their pleasures did resist ;—

These sheep and lambs, that hardly 'scaped
 The snares of death and hell,
 Triumph in joy eternally,
 Whereof no tongue can tell ;

And though the glory of each one
 Doth differ in degree,
 Yet are the joys of all alike
 And common, as we see.

There love and charity do reign ;
 And Christ is all in all,
 Whom they most perfectly behold
 In glory spiritual.

They love, they praise, they praise and love,
 They "Holy! holy!" cry;
 They neither toil, nor faint, nor end,
 But laud continually.

O happy thousand times were I,
 If, after wretched days,
 I might with listening ears enjoy
 These heavenly songs of praise,

Which to th' Eternal King are sung,
 By heavenly wights above,
 By sacred souls, and angels sweet,
 To praise the God of love.

O passing happy were my state,
 Might I be worthy found
 To wait upon my God and King.
 And there his praises sound;

And to enjoy my Christ above.
 His favour and his grace,
 According to his promise made,
 Which here I interlace:—

"O Father dear!" said he, "let them
 Whom thou hast given of old
 To me, be there where so I am,
 My glory to behold,—

"Which I with thee, before the world
 Was laid in perfect wise,
 Have had, from whence the blessed sun
 Of glory doth arise."

Again:—"If any man will serve,
 Then let him follow me,
 That where I am, be thou right sure,
 There shall my servant be."

And still:—"If any man loves me,
 Him loves my Father dear,
 Whom I do love, to him myself
 In glory shall appear."

Lord, take away my miseries,
 That then I may be bold
 With thee in thy Jerusalem
 Thy glory to behold.

And so in Sion see my King,
 My love, my lord, my all,
 Whom now as in a glass I see,
 Then, face to face I shall.

O blessed be the pure in heart,
 Their Sovereign they shall see;
 O ye most happy heavenly wights
 Who of God's household be!

O Lord, with speed dissolve my bonds,
 Those gins and fetters strong!
 For I have dwelt within the tents
 Of Kedar over long.

Yet once again, I pray thee, Lord,
 To quit me from all strife,
 That to thy hill I may obtain,
 And dwell there all my life.

With cherubim and seraphim,
 And holy souls of men,
 To sing thy praise, O Lord of hosts!
 For evermore. Amen.

IV.—THE DOORGA POOJA HOLIDAYS.

The Doorga Pooja Holidays are now over; and glad we are, that they are gone for another year—would, they were gone forever! There is something peculiarly sickening in these yearly Heathen-holidays, identified as they are with the very worst type of pagan apostacy from God, and with the vilest accompaniments of Hindoo idolatry, itself supremely bad; day after day of this public vacation, as it drags along, disclosing to us, by the cessation of all civil business, by the stagnation of all social activity, by the interruption of every work of usefulness, how intense is the hold which devil-worship has of this land, and how irresistibly popular in this metropolis of Hindooism, is the denial of the living and the true God, and the substitution of a Doorga for HIM. Alas! alas! how little of actual christian result, in this the most favoured city of Heathenism in the world, has yet been accomplished!

But if the soul be sickened by looking on this as a paramount specimen of idolatrous celebration, it is also *pained* by another and different view of the same subject—that the *Festivals of Idolatry* are

the Holidays of Christians. Partly from political deference to the reigning superstition of the country, and partly from the expediency of mere convenience in conducting its civil business, our British authorities have made the grand days of idolatry to be the chief seasons of relaxation and enjoyment to their christian servants and subjects—they have made the *Churruck* and the Christmas-day, the *Dole-Jattrā* and Good Friday, the *Doorga-Pooja* and the Easter week, to rest on one and the same basis of authority and enactment, for their christian and their heathen people. The mercantile heads of Society, following in the same train, but (as they say) from the force of necessity, have set their hand to the Government deed: and so, by common consent, for one whole week at a time, all Calcutta seems under the sway of an idol, the Idol Doorga:—commerce is suspended—business is closed—churches are thinned—shrines are set up—nautches are multiplied—Hindoos worshipping or surfeiting, Mahomedans sauntering or partaking, Christians reposing in their homes or fled to the river for health and pleasure! Such is the state of things outwardly and seemingly:—have we overstated or caricatured it? Now, what is painful to us in this state of things is, that, whilst relaxation from business, for a time, is to all men most desirable and needful, the special season of such relaxation should stand connected with IDOL-WORSHIP; so as the enjoyment of the one on the part of Christians, should be made dependent on the observance of the other on the part of Heathens;—so that this physical enjoyment of the Christian is made to hang upon the continuance of this idolatrous abomination of the Heathen. The effect of such coincidence or rather dependence is, that a believer in Jesus is induced, or rather unconsciously seduced, to look forward with pleasure, even with desire, to the arrival of certain days in which he will be relieved, by general consent, from the toils of business; and that those very days, which are made holidays, because on them there is the longest and intensest idol-worship of the whole year—that is on those very days when the living and true God is more sadly and painfully blasphemed by the people of the land than at any other season whatever. To us there seems a moral conjunction of a very painful sort, in this apparently, mere coincidence of opposite things: individual Christians may have little or no power in this matter, it is true; they cannot singly and alone prevent the Doorga Pooja recess, nor any such publicly constituted Heathen-holidays;—but, they have power to think over, to consider, to follow up the matter in all its elements, circumstances, consequents; and they have power to stir up others to do the same with themselves:—and is this nothing? Who can tell what the result might ultimately be, if every man brought his convictions as nearly to the point of action as he could? Are we not at present virtually and constructively honouring all the demons of Paganism, by honouring the days of their anniversary worship? and can there be any doubt, that, by this alone, Heathenism is prodigiously strengthened, and by our very selves its more rapid downfall retarded? We have rightfully given to our hea-

then clerks and servants, *fifty-two* clear holy-days, even our *Sabbaths*, which to them are simple and pure HOLIDAYS, open for recreation and without temptation to evil:—these fifty-two days are a clear gift to them, as well as benefit to ourselves: Can we do nothing then, as men, as citizens, as christians, to rectify the evil, of enacting and perpetuating as civil holidays, the ruinous anniversaries of these male and female dæmons of Heathenism? Such at least, are the writer's thoughts.

We are glad to say, that the General Assembly's Institution in Calcutta, now the Free Church Institution, took its ground in this matter, years ago. Since the year 1838, it has not granted one single Heathen holiday to its Heathen pupils; and although it has had difficulties to contend with it, it has persevered. Even during the Doorga Pooja Holidays, the Institution has been ever open; and although the attendance, during the three or four chief days of that popular festival, has often been small, still the result has been most satisfactory. On the first occasion, the lowest attendance was 5 or 6 pupils:—on the last, the lowest attendance was 125. The object, however, has not been so much to secure an attendance on such occasions, as to maintain a principle of consistent action, against all countenance of idolatry; and therefore, were there but *one* pupil in attendance, the Institution would still be open as for 1200:—to testify, that a Christian Mission gives no benefit of holidays for the worshipping of idols—and that Christian Missionaries had rather not in any way even seem to encourage or facilitate that evil which they had been sent to destroy.

We subjoin a short but accurate account of the Doorga Pooja festival, in its outline—its details, we could not venture to fill up; they are too bad to be brought out.* The sketch is by a qualified hand, the Revd. A. F. Lacroix;—it was published some years in the *Calcutta Christian Observer*, and was reprinted lately in the *Calcutta Christian Advocate*, with adjustment of date to the present year. Let the serious reader ask himself, whilst he reads, are these fit holidays for Christians, in which to rejoice?—ought they not rather to fast? We doubt not that if a number of believers did but agree to spend each successive Doorga-recess in humiliation and prayer before God—the insulted God of India and the Universe—Doorga like Dagon—would soon be upon the threshold:—

“The following account of the Durgā Pūjā, from the pen of the Rev. A. F. Lacroix is taken from the *Calcutta Christian Observer* for October, 1836.

‘The Durgā Pūjā is celebrated in honour of the great goddess *Bhagabati* the wife of *Shib*, who is here called *Durgā* on account of her having destroyed a terrible giant named *Durga* who had subdued the three worlds, and compelled the very gods to worship him. She also destroyed another famous giant named *Mahisha*, who likewise had overcome the gods in war, and re-

* See “Ward on the Hindoos.”

duced them to such a state of indigence that they were wandering about the earth like common beggars. The wars and exploits of this goddess are described at length in a book called *Chandi* which is in great repute among the natives, and read by them more perhaps than any other of their writings.

The *Durgá* festival, which was instituted by king *Surat*, was originally held in the spring; but *Rama*, having in the *Tretá* Yuga celebrated it in autumn, it has ever since continued to be kept at the latter season of the year.

The image of the goddess is usually made of clay, in the shape of a female with ten arms. In one of her right hands, is a spear with which she is piercing the giant *Mahisha*; with one of the left, she holds the tail of a serpent and the hair of the giant, whose breast the serpent is biting. Her other hands are all filled with various implements of war. Against her right leg, leans a lion; and against her left the above giant. Her sons, *Kartik* and *Ganesh*, with several goddesses, are often placed by the side of the image.

The festival, this year commences on the 3rd day of the increase of the moon, which falls on the 17th of October, and lasts till the 21st.*

On the 17th, a ceremony called *Bodhan* (awakening) is performed for the purpose of awakening the goddess, who as well as the other inhabitants of the celestial regions, are supposed to be asleep since the festival called *Shayan Ekádashi*, described in the July number of the *Observer*.

On the following day the ceremony called *Sankalpa* (vowing) takes place. The officiating priest offers to the goddess (who on this occasion is represented by a pan of water), flowers, fruits, sweetmeats, &c., pronouncing divers formulas, and then makes a solemn promise that on the succeeding days, such a person will perform the worship of *Durgá*.

On the 19th, in the morning, the *Prāṇpratiṣṭhā* or giving of life to the idol, follows. This is done by the priest repeating several incantations and touching the eyes, forehead, cheeks and breast of the image with his two forefingers, whilst at the same time he utters this prayer—"Let the soul of *Durgá* long continue in happiness in this image." The image having now become a proper object of worship, quantities of fruits, sweetmeats, rice, wearing apparel, &c. are presented to it, and crowds of people come to pay their adorations at the shrine and to admire the tinsel and gaudy ornaments with which the goddess is adorned.

The 20th is the day appointed for the bloody sacrifices. It is a most revolting sight. The beheading of the bleating victims—the blood flowing on every side—the frantic dances of the worshippers besmeared with gore—the horrid din of the tom-toms and the deafening shouts of the multitude—make the spectator fancy that he is in the company of demons rather than of human beings. Buffaloes, goats, and sheep are the only animals offered for sacrifice on these occasions. The head alone is presented to the goddess with some of the blood put upon a plantain leaf. The bodies of the sheep and goats are used for food by the worshippers, and those of the buffaloes are given to shoemakers and other persons of low caste who deem the flesh of these animals a great dainty. The Hindus who are worshippers of *Viṣṇu*, not being permitted by the rules of their sect to shed blood, offer as substitutes for living animals, pumpkins, and sugar-canes, which are cut in two with the sacrificial knife before the goddess.

On the 21st, the *Bisarjan*, or casting the image into the river, takes place. The priest first dismisses the goddess with these words: "O goddess, I have

to the best of my ability worshipped thee, now go to thy residence, leaving this blessing, that thou wilt return next year." After this the image is taken out and put on a bambu stage, and carried on men's shoulders to the river, where it is put into a boat filled with people, who, after rowing for a while up and down, and exhibiting the most disgusting gestures, let down the idol with all its tinsel and decorations into the stream. The people then return home to partake of an inebriating beverage made with hemp leaves; and thus the festival closes, with scenes, in too many instances, of shameful intoxication.

Immense sums are expended at this *púja*; and many natives, who but too often are deaf to the most pressing calls of charity, will squander thousands and tens of thousands of rupees on this occasion alone.

Few Europeans are aware of the excesses of all kinds committed, especially at night, during this festival, of which the singing of obscene songs, and the performing of the most indecent dances, form only a part. It certainly is an imperative duty on every Christian to discountenance to the utmost of his power, idolatry and all the revelries and demoralizing practices to which it gives rise. But, alas! what a matter for regret is it, that instead of doing this, many even from the most respectable and influential Europeans, by their attendance at the *nautes* given at this time, do actually sanction idolatry, and contribute in a great measure to the continuance of all the abominations connected with the *Durgá Púja*; for it is well known, that several of the most enlightened natives would long ago have ceased celebrating it, were it not that their vanity is flattered by the presence of the distinguished guests who honor them with their company."

LETTERS FROM ABROAD—GIBRALTAR, & LISBON.

(From the *Home and Missionary Record*.)

GIBRALTAR.—We have been favoured with the following extract of a letter from a pious officer of Artillery, well acquainted with Gibraltar, addressed to a member of the Ladies' Association.

"The troops who attend the Church of England have the faithful and consistent ministrations of a devoted evangelical chaplain, the Rev. Mr. Buchanan. That rightly esteemed band of intrepid warriors, the Methodists, enjoy the indefatigable labours of the Rev. Mr. Hull, a gentleman of the most enlightened mind, combining at once the advantage of pulpit eloquence with the less showy, but far more essential "*desiderata*" for week day visiting from house to house. It is delightful to contemplate the friendship which obtains between him and my excellent friend Mr. Strauchan, the worthy and zealous Scotch minister,—one whose work may truly be termed "a labour of love;" for except, I believe, a small trifle which he receives for officiating amongst the Presbyterian soldiers, and which bears no proportion to his services, or to what the Roman Catholic chaplain receives, he is wholly dependent upon a school which he keeps for his support; beyond his duties in which, I believe, every hour is devoted to visiting the hospitals, or other important employments incidental to his most sacred office. This

spirit of friendly co-operation is of the utmost importance, and highly favourable to missionary enterprise, especially in the face of that religion which has generally appealed to our disunion, as evidence of our not possessing that Catholic unity so inseparable from the true Church. Under the influence of this noble principle, the Methodists have generously afforded Mr. Strauchan the use of their neat chapel in the town, and a large school room at the south, judiciously situated for Divine service amongst the corps, there, which being the 79th Highlanders, and 1st battalion of the Royals were in major part Scotch, or North of Ireland men,—those of the former regiment almost to a man Presbyterians.

Although there are many Scotch residents at Gibraltar, I fear that in calculating the means of support for an established mission, little dependence should be placed, at least for the first few years, upon any resources derivable from them. If a church is to be built, it must be done from funds almost wholly raised at home, and the stipend of the minister must come from the same quarter. I do not say that the poor soldiers would not willingly give to the Church of their fathers,—but what have they to give? Mr. Strauchan raised a small sum for the object contemplated, but it would have been long in reaching the requisite amount. After the disruption in the Establishment, I rather think it was his intention to deposit what was collected in the bank, lest the use of it might vitiate the claim of the Free Church to the building when completed. Therefore no account can safely be taken of that sum in any future estimate. In short, whatever is to be done at Gibraltar must be effected in the liberal spirit of Christian enterprise. And why should I especially urge the selection of such a station, above others, for the most liberal exertions of your Committee? Because I am satisfied there are none others, either more important or invested with greater interest. At Gibraltar you see in the congregated masses which crowd the streets, so many representatives of the vast human family,—Jews and Spaniards, Moors and Arabs, here meet in friendly intercourse, lured by the common object which collects merchants from all quarters, namely, the love of money. Travellers prefer the Rock, to Malta. Travellers visit it “*en route*.” Here I have seen the Jew, who calls the place *his paradise*, sell to the eager Andalusian that Bible which he himself despises. Hence, as I learned at Jerusalem, are sent more funds to support their countrymen in the Holy Land, who pray for a restoration, than from all the Jews of London! And alas! from it go forth, on the fine summer Sabbaths, those votaries of pleasure, who, by steam, visit the opposite coast,—affording to the sneering Moor fresh arguments against the sincerity of Christians, and the reality of their need. But, were there no other influencing motive, surely it would suffice to mention that, out of a garrison of five regiments, five companies of artillery, and three of sappers, there are at least twelve hundred Presbyterian soldiers, irrespective of their families! May your kind friends be enabled to view Gibraltar like Jerusalem at the time of Pentecost, and send them means “whereby every man may hear, in his own tongue, the marvellous love of God.”

LISBON.—From our esteemed friend, the Rev. Mr. Stewart, a variety of important communications have been received, which will be most useful in directing our missionary operations in the South of Europe. We shall soon submit his remarks on the stations already occupied; but, in the meantime, we extract some passages descriptive of the present state of Lisbon and Cadiz.

EXTRACT LETTER—REV. R. W. STEWART TO THE REV. JOHN SYM.

*H. M. Steamer Acheron,
between Algiers and Cape Bonn, May 27, 1844.*

MY DEAR SIR,—I left England by the steamer Liverpool, on the 9th of May, had a good passage through the Bay of Biscay, and came to anchor in the Tagus, off Lisbon, on Tuesday afternoon, the 14th, having previously landed the mails at Vigo and Oporto. The town of Lisbon is beautifully situated on the right bank of the Tagus, but it has a certain look of melancholy and desolation from the frequent ruins which abound, and which are mementos of the awful earthquake which nearly annihilated that city many years ago. Its streets are narrow and more filthy and disgusting than those of any continental town I have yet been in. Several British merchants who accompanied me in the steamer, complained that British interests were entirely neglected, and British influence at a low ebb in Portugal, owing to the supineness and indifference of her Majesty's representatives there; a fact which may perfectly explain the tardiness with which justice was at last done to Dr. Kalley, though more than one appeal had been made on his behalf to the British authorities in Lisbon. On Thursday the 16th, we anchored in the Bay of Cadiz, but as it was after gun-fire, we were obliged to remain on board all night, as the gates are shut at sun-down, and not opened again till sun-rise. The fortifications of Cadiz are very strong, but from want of money to uphold them, they are fast going to decay. The town is much more clean than Lisbon, and it has a thriving air about it, which the other wants. Two things struck me particularly at Cadiz, as setting strikingly in contrast the remnants of barbarism with the march of enlightenment. On one of the ramparts stands the amphitheatre where bullbait take place; a building very nearly as large in circumference as the amphitheatre called the Colosseum at Rome, and capable of containing 12 000 people. The Lord's day is the favourite day for this cruel amusement, and on these occasions the female sex contribute always the largest proportion of the concourse. One of these took place last week, at which fourteen horses and one peccador, were killed by the infuriated animals, at Malaga; and at a grand fair held at Ronda, about sixty miles from Gibraltar, on Sunday, Monday, and Tuesday last, the same barbarities were enacted, a goodly number of the British officers having travelled that distance to be present on the occasion. In contrast with such scenes as these, I was struck with the desolate appearance of the monasteries and nunneries in Cadiz, all of which now stand empty, or are inhabited by strangers. This is one of the benefits which Espartero effected for his country,—setting adrift the inmates, who in their appearance were a burlesque, as in their lives they were a disgrace, to the very name of Christianity. Several cases of hardship with regard to old people necessarily occurred, but the movement has been already productive of good to Spain, and though the Christina party are said to be anxious for the restoration of the religious orders, there is no great likelihood of its being carried into effect, as the property of these houses has not only been confiscated, but in great measure expended, and the Spanish Government have not the means of repaying it.

On the 17th, the Liverpool arrived at Gibraltar, and I remained there till the 24th, when this steamer left for Malta. I was greatly rejoiced in heart to find among the officers both of the garrison and of the "Queen," now lying in harbour there, a goodly company of really godly and devoted men, who, though for the most part Episcopalian, yet are willing to go wherever the gospel is preached, and to hold brotherly converse with all who love the

Lord Jesus. They help to strengthen the hands both of Mr. Strachan, our missionary, and of Mr. Hall, the Wesleyan missionary, amid many trials. I experienced the greatest kindness from Mr. and Mrs. Hall, who insisted on my leaving the hotel, to take up my abode under their hospitable roof. —Ever most truly yours, &c.

VI.—THE LAUNCH OF THE "BREADALBANE,"

SPECIMEN OF RESIDUARY JOURNALISM.

It has been suggested to us to present to our readers the extracts which follow, in the contrasted position, somewhat, of truth and falsehood, of holy solemnity and malicious profanity; and certainly we can have no hesitation in acceding to such a proposal, save, what may arise from unwillingness to give up any portion of our space to so wicked and profane a specimen of antagonist journalism, as is furnished in No. 2. The launching of a Free-Church MISSIONARY YACHT, to carry the Gospel of Salvation amidst the Western Isles of Scotland was a novel, and holy occasion of public interest; that it should have been solicited by any friends of the establishment as an occasion for blasphemous buffoonery, is a circumstance replete with instruction and warning.

1 —(*From the Greenock Advertiser.*)

On the forenoon of Friday last, a fine vessel of thirty-seven tons register was launched from the building-yard of Messrs. John Barnhill and Co., Bay of Quick, in presence of a large and most respectable concourse of spectators, including many persons from the neighbouring districts, distinguished for their attachment to the principles of the Free Church; among whom were General Darroch, of Gourock; Major and Mrs. Darroch; Robert Brown, Esq. of Fairlie; William Brown, Esq. Glasgow; Mr. Auld, W. S., Edinburgh; the Rev. Dr. Mackay of Dunoon; Mr. Craig, Rothesay; Mr. Alexander of Kirkaldy; Mr. Grant of Roseneath; Mr. Sawers of Gargunnoch; Mr. Brodie of Shandon; Mr. McLean of Kilmodan; Rev. Mr. Head of the Church of England, &c. &c. Of our own town there were present,—William Macfie, Esq. of Langhousie, John Ker, Esq., Robert D. Ker, Esq. &c.; and of the ministers of the Greenock Presbytery,—Rev. D. M. Farlan, Mr. McLeod of Gourock, Mr. Donie of Largs, Mr. Stark, Mr. Bonar, and Mr. Laughton.

A considerable part of the company being assembled between 11 or 12 o'clock, Major Darroch addressed the meeting in a few appropriate remarks in which he informed the audience of the object which the Committee of the Free Church had in view in building and equipping the vessel. He began by observing, that he had often seen vessels launched, some for war-

like purposes, and others for the prosecution of trade and commerce, but that this was the first occasion on which he had ever been present at the launch of a vessel intended to carry to his fellow-creatures the unspeakable blessing of the gospel of peace. He then stated that, from the nature of the country, its lofty and rugged mountains, and numerous arms of the sea, communication was exceedingly difficult in the Highlands of Scotland, and that in consequence of this, many parts of that interesting portion of our country were very imperfectly provided with the means of religious instruction. The Gaelic Committee of the Free Church, with the view of obviating, as far as possible, these difficulties, had resolved on building a yacht, for the purpose of carrying ministers of the Free Church from place to place, preaching to our perishing countrymen the glad tidings of salvation through the cross of Christ. Mr. Robert Brown, of Fairlie, to whose zeal and liberality the Free Church had been much indebted on various occasions, had superintended the building and equipment of the vessel now before them. It was named the "Breadalbane," after the Noble Marquis who had given so many and such substantial proofs of his attachment to the Church of our fathers. To Mr. Wood of Port-Glasgow, who gratuitously furnished the designs, and otherwise forwarded the work, and to Mr. Barnhill, who generously gave the builder the use of his building-yard, the Committee were under great obligations. Mr. Hunter, who executed the work, merited the highest praise for the energy and despatch with which the vessel was completed, and the substantial character of the workmanship. Mr. Darroch concluded by expressing his earnest wish and prayer, that the means which had thus been devised for diffusing religious knowledge among our countrymen in the Highlands might be accompanied with the Divine blessing; and then intimated, that Dr. Mackay of Dunoon, than whom no man was better acquainted with the state of the Highlands, would address the meeting, and enter more minutely into an explanation of the plan proposed.

Dr. Mackay expressed the high gratification which the event of that day afforded him. He remarked that the history of Christianity afforded many proofs of the connection of naval affairs with the preaching of the gospel. Our blessed Saviour frequently taught his disciples out of a ship. The voyages of the Apostle Paul were well known. Ships had been employed to carry missionaries in modern times to the places of their destination, but he was not aware that, with the exception of the vessel built in the South Seas by the devoted Williams, any one till now had been prepared expressly for the exclusive purpose of carrying from month to month, and from year to year, to those who were sitting in darkness, the unspeakably precious blessing of the gospel of peace. From an intimate knowledge of the spiritual state of the Highlands he could bear testimony to the necessity, as well as the expediency of the measure which the Free Church Committee had devised. It was only necessary to mention the Long Island, containing a population of 25,000 with only two Free Church ministers. It were easy to multiply examples of a similar kind on the mainland, especially of Ross-shire and Sutherland. The mission of ordained ministers and preachers, having the Gaelic language, would supply, though very imperfectly, the deficiency in the means of grace so deeply felt and lamented; and he assured the audience that these messengers of Christ about to be sent would be received with gladness in every quarter of the Highlands. No sooner would the vessel be seen rounding a head-land, than it would be the instant signal for the gathering of multitudes to the shore, from many miles distance, to have their souls refreshed by the good news of salvation by Christ. His countrymen were ready to give ministers a hearty welcome,—no where could

the gospel be preached, with greater prospect of success. He had no doubt that the plan would be prosecuted with the greatest possible energy by the Committee, and the ministers employed. Peace, not war, was their object. He hoped, however, that they would make many a capture, and bring in many prizes. He did not despair of convincing some of the most decided opponents of the Free Church; and trusted that, through the divine blessing upon the undertaking in which the Free Church Committee was about to be engaged, many souls might be added to the Church of those who should be saved. He concluded by calling on those who heard him to aid the good work by their prayers and pecuniary contributions. When Dr. Mackay concluded.

Dr. M'Farlan offered up a solemn prayer for the Divine blessing; and, after a short interval, Major Darroch proposed that, as it was not then full tide, Dr. M'Farlan should be requested to address the audience.

Dr. M'Farlan rose accordingly, and spoke to the following effect:—He confirmed, from personal observation during last summer, the observations of Dr. Mackay, respecting the destitution of the Long Island, and other parts of the Western Hebrides, and the desire for the Word of God prevailing among the Protestant inhabitants of these places. He spoke of the want of Gaelic preachers, as constituting even a greater obstacle to the diffusion of religious knowledge than that which was created by the broken and indented surface of the country, great though that was, and showed the call which lay on true Christians, of every denomination, to pray that the Lord of the harvest would thrust forth labourers into his harvest. The proposal for employing a sailing vessel was, he said, justified by both the circumstances which had been stated; indeed, there was no one part of the proceedings of the Free Church Committee which commended itself so strongly to his judgment as that which led for the joyful event of this day. He illustrated the nature of the plan to be adopted, by alluding to the operations of the Gaelic School Society in the planting of ambulatory schools; in other words, of schools set down in a particular locality and for a definite period; then to be removed to another destitute locality. The Free Church yacht is to operate in a similar way with this difference, that the period of a minister's continuance in a particular spot or district must, of necessity, be much shorter than the continuance of the schools. He adverted to the marvellous wisdom of God in bringing good out of evil, by overruling the disruption of the Church as the means of promoting the universal dissemination of gospel truth in the land; after which, he expressed his astonishment, mingled with gratitude, on account of the uninterrupted prosperity which had hitherto attended the operations of the Free Church. "Well might it be said, 'What hath God wrought!'" Many hundreds of churches have been reared for the supply of our spiritual wants, and provision made for the sustentation of a gospel ministry; and now, God, (said the Rev. Doctor) has honoured us by permitting to add the present scheme to the number of those which have already been so signally marked by His approbation and blessing. He concluded his observations by remarking, that if any were inclined to accuse the Free Church of desiring, by the proposed itinerancy, to convert men to its principles, it was enough to answer, that the people whom they were about to visit were all but universally converted to those principles already; if it were otherwise, he would not be ashamed to say before the world, that the object was worthy of the means employed; for the principles of the Free Church were the fundamental principles of Protestantism, and were essential to the existence and preservation of pure Christianity. The chief object of the Free Church was the conversion of souls to Christ; but its ministers

would be acting very inconsistently if they did not aim also at the maintenance of the great truths which had led to its present condition.

Soon after Dr M'Farlan had concluded, the signal was given, and the vessel glided smoothly along, until she floated in her own element. On beginning to float she heeled to one side, occasioning thereby some alarm for the safety of those on board; but happily no accident occurred, and, in about half an hour after, she was towed into the harbour by one of the tug vessels, the master of which obligingly and opportunely offered his services.

The weather was most propitious,—a circumstance which added greatly to the beauty of the spectacle, and the enjoyment of the spectators.

We are informed that a subscription has been set on foot for defraying the expense of building and furnishing the yacht, and that a considerable sum has been already obtained. It is believed, however, that not less than £800 or £1000 will be found requisite for completing the work; and the Committee are far from having realised that sum. It is therefore to be hoped that all persons desirous of promoting the spiritual welfare of the Highlands, will contribute, according to their ability, to an object so deeply interesting. Subscriptions will be thankfully received by the ministers, elders, and deacons of the Free Church congregations within the bounds of the Presbytery.

2.—(From the *Renfrewshire Advertiser*.)

PORTENTOUS LAUNCH AT GREENOCK—It is pretty generally known, that for some time past a schooner has been building at this port, intended as a sort of floating battery, to enable the ministers of the Free Secession to carry on their war against the Church, among the sounds and shores of the West Highlands. By the *brusque* and fiery zealots with whom this enterprise originated, every conceivable effort has been exhausted, in order to invest it with an interest and consequentiality, not dissimilar to what attached 50 years ago to the London Missionary vessel called the *Duff*, a name, by the way, which this Hebridean privateer might not unsuitably emulate, in compliment to that exploit, whereby a certain Calcutta officer in the service has recently made free with the site for "the Orphan Refuge," belonging of right to the establishment he has deserted. Enthusiasm has been wrought up to the highest pitch in favour of the Greenock galley. Even during the sacramental week just ended, the Free ministers who had come to assist at the communion were repeatedly observed at the building yard, inspecting its progress. Yesterday was the day fixed upon for the launch, for which preparations of no ordinary kind had been proudly arranged. All sorts of gay Erastian flags were bedizening the merry masts. Horrid worldly guns were ever and anon piercing the peaceful air. The free mantuamakers and other free ladies were seen toiling and trailing from all quarters. A finer day for the occasion could not possibly have been desired; the assembled concourse of sympathizing seamstresses and waitresses, both from the counter and the kitchen, was considerable. Several free seceding ministers were present; but the sermon and consecration prayer were given by the Rev. Dr. Patrick M'Farlan. Whether the solemn ordinance of baptism was profaned and travestied by an effusion of wine on the schooner's stern, when bestowing her

name upon her, we were not near enough to ascertain. The beloved bark, however, was designated "The *Breadalbane*" ("næthing will be lost by that," said a sly free deacon in our hearing); and at length, when all the preliminary forms were finished, a gun of more than usual pomposity and loudness announced that this wooden idol, with all her flags and finery, was about to glide majestically into her destined element. Move off she certainly did. The boys, poor things! gave a hurrah—a few mouldy spinsters even made ready to wave their pocket handkerchiefs; but, alas! scarcely had the idol touched the water ere she nearly capsized. Away she went on her beam-ends, and at the very outset of her career presented the appearance of a wreck. The men on board were obliged to save themselves by scrambling from the deck to the gunwale and bulwarks. People were running in all directions to learn the extent of the disaster. Every heart was quaking, every brow was melancholy, and every bonnet-snout was drooping at this ominous and humbling dispensation. "Troth, but that's bad luck to begin wi'," said a grave looking maiden lady; "there's been ower muckle human dependance here. To pit folks' trust in marquises, wi' a' that farrafonade o' flags and braws, is just as yerasteen as to trust in chariot and horse. Och, Sirs! see hoo the masts are a fa'n ower. See thae vile riband flaunting, how they're draiglin in the water, like the tawdry finery o' a' a' drucken jad wallowing in a ditch. I wos gude may come o' a' this sycophantish Breadalbaning. Gi'e your hand, Kristie, and let's awa' to our closets and knees. Yon glowrin' deacon fallow has his e'e on folks' ppoches already. He'll mak' us unpocket on the spot. Haste ye, ye limber! come awa'. Ships are uncanny things to ha'e only dealings wi': baith Jonah and Paul kent that." These homely musings of the maidenly bystander, half soliloquy and half dialogue, suggest materials for useful reflection. Our free friends were wont to be notable observers of portents. When William the Third's portrait fell from the walls of Holyrood palace at the time of the disruption—and when the Lord Commissioner's carriage horse stumbled on driving over to the Erastian assembly—these significant omens, big with the doom of the accursed Church, were pounced upon by the free interpreters of the events, and chuckled over as the harbingers of the total downfall of our Establishment. In what way their pretty faculty for construing signs may disport itself on the present occasion, we are not over careful to guess. It may possibly occur to them that a prosperous launch would be a dreadfully Erastian affair. Make of it what they will, however, we as faithful chroniclers, record the incident exactly as it happened. Their boasted flotilla for a sectarian war against the most hallowed institution of the country was virtually stranded at the very moment it took the deep. An insufficiency of ballast, we understand, (a blunder which capsizes every Free Church movement,) was the cause, under God, of this humiliating occurrence. A large steamer went off to the free schooner, to render her some humane assistance: and as the very commencement of Freeism itself was but a sorry and unsuccessful launch a year ago, we should not wonder to see the Church's triumphant wheels and engines imploringly hailed to save the said Freeism from the beam-end perils which, in spite of its fine flags and loud huzzas, it is too evidently suffering. "Except the Lord do bless the ship, the builders launch in vain."

VII.—DISRUPTION IN THE COLONIES.

CANADA.—The last accounts from Canada advise us of the fact, that a large and influential minority of the ministers there have seceded from the Synod, adopting the same testimony which our beloved Church has been enabled to exhibit. After much reasoning, *thirty-nine* ministers voted substantially for retaining connection with the Establishment, while *twenty-one* voted for its abandonment.—*two* have signified their adherence since, making *twenty-three* in all, who have organised themselves under the title of the Presbyterian Church of Canada.

The following is a list of the brethren who have relinquished their connection with the Establishment:—

Ministers.

William Rintoul,
 Mark Y. Stark,
 Alexander Gale,
 Donald M. Kenzie,
 John Bayne,
 Angus Macintosh,
 Daniel Allan,
 Dan. McMillan,
 Wm. Meldrum,
 Wm. Macalister,
 George Cheyne,
 Robert Lindsay,
 George Smellie,
 Robert Penden,
 John M. Roger,
 Thos. Alexander,
 William Reid,
 James Douglass,
 Robert Boyd,
 Henry Gordon,
 Alex. McLeann,
 Henry Eason,
 David Black,

Congregations.

Streetsville.
 Dundas and Ancaster
 Hamilton.
 Zorra.
 Galt.
 Thorold.
 Sturford.
 Williams.
 Puslinch
 Port Sarni.
 Saltfleet.
 Ayr.
 Fergus.
 Amherstburg.
 Peterboro' and Cavan
 Cobourg.
 Grafton and Colborne.
 South Cavan.
 Prescott.
 Gananoque.
 Picton.
 Montreal.
 St. Therese.

NOVA SCOTIA.—At the late meeting of the Synod *two-thirds* of the ministers renounced their connection with the Establishment, and formed themselves into an independent Synod, holding fellowship with the Free Church, and with others holding the same principles.—*Home and Missionary Record*

CAPE OF GOOD HOPE.—By a letter from the Cape of Good Hope, we hear, that a disruption of the Scottish Church there has taken place. The congregation there not being in immediate connection with the Establishment in Scotland, was not called upon, at an early period, to make any practical demonstration of disagreement with it; but it was lately found, that the two bodies in the Scotch congregation—those who could sanction moderation, and those who could not—must be separated; and so the scripture has again been illustrated, “Can two walk together except they be agreed?” Our correspondent says—“In to-day’s paper there is an advertisement, signed by Dr. Adamson, stating that there will be no worship for those among others who adhere to the religious standards and principles, as adopted and settled by the Treaty of Union and as now professed by the Free Church. I am not surprised at the movement, but did not expect a separation so early.”—*Calcutta Christian Herald.*

VIII.—A SHORT SURVEY OF OUR LATE STRUGGLE.

*In a Letter from a Home Friend,**P.—August 6, 1844.*

Almost already do we begin to forget the sore conflict in which a few months ago we were engaged; a conflict, in principle, for the ecclesiastical supremacy of our blessed Lord and Saviour Jesus Christ. In this struggle we were enabled to triumph, by the great mercy of our God upon us; and we have been enabled to persevere until this day, neither ashamed of the past, nor afraid for the future, nor doubting as to the rightness of our position at this present time. It is well, however, for it is both gladdening and instructive, to remember the past:—and we are well-pleased at being able to present to our readers, in the following extract from the letter of a friend, just such a spiritual miniature as is calculated to revive some of those painful but holy and dear associations, which ought ever to recur when we remember the year of the Free Church Conflict—a year in which the Great Refiner so searchingly assayed his Scottish people. Our friend's letter may seem at times, to some, rather strong—but is it stronger than the truth? Ah, who can yet say how much more painful truth will be discovered in the Great Day?

“Yours of the 14th November, is now before me. From week to week since our late Assembly, I designed to have answered it—but only now that I have retired for two or three weeks to this place, to rest my health, have I been able to find, or to make time for that purpose. And now that I am able to write, I feel as if recent events had brought India so near to us, or as if we were so much identified, that it is needless to communicate from the one to the other. We have noticed with much thankfulness, the great things, in one point of view, which the Lord has been doing among you—and the reasons he has given you to be glad; and when we think of what He has done among us during the past 15 months, we are truly like men that dream. We feel that God has led us by ways that we did not know, and set our feet in a large place, and given us reason to sing of mercy rather than of judgment. Looking back on all the way that God has led us, one sees nothing but goodness and mercy following us. Our sorest disappointments are now seen to be only blessings in disguise—and perhaps never in the history of the Church of Christ was there a more signal illustration of the text, “I will bring her into the Wilderness and speak comfortably unto her; I will give her vineyards from thence—and the Valley of Achor for a door of hope.” At the very time when we were limiting the Holy One of Israel, and asking—“can He give bread in the Wilderness?” he was preparing to open the windows of Heaven and pour out a blessing upon us.” “O that men would praise the Lord for his goodness, and his wonderful works to the children of men!”

“I need not offer you any details. You know them all from public sources. In times like ours, even small things become relatively great, and are blazoned accordingly. Even the gossip of the Disruption has been all chronicled, and if you have read *The Witness*, as I know you have, then all that I could tell

you has been found there;—for, during the press of our transition here, I generally helped to fill its pages twice each week. I shall therefore only in general say, that though much yet remains to be done, a Church has been set up in a year—between five and six hundred ministers placed in a state of Ecclesiastical freedom—about 8,00,000 people placed in connection with a Church in which the whole counsel of God *may* be proclaimed without let or hindrance, except from Satan, and the evil heart of unbelief—and, a sum of about £422,000 subscribed in a year by these people for that Church. The silver and the gold are the Lord's, and he has made it forthcoming when he had need of it. You remember how we used to speak of covetousness. Instead of being silenced by what has happened, I am disposed to speak louder and plainer still—to be “yet more vile”—from the conviction that what has been done during the past year rebukes all that went before, and *might be continued from year to year in the Lord's cause and service*, with scarcely a feeling of sacrifice in one contributor out of ten. I fear that our eulogies over the sums given may operate as a sedative, or lullaby—a discharge in full, for all the future, something that shall operate on man's cupidity like Tetzels Indulgences on man's sinful nature.

“I know, however, that you, my dear Brother in Christ, will look for some richer, riper fruit, than mere silver and gold, which by many is easily, and by not a few even sinfully given. And I am glad I can say that in some places that fruit has been gathered? No doubt, it has been in comparison scanty—and while the Lord was visibly doing such marvels among us, how much more might we have done for him! How much more thoroughly should we have fulfilled “the chief end of man!” But who hath despised the day of small things? God has not left himself without a witness—and though we cannot describe the awakened and converted by likening them to “doves flying to their windows,” we yet can say that this man, and that man, one, and another, and another have been born of God. The crucified One has seen of the travail of his soul. Deep seriousness has settled down on the hearts of some of the Godly—the timid have been emboldened,—the lagging urged or dragged forward—and even the ungodly have been awe-struck, and silenced, and in some cases forced to confess, that God has been among us of a truth. Our witnessing Church in Her assemblies and elsewhere, has been taught to give herself in some degree to the work of winning souls to Christ, and profiting by her day of merciful visitation—and though many, many among us have reason still to say, “my leanness, my leanness” I yet cannot doubt, nay, I know that souls have been gathered into the fold of the Shepherd. Behind all our difficulties and struggles, perhaps in some degree concealed by them, the Kingdom of Heaven was “coming not with observation.”

“Yet are there melancholy thoughts connected with all this reviving work. I know not how it is with you—but O how many have I seen, my dear Brother, unmasked, sifted, and proved to be reprobate silver, in the day of trial. — is one of our intensest, and I fear I must add, most malignant enemies. — in — has been on some occasions ferocious: — though more consistent than the others, is not less hostile. In short, He who was “set for the fall and rising of many in Israel” has been fulfilling the functions of his mission, and one can only pray that the thought of their heart may be forgiven—that the stone which they have despised may not grind them to powder, — of shame, but embarrassment vex you, were I to tell you of the sad apostacy of many loud professors. But who hath mad thee to differ? of, at heart, dost thou differ? my well silence one's remarks.

"And O how precious has our Lord, our Life, our King become amid these sad calamities! Though overreaching any extreme cases in my own flock, yet enough has been witnessed and felt to drive one nearer than ever to the Rock that is higher than we. We may now know more completely than before why the Saviour was a man of sorrows—a despised, and homeless outcast why his Representative in the Church is "*The Comforter*" and why he bled for our being baptized with His Baptism, one of blood. We have not yet reached that stage—but though not prone to fear—and though I remember that sufficient unto the day is the evil thereof, I yet have a strong presentiment forced on me by the signs of the times that even in your day and mine we may be called on to resist unto blood. "Hitherto the Lord hath helped us."—"Henceforth the Lord will provide."

IX.—A SONG OF THE SANCTUARY.

*Strangers and Pilgrims here—
Travelling a desert drear;—
In watchfulness and fear,
Still onward tread!
Ye dare not fix your lot
In this unhallowed spot,
Where He you love had not
To lay his head.*

*Soldiers of Christ! to you
Is admonition due?
The Red Cross high in view,
Your foes around—
Fight the good fight of Faith,
Be valiant unto death,
Nor quit—till sword you sheathe—
The tented ground.*

*Merchants of Heaven! let go
Your hopes of gain below;
Come barter all you know
Of nameless worth,
For that one pearl of price
Which weighed in balance nice,
Has purchased Paradise,
And ransomed earth.*

Husbandman! sowing in tears;
 Thy faith, which perseveres
 Till harvest time appears,
 Will reap with joy.

Mariner! though the gale,
 Your staggering bark assail,
 Let not your spirit fail—
 The haven's nigh.

All scenes of varied life
 That tell of toil—pain—strife,
 Pourtray, with emblems rife,
 The Christian's course:
 But what awaits at last?
 Watch! pray! deny yourselves! stand fast!
 The world's behind you—haste,
 And Heaven is your's!

Jesus, my Lord and God!
 The earth which thou hast trod
 Is now a sacred Sod—

It bore thy Cross.
 Dear for that sake alone;
 Oh were thy Presence gone,
 Could Heaven itself atone
 That sunless loss!

But thou art here!—'Tis sweet
 To list thy coming feet,
 When thy disciples meet—
 (Appointment due);
 Then, all thy presence prove,
 As spirits feel above—
 The SHEPHERD's voice of Love—
 "Peace be to you!"

X.—A FRAGMENT FROM HENRY DORNEY'S DEATH-BED.

"I HAVE WAITED FOR THY SALVATION, O LORD!"

April 22, (1685.) Being the Lord's Day in the afternoon, to a friend that came to see him, he expressed himself thus; The Doctor hath told me the lightsome news to day, that he hath told me a great while, in acquainting that there is but little hope of my continuance long in the World: but the me afflictions of God's people lie near my heart. Oh, to be filled with the Spirit three or four hours in prayer for the concerns of Zion.

He farther spake in his particular case, thus; What if they that have seen me shall see me no more, if He sees me, that hath seen my yearnings and groanings; if he sees me again, he will not say, he knows me not: he is a God that will not forget his promise. He who hath seen my soul in travail, who hath seen those pangs of desire that no other hath seen; he will be ready to say in the riches of his grace, Here is poor such a one come to my gate. Comt to my Knee, Come to my Mercy-Seat. Oh, for affectionate thoughts of God, and getting in to him; they are things that will not dry up; they will not wither, they will not be parched up. Oh, blessed be that heart that is thorough in desires! Oh, where is that glorious Majesty? Oh, what it is to come to the first Spring of spiritual life! To come to God, to the God that hath carried me into my threescore and tenth year, with a high hand? And now he fore-seeing the remainder of my days would be sorrow and labour to the body, calls me off: And what is threescore and ten years, compared with Eternity? A poor pittance of time, wherein God hath had very little service from me. Thus I parle a little about it, to get some deep thoughts of that unspeakable majestic grace. Little can I say of my religion more than this; I love the Lord in all he did, I love him in all his Image. I may say, "*I will lay me down and rest, for the Lord sustaineth me;*" I have no other, I desire no other.

Am I near to the great revelation of Christ, to know more than ever Solomon did with that perfection of nature he had, and attainment of grace? Am I near to attain more than ever Paul could reach to, by the power of grace; and to know more of the Covenant of Grace than Abraham himself did, and all the Saints, while they were here in the world? Oh, I am confounded, I am confounded and astonished; I wonder, I wonder at free grace; and am amazed for want of more Faith. The filthy, the filthy drabble, of a respect to my own works which would follow me, and spoil me, and spoil all the mystery of free grace! Oh that now at last, the Glory of free grace might lift me into its eternal place!

THE FREE CHURCHMAN.

VOL. III.]

FRIDAY, NOVEMBER 15, 1844.

[No. 9.]

I.—SERMON ON THE STATE OF RELIGION.

Sermon preached before the General Assembly of the Free Church of Scotland, on Tuesday, 21st May 1844, being the day appointed by the Assembly for solemn humiliation and prayer, in reference to the state of Religion; by Rev. Charles J. Brown, Minister of the Free New North Church, Edinburgh.

"I WILL STAND UPON MY WATCH, AND SET ME UPON THE TOWER, AND WILL WATCH TO SEE WHAT HE WILL SAY UNTO ME."—Habakkuk, ii. 1.

FATHERS AND BROTHERS,

In endeavouring to fulfil the duty which has been assigned to me, I would bear in mind, that the object of our assembling to-day is not so much to speak to one another, as to speak unto the Lord our God, to pour out our hearts before him in sorrowful confession of our many shortcomings and sins; in order that, betaking ourselves to the fountain of Emmanuel's blood, and taking hold of the strength of the good and holy Spirit of Christ, we may humbly and heartily offer ourselves to the Lord, that if he have any delight in us, and if we have found grace in his sight, it may please him, in infinite mercy, to make some use of us as his instruments, as workers together with him, in the great work on which his own heart is set, and for which the Son of God died. And thus I think that I may best fall in with the character and design of this service, if I shall make it the simple object of these remarks, to suggest some things which may form the materials of our after devotions, and, specially, if I endeavour to mark, successively, some of the chief lines of our exceeding guilt and shortcoming before the Lord, first, in reference to the Ministry, and then, more briefly in reference to the Eldership, and the People.

I. I would first call upon myself, and every Minister present, every watchman on the walls of Zion, to take up the language of the text, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me." "Speak, Lord; for thy servant heareth." I will watch to see what thou wilt say unto me of mine iniquities and sins, as our set by thee to watch for souls as they that must give account."

1. And I feel constrained to begin, as the root and spring of all our sins as Ministers together, with *the low state of our souls as Christians, the low state of religion in our own hearts*. I assume in this, fathers and brethren, that we are Christians, that we are converted men; although the Lord is witness that I assume it not as thinking it a matter of course in reference to myself, at least: and I do believe that it were a very salutary thing this day, be our state and character before God what it may, if we were bearing solemnly in mind, that a man may preach the gospel to others, and be himself a castaway; that Ministers are in singular hazard of deceiving themselves in this matter; that many will say another day, Lord have we not prophesied in thy name, and in thy name cast out devils, to whom he will answer and say, I never knew you, depart from me; that Judas was the last of all the twelve, when the announcement was made "one of you shall betray me," to put the question, "Lord is it I?" O it were well if we this day heard that great and gracious One addressing the inquiry to each of us, with which he thrice prefaced the command, "feed my sheep," "feed my lambs," "Simon son of Jonas, lovest thou me?" Blessed, if we shall be able, with humble hope to answer, "Lord, thou knowest all things, thou knowest that I love thee."

As we ought not to be Ministers at all, however, if we be not Christians, regenerated men, so, assuming this, I believe that one of our chief sins, and the parent of all other evils in the really Christian Ministry together, is to be found in the low state of godliness, of the life of God, in our own souls. I am aware that this statement is liable to be misunderstood; and all I can afford time to say, to obviate misapprehension, is just this, that I am not here comparing us with our former selves. In this view, perhaps, we may have made some happy progress; and this, that we are not quite so far off as before, may just be the secret of our seeing more distinctly to-day our fearful distance from the mark. I am comparing our spiritual state with such words, such notes of a lively and prosperous Christian as the following: "Our conversation is in heaven—Thy word was found of me and I did eat; and it was to me the joy and the rejoicing of my heart—To me to live is Christ—Enoch walked with God—I press towards the mark—My soul thirsteth for God, for the living God; when shall I come and appear before God?"

Now let me try if I can bring out, in a sentence or two, the vital connection between this state of soul, and the discharge of the whole work of the Ministry. See it, for instance in that word of Paul, (2 Tim. i. 12,) "I suffer these things; nevertheless I am not ashamed; for"—mark the secret of his heroic bearing; we talk of the magnanimity, the heroism of Paul; but observe the secret of all his labours, and toils and sufferings,—"*for I know,*" says he, "*whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*" Ah! that is what will make a man go through the flames for Christ, that element deep and strong in his soul, "*I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him.*" Or, see the same in the words of David we were just singing, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee;" then,—Lord, how shall I teach thy ways, unless I am seeking to walk close and straight in them myself,—unless, restored and upheld by thy good Spirit, I am both discovering and loathing my own ways, and carefully and constantly seeking to *grow* in thine. Or take it thus. Our themes, fathers and brethren, the hinges of the ministry, are Sin and Christ. Well; how shall a man discover the sins of others, solidly and tenderly, not harshly, but tenderly and lovingly, who is not seeing and weeping in secret places over his own iniquities? And as for Christ, the very idea of Christ, the Beloved of the Father,

his "elect, in whom his soul delighteth," is one of the heart and soul. It is not to be taken up by mere intellectual apprehension. "The love of Christ constraineth us," says Paul, giving the spring of his whole labours. "Lovest thou me," Peter? then "feed my lambs," "feed my sheep,"—thou canst never feed them otherwise. "That which we have seen and heard declare we unto you." "Out of the abundance of the heart the mouth speaketh."

Or take this view of it. The Word is our instrument, our sword. But the way to get into the very heart of the Word, and to get the Word into our heart, so as to have it wrought into our very being, is nothing else than our living on it in secret; praying over it, weeping, rejoicing over it. Thus it becomes our own, and we come to use and wield it with facility. Otherwise, the Word is to a man what Saul's armour was to David, when he said, "I cannot go with these, for I have not proved them." It is a cumbersome, clumsy thing, hanging about a man, which he can make no use of.—The theme, in short, is endless. If we are not prospering in soul, living much in secret prayer, we are cut off from the fountain of all our strength for the Ministry together. What guilt lies on us in this whole matter! What mischief have we thus done to souls! What good have we not failed to do! What endless opportunities have we lost! We, who ought to have been "ensamples to the flock,"—we, who have had so many and peculiar advantages for walking with God, (for I can never admit that our familiarity with divine things, often as we suffer it to become a snare to us, is not in itself a mighty privilege and advantage,) alas, our distance from him has all but paralysed our Ministry! We have not dwelt in the secret place of the Most High. We have not lived under the powers of the world to come. We have not walked humbly, and softly, and mournfully before the Lord. We have not gloried in the cross of Christ. His Word has not dwelt richly in us. We have not "spoken because we believed." I have no doubt we have spoken what we believed, but too little because—because we "could not but speak the things which we had seen and heard." Thus have we been too much in our own work like some nervous, sickly man that must work, rather because he is yet upon his feet. But we have wanted the spring, and vigour, and elasticity of the ministry, which comes from a sound, healthy state of the soul before God. "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies, blot out my transgressions."

2. If we have felt anything, beloved, of this parent guilt—this inner, central iniquity, I may mark more briefly a second line of ministerial sin, coming necessarily out from that centre. I refer to *very faint impressions of the character, and great objects and ends of our Ministry*. Take these, for brevity's sake, in that one word, "Come with me, and I will make you fishers of men,"—"from henceforth thou shalt catch men." Now, there is one simple way in which, I think, it may come out this day, by the Lord's blessing, to our painful and sorrowful apprehension, how faint have been our impressions of this the great character and end of our work. I allude to the little concern we have felt, comparatively, (and here I cannot speak without trembling and dismay,) the little real hearty concern we have felt, provided we were carried in some comfortable manner through our work, about the spiritual fruits and results of it, whether souls were verily saved by it or no. Ah! the truth here comes out too undeniably in such a contrast as that, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." "God is my record, how greatly I long after you all in the bowels of Jesus Christ." "My little children, of

whom I travail in birth until Christ be formed in you." "Now we live if ye stand fast in the Lord." I would venture to ask Ministers who know what prayer about their work is, whether they are accustomed to pray much for the success of their sermons *after* they have been preached, when the work of the day is over, as we say. I fear the fact on this head will be found to disclose some painful things, evincing that, even when we have prayed, the object of concern with us has more been, at bottom, the assisting and carrying through of the messenger, than the saving success of the message.

Some one perhaps will say that issues are God's and duty only ours. No doubt issues from death, are God's to accomplish them; but O! they are ours to long, and strive, and pray and pant after them. And, in truth, we never can do our *duty* till we are in that spirit; till we feel, in some measure, about the souls of unconverted men, as we should about persons intoxicated and lying half asleep in a house in flames. "I became all things to all men," says Paul, "*that I might by all means save some.*" It was the intense desire of saving some, pulling them out of the fire, that impelled him to the using of all possible means, now this one, and now that—"to the Jews I became as a Jew, that I might gain the Jews; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." And, elsewhere, in his writings, (1 Thess. ii. 8,) "*Being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us;*"—anything to save your souls,—"*for ye remember,*" he adds, "*our labour and travail; for labouring night and day, because we would not be chargeable unto any of you we preached unto you the gospel of God.*" A few verses before he had said, "*we were bold in our God to speak unto you the gospel of God with much contention;*" again, immediately, "*we were gentle among you, even as a nurse cherisheth her children.*" But whether it were the boldness of the lion, or the gentleness of the mother and nurse, the secret of each lay there, "*so being affectionately desirous of you,*" &c. "I am made all things to all men, that I might by all means save some." Look how it is in any other matter. If a man goes to negotiate some affair at a market, or with a mercantile house, it is little comfort to him that he has gone to the place, and made his proposals, if the bargain is not closed,—if the gain is not secured, the affair brought to a successful issue. Ah! souls are our gain, fathers and brethren, our hire and wages. "He that reapeth receiveth wages, and gathereth fruit unto life eternal." Why are we so indifferent about our profits and gain? "My dearly beloved and longed for my joy and crown"—"what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?"—"Compel them to come in," says the Lord. The counterpart of that is not, doing our duty," in the ordinary sense of that word, but it is the giving men no rest, and giving the Lord no rest,—pleading with men for God, and with God for men,—longing, agonizing to pluck souls as brands from the burning,—labouring in the spirit of these words, "*whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus*" "I acknowledge my transgressions, Lord, and my sin is ever before me—"God be merciful to me a sinner."

3. Let me mark a third line of ministerial guilt, inseparably connected with these, in *our little, little realising of the exceeding weight and responsibility of the Ministry.* One verse here is a volume. "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of life unto life, and to the other the savour of death unto death." No wonder if Paul adds, "and who is sufficient for these things?"

No wonder if he speaks elsewhere of being with the Corinthians "in weakness, and in fear, and in much trembling." Alas, that there is so little of this trembling among us,—that we can enter our pulpits with so light a heart especially when we have got our preparations pretty well completed. Ah! surely that were just the time, if we felt aright, to be most of all weighed down in spirit by the recollection "to the other the savour of death unto death." No doubt we cannot make the word to be the savour of life unto life to any soul. But what if it fail of this through our fault,—what if, through our fault, it become the "savour of death unto death?" Can we, indeed, deceive ourselves so far as to doubt that in many, many cases it actually has? "O Lord, have mercy upon me!"—"deliver me from blood-guiltiness, and my tongue shall sing aloud of thy righteousness!" How lightly have we often spoken in the public prayers of the word not returning to God void! Doubtless it shall not. But what if it have, found its issue and fruit, through our neglect, in the aggravated destruction of our hearers? I find Dr. Kalley of Madeira, in a letter addressed a few weeks ago to a society in this country, speaking of the Word of God, under the figure of "a conductor for the galvanism of heaven." "It stretches forth," says he, "from God into our world, and when its point is directed to the soul of man, there is a transmission of power, compared with which that of all the batteries on earth is nothing. It may consume,—it may become the savour of death unto the soul, adding the most agonizing torments to the eternal misery of an immortal spirit. With what feelings,—with what care and prayer should we employ so tremendous an engine, lest through our fault it destroy." That is in the spirit of the apostle, "who is sufficient for these things?"

4. This leads me to mark a fourth great line of ministerial guilt, in our very faint impressions of where the strength and sufficiency of the Minister alone reside. Ah! we are too little with thee, Lord,—too little in thy secret place,—too little conversant with the great end of our ministry—the quickening of the dead, raising souls from the grave of trespasses and sins, bringing sinners into vital union and communion with Jesus Christ—to enter much into that word, "the weapons of our warfare are mighty through God;" "our sufficiency is of God;" "when I am weak, then I am strong." For the ends we are practically very much satisfied with, our own strength may well enough suffice. It may be enough for preparing a suitable sermon and preaching it: but it will not suffice to save lost souls: and what we need is to go to our sermon, and to our pulpit, feeling, Lord, I go, under thee to pluck men as brands from the burning,—to open their eyes, and turn them from darkness to light,—to espouse sinners, in an everlasting betrothment, to Jesus Christ,—to present every man perfect in Christ Jesus. Who is sufficient for these things? In such a work weakness is strength. Strength is but deep-felt weakness linking itself to the arm and word and love of Jehovah. Here, the little child is truly the "greatest in the kingdom of Heaven." "My strength is made perfect in weakness."

How little have we known of that baptism of suffering and humiliation, which Moses underwent, and Joseph, and David, and Paul,—Luther, also, and Zwingle, and all that have been greatly blessed of God in any age! We have known little of the mystery of combining the careful use of all appointed preparations and means, with the renunciation of all,—of using them, and yet, in the very act, paradox though it may seem, renouncing them,—aye, and the more complete they are, the more renouncing them, and the more simply and singly looking to the Lord alone. "What was felt most," (writes Dr. Duff in the account of his memorable shipwreck,) "as being to him irreparable, was the entire loss of all his journals, notes, memoranda, essays, &c. &c., the fruits, such as they were, of the reflection and research of many years, when he possessed special opportunities which

he could never expect again to realize. 'But they are gone,' was his own written declaration at the time, 'they are gone;' and blessed be God I can say 'gone,' without a murmur. So perish all earthly things; the treasure that is laid up in heaven alone is unassailable. * * * The *only* article which was recovered, in a wholly undamaged state, was a quarto copy of Bagster's Comprehensive Bible and Psalm Book. * * Ah! the lesson and the schooling of a mysterious Providence seemed now complete; and its designs and intentions perfectly developed. * * It seemed as if the heavens had suddenly opened, and a voice from the Holy One had sounded with resistless emphasis in his ears, saying, 'Fool that you are, to have centred so unduly your cares and anxieties and affections on books and papers! So intense and devoted was the homage of your heart towards these in the eyes of the heart-searching God, that, as there seemed no other method of weaning you from them, your heavenly Father, to save you from the doom of an idolater, has in mercy to your soul removed the idols—sinking them all to the bottom of the deep, or scattering them in useless fragments on this desolate shore;—all, all save one, and that is, the ever-blessed Book of life. Here is the Bible for you,—grasp it as the richest treasure of infinite wisdom and infinite love—a treasure which, in the balance of heaven, would outweigh all the books and papers in the universe. Go, and prayerfully consult that unerring chart,—that infallible directory,—humbly trust to it, and to your God; and never, never will you have reason to regret that you have been violently severed from your idols, as thereby you become more firmly linked by the golden chain of grace to the throne of the Eternal.*' How little, thus also, through ignorance of our own utter insufficiency, have we known of Prayer! As for Luther's three hours of prayer, daily, it is now rather an anecdote we tell, than a thing at all approached to. And yet we fail less seriously in the time, than in the spirit of this exercise,—the spirit which would come out of the soul's being intensely set on the end of the ministry, in the excellency of it, the exceeding difficulty of it, and the divine promise of it,—the spirit of Jacob's wrestling with the Angel of the Covenant, and of Moses' strange unearthly pleading upon the Mount,—of Jacob's "I will not let thee go, except thou bless me," and Moses' answer to the Lord's, "let me alone"—"remember, Lord, Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self," &c., &c. (Exodus, xxxii. 9-14.) How little do we know of such pleading as that in Exodus, xxxiii. 12-15, divinely applicable to the ministry, throughout, "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight; and consider that the nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence." How wanting have we been, alike, in

* Duff on India and India's Missions, pp 492-4. I would add that the importance of anxious and careful preparations, both for the ministry in general, and for the pulpit, every Lord's day, in particular, is not to be over-estimated. Nothing can be more mistaken, however, than the sort of *antagonism* which we are apt to conceive of, and in our folly and carnality often to create, between such preparations, and a spirit of simple dependence upon God. Never, perhaps, on various accounts, has a Minister more cause to hang, with child-like simplicity, on the arm and promise of the living God,—in a sense, renouncing his whole preparations, in the very act of making the fullest use of them, than just when they are the most complete and satisfactory, in their own place, and for their own ends.

pleading with God for our people, and with our people for God ! " Hide thy face, Lord, from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me."

5. But this runs into a fifth great line of ministerial guilt. 'The four preceding, it will have been observed, belong rather to the habit, the frame and temper of the soul. From this state of soul, however, there springs a fifth iniquity, that might be branched out without end. I refer to *great and criminal perfunctoriness in every department of our work*. I believe that the more the matter is considered, it will be the more evident how a man may be diligent, comparatively, pains-taking and conscientious in the ministry, and yet may discharge it, if its proper nature be regarded, in a very slight and perfunctory manner after all. Look at Paul's command to Timothy, "preach the word; be instant in season, out of season," connecting it with the distinction already so often drawn, between the heart of a Minister bent on the winning of souls, as the end of his work, and his seeking, substantially, the discharge of his duty, the satisfying of his conscience, by some due measure of laboriousness in his work. A man in this last state of mind will not be even able to understand that word, "*instant in season, out of season*." It evidently supposes a Minister bent on saving souls, any how, if it be at all possible. Such a man will take all sorts of times, and ways, and places, not forbidden by scripture, or by sound spiritual good sense, to attain his object. If, for example, he cannot get hearers to come to him, he will go to them, though it be to the streets and highways. Why not? If he can reach them "in season," well. But not, yet "out of season" he must come at them. "I became all things to all men, that I might by all means save some." "They watch for your souls," says Paul, "as they that must give account." They *watch* for them. Look how it is with a man of this world, set on mercantile gains. He watches his opportunity. He is not content with going through a routine. Bent on realising profits, he observes the prices. He watches their rise and fall, and eagerly steps in at what he deems the most favourable time. It is otherwise, alas! with us. We have exonerated our conscience—we have done our duty. Have we? In reality we have done nothing like it, since we have lost unnumbered opportunities, just from not lying on the watch—not being bent intently on the great gain, the gaining of imperishable souls. Ah! "the children of this world are wiser in their generation than the children of light."

This perfunctoriness appears, to take an example or two, in the preaching of the word. In our preparations it comes out, in our not seeking, laboriously and prayerfully, for those things which might be the most fitted under God to save and edify souls, but rather being satisfied with things which will give ourselves less trouble, or may be pleasing, simply, and satisfying to the better part of our hearers. And then in the preaching itself it appears, in the absence, to a fearful extent, of that winning tenderness and affection, that simplicity, that chastened and loving zeal, for which noise and vehement gesticulation are but miserable substitutes. The same perfunctoriness appears in our dealing with young communicants, where we are too much satisfied with being just able conscientiously to admit or reject them, without longing after their souls, looking up to the Lord for them, seizing the golden opportunity, the most precious we can ever possess, of getting into close and earnest and personal dealing with them. In our discipline it appears, in that we are generally content. I fear, when we have given some due compliance with the letter of the Church's laws, in place of sincerely "travailing with offenders," (to use the language of our ancient statutes,) to bring them if the Lord will, to a repentance not to be repented of. In family visitation there is a miserable perfunctoriness. If we have got through the work of the day, comfortably and pleasantly, we are content, though we have neither

wrestled before hand, nor much looked up, in the course of the work, for the Lord's special presence and blessing in it. In the public prayers the same spirit comes out in our not "stirring up ourselves to take hold of God,"—not throwing our whole souls into "fellowship with the Father and with his son Jesus Christ." As to the government of the Church, our Presbyteries, and other ecclesiastical courts, we have but to look, I think, at this present Assembly, to see how miserably we have, in a great measure, thrown these away, deeming their work very much over, just where the chief spiritual efficacy of it might have begun. Altogether, who can read the following words of Paul, without seeing, in the contrast of them, and seeing in every thing, a great and lamentable perfunctoriness, "therefore watch, and remember that, by the space of three years, I ceased not to warn *every one night and day with tears.*"

10. I mark only one other line of our guilt, in the briefest manner; viz. *our very imperfectly living, holding forth, in our lives, the ministry we have received of the Lord Jesus.* I speak not, of course, any outward immoralities; the Lord be praised we are kept from these. I speak of nothing that could indicate that we had entered the priest's office for a bit of bread. But what I point to is that high standard of living, which the apostle marks in the words "giving none offence in any thing, that the ministry be not blamed," the elevated ministerial character marked in the following divine words of Bunyan, in his Pilgrim. Among other pictures which the Interpreter shewed Christian, furnishing him with certain great cardinal lessons for his journey, one is thus spoken of: "So he had him into a private room, and bid his man open a door, the which when he had done, Christian saw the picture of a very grave person hang up against the wall, and this was the fashion of it:—It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon its lips, the world was behind his back, it stood as if it pleaded with men, and a crown of gold did hang over his head. Ah, "the picture of a very grave person!" Austerity and gloom, assuredly, are not good. But alas! for the levity, the poor unsavoury talk, the frivolity, the foibles, as they are called, of us men set for a few short years, ambassadors of Heaven, to stand between the living and the dead, till the plague be stayed! Are we such, indeed? Are we going to heaven, and longing to take our people thither along with us? I remember that once a meal was eaten on the banks of the Sea of Galilee, where Ministers were present,—where was present the chief Shepherd himself. But O the conversation at that meal! 'so, when they had dined, Jesus saith to Simon Peter, &c., &c. (see John, xxi 15, 22) "It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon its lips, the world was behind his back, it stood as if it pleaded with men, and a crown of gold did hang over his head!"—How very faint a conception can we form of the infinite guilt and injury involved in all these heads of iniquity together! "Oh that my head were wafers, and mine eyes a fountain of tears, that I could weep day and night!" "Mine iniquities have taken hold on me, so that I am not able to look up; they are more than the hairs of my head." "Against thee, thee only, have I sinned, and done evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest." "Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness."

11. The space to which I must limit myself precludes so entirely any adequate notice, separately, of the sins of the Eldership and of the People, that I must content myself with a single remark in regard to the former, the Eldership. I believe that the most faithful among our beloved brethren holding that office, are the most disposed, whether they look to the matter or to the spirit of their duties—such duties as the visiting of the sick, the holding

of meetings for prayer in their several districts, looking after the spiritual state of the young, and specially young communicants, in the congregation, generally looking after the fruits of the Minister's labours, and setting the example of a heavenly and devoted life before the flock—the most disposed to cry out, in reference to all of these, "My leanness! my leanness!—the most disposed to bring out and acknowledge their many sins and shortcomings before the Lord and each other, and to welcome, with their whole hearts, whatever suggestions might be most fitted, under God, to lead to a more spiritual, and every way effective discharge of their important office.

III. With respect to the sins of the People, I shall pass by (though I trust and believe that this Church, in its future labours, will be very far from passing by) the case of the unhappy multitudes among us, who forsake the assembling of themselves together, neglect all ordinances together, despise God's Sabbaths, and bring on themselves, and on the land that chiefest guilt of the contempt of the Gospel—of the offered Son of God. Let us seek to confess *their* guilt this day, who, alas! do not know, and cannot acknowledge *it* themselves. Among those, however, who attend the sanctuary of God, to how painful an extent are the following words of the Prophet applicable, (Ezekiel, xxxiii. 30-32.) "Also, thou son of man, the children of thy people still are talking of thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." Too evident it is, that vast numbers attend the House of God from little more than mere curiosity,—to hear a man speak, not to meet with the Lord,—to *hear* the Word, without any honest purpose of *disting* it, and who go away approving, it may be admiring the sermon and the preacher, yet answering exactly to James's account of the "man beholding his natural face in a glass," their heart going after their covetousness, and their souls, alas! sunk only to a lower level of spiritual death than before. Let us endeavour to confess their guilt, also, before the Lord this day.

As for those of whom better things may be hoped, and things accompanying salvation, let me put it to you solemnly, dear Christian friends, whether there is not among you a very great failing to "keep the foot," to take heed to the frame and temper of your souls, in "going ~~to~~ the house of God,"—a miserable falling short of that language and spirit, in reference to all divine ordinances, "My soul thirsteth for thee, my flesh longeth for thee; to see thy power and thy glory, so as I have seen thee in the sanctuary." "I will go about the city, in the streets and in the broad ways, I will seek Him whom my soul loveth." "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Be assured that the want of a definite aim, and of the right aim, in going to the sanctuary, even to meet with the blessed God, lies near the foundation of all misimprovement of its services together. As *we* go, too much, to preach our sermon, and too little yearning over your souls, so you come too much to hear us, and too little to meet with God, in the prayers, in the praises, and in the preaching, together. And then, only call to mind the following names which are given to private members of the Church in scripture,—"*the saints*," "a royal priesthood," "witnesses for God," "living epistles of Christ," "lights in

the world, holding forth the Word of life." Alas! alas! there needs no comment on these titles. Come and join with us in our confessions of sin this day. Mingle your tears and prayers with ours, beloved brethren. Assuredly, we do not more weaken your hands by our shortcomings, than you do our hands, by yours. A praying people, is an old and true saying, makes a preaching minister. I would fain read here the close of a sermon on the ministry, by the excellent Traill of London,—a sermon well worthy of being reprinted separately, as all his sermons are of being much read. "And lastly," says he, "for people: it is not unfit that you should hear of Minister's work, and duty, and difficulties. You see that it is all of your concernment." "All things are for your sakes," as the apostle saith in another case. Then only I entreat you. 1. Pity us. We are not angels, but men of like passions with yourselves. Be fuller of charity than of censure. We have all that you have to do about the saving of our own souls; and a great work besides about the saving of yours. We have all your difficulties as Christians; and some that you are not acquainted with, that are only Minister's temptations and trials. 2. Help us in our work. If you can do anything, help us in the work of winning souls. What can we do, say you? O! a great deal. Be but won to Christ, and we are made. Make haste to heaven, that you and we may meet joyfully before the throne of God and the Lamb. 3. Pray for us. How often and how earnestly doth Paul beg the prayers of the Church! And if he did so, much more should we beg them, and you grant them; for our necessities and weaknesses are greater than his." "I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." (Romans xv. 30.)

And now I have done. I have but probed, a little way down, some of our wounds. Many have not been approached, as, for instance, the too easy admitting of persons to the sealing ordinances of the Church. And many aggravations of our sins I have not touched,—such as the attainments, the vows and sufferings of our forefathers. I believe, however, that if the wounds which have been approached were only in the course of thorough probing and healing, and others would follow, by the Lord's good hand upon us, in due time. As for the devotions of this day, every thing we need may, I think, be summed up in these two passages of scripture: (Zechariah, xii. 10,) "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me, whom they have pierced and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."—(Isaiah, vi. 1-8,) "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the Seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. * * * Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

May the Lord give us understanding in all things; and to his name be glory in the Church by Christ Jesus, world without end. Amen.

II.—HOME MISCELLANIES.

As a slight variety in our usual course, we have selected from our Home journals a few Free-Church items, which if not important, may, at least to some readers, be interesting. Our chief object in selection usually has been, especially since the first turmoil of conflict has passed, to transfer to our pages, only what may seem to be of more permanent interest, and to avoid the introduction of what may be called, mere *Journal Gossip*, even though connected with a good cause : but when it is in our power, or when space permits, we are glad to introduce any thing in the shape of pleasing and profitable items, of which our last home religious papers contain not a few. We are glad to see the mellowing process going on in some of our organs : for it is only a wise and earnest sobriety that will carry the day. Under one of the heads, will be found, some excellent hints, administered on the subject of the Canobie persecution, to his Grace the Duke of Buccleuch, by the *London Record*, an Episcopo-Evangelical paper—hints from the proper quarter : under another head, of “CHURCH-CLOSING,” will be found a very painful notice of a process, which will admit of a very ready application even in Calcutta and its neighbourhood : and the very first item selected shews, how our renovated ministers are using their freedom, in going to and fro, without limit or reserve, to preach the gospel over the whole land, and most of all in those parishes, where, for many a year, only a “stranger’s” voice has been heard, and the voice of CHRIST has long been unknown. The Lord refresh His heritage !

THE DEPUTATIONS.—The deputations sent out by the Assembly of the Free Church to preach the gospel are now busy in all parts of Scotland, and it becomes the people of God to accompany their labours with earnest prayers for that blessing from on high, without which all efforts are vain. Mr Begg has just returned, we understand, from visiting a portion of the south of Scotland. He preached at Peebles, Selkirk, Robertson, Ashkirk, Lilliesleaf, St. Boswell’s, Melrose, Galashiels, Yarrow, and Ettrick. Most of these places are supplied with ministers of the Free Church, and have their churches completed, and free, or nearly free from debt. But some of them are still looking with eager interest to the Free Church for help. In particular, Robertson, Yarrow, and Ettrick, may be mentioned as in this position, although the Presbytery of Selkirk, within whose bounds they live, has been most active and indefatigable in administering to their spiritual wants. This Presbytery had only *three* ministers at the time of the disruption ; now they have *seven* ministers, eight churches, and two preaching stations. They require, however, at least two additional churches, and three additional ministers, viz. churches at Ettrick and Yarrow, and

ministers at Ettrick, Yarrow, and Robertson. Robertson is a fine pastoral country on the Borthwick water, and the plain, unpretending new church is built in a fine hollow on the river side, about six miles above Hawick. The district has long been blighted with Moderatism; but the shepherds manifest the deepest interest in the preaching of the gospel. The sacrament of the Lord's Supper was dispersed there on Sabbath last by Mr. Duncan of St. Boswell's, appointed by the Free Presbytery of Selkirk. Yarrow is a name familiar to all our readers, but few of them may have seen that beautiful district of Scotland, or its noble peasantry. A stranger can have no idea of the vast importance of having a Free Church planted amongst such an interesting people. There is no Free Church between Selkirk and Moffat, in the direct line of road stretching for thirty-three miles through beautiful hills, the finest pastoral district in Scotland; and a shepherd from Yarrow must walk at least from ten to fourteen miles before he can hear a Free Church minister. At the disruption, two of the elders of Yarrow,—venerable men—left the Establishment, the news of the struggle being carried into that sequestered glen only by a stray copy of the *Witness*. Since then a large body of the shepherds have adhered to the Free Church; and the sacrament was lately administered by Mr. Jolly of Bowden to 105 communicants. Whenever a sermon is to be preached, crowds flock to hear it; and a more intelligent, finer looking race of men can nowhere be seen than the shepherds of Yarrow. They are most anxious to erect a place of worship, but as the Duke of Buccleuch is proprietor of nearly all the land, there may be some difficulty in obtaining a site. They intend, however, to make an immediate application to his Grace on the subject, and we trust the people of Scotland will back their efforts. They take a deep interest in the Cheap Publication scheme.

Ettrick, the parish of Boston, in whose quiet churchyard the ashes of that great man repose, is still farther removed than Yarrow from the ordinary road of travellers. So far retired is it, indeed, from the world, that till the disruption nothing had been heard there at all of the proceedings of the Non-intrusionists. Only two or three sermons have been preached there since the disruption, by Free Church ministers, in a large hall of the inn at Tushlaw. On the night on which Mr. Begg visited the district, this hall could not nearly contain the people that assembled. The service was accordingly conducted in the open air; and from the deep interest manifested by the people, it is evident that Boston "being dead, yet speaketh" amongst the shepherds of his romantic hills. Many of them are most anxious to have a Free Church and ministers; and we earnestly trust that the hands of the Presbytery of Selkirk will be strengthened in supplying their spiritual wants. Much has been done for the Highlands of the north; it is high time that more were done to remove the long "famine of the Word" from the Highlands of the south of Scotland.—*Witness*.

CHEAP PUBLICATION SCHEME.—This scheme, we are glad to find, is becoming more and more popular. The number of subscribers now considerably exceed *ten thousand*; and as there is still a large portion of congregations both in town and country from which either no return, or a very small return, has been received, we confidently anticipate that the calculation of the number of subscribers, amounting to 20,000, will be speedily realized. No time, however, should be lost in returning subscribers' names, as the first volume is nearly ready for the press, and it is very desirable that the committee should as soon as possible be able to form some idea of the extent of the impression which they will require to print.—*Witness*.

PRESBYTERIANS OF LONDON.—The Presbyterians of London are beginning to show some signs of returning animation. They had fallen into a state of complete collapse after the unusual exertions made by them in behalf of the Free Church; and I fear it will be some time before they resume their former activity. However, on Tuesday evening two important meetings were held—one of the College Committee—at which it was determined to summon a meeting of the Commission of Synod, to meet at London, on Tuesday, the 20th of August, for the purpose of obtaining a professor of theology, since Dr Buchanan, much to the regret of all here, has felt it his duty to decline the office, on account of his health. Another meeting of the same Committee is appointed for next Tuesday, to consider what proposals they should make to the Commission when it meets. The other meeting held that evening was of the London Presbyterian Church Extension Society. The constitution was agreed to, and also an address for general circulation, stating the object of the Society, and appealing for aid to the friends of vital godliness in all communions. The primary object of the Society is to aid the six congregations now assembled in Stepney, Greenwich, Southwark, Westminster, Edwards Street, and Leicester Square, in defraying the expense of raising or purchasing suitable places of worship. The new church at Stepney is almost completed. The total sum required for these six churches will be £18,000; and, in order to render them efficient aid, and encourage the work in other districts—as yet totally unprovided with Presbyterian worship—we shall require £8,000 or £10,000. Some are utterly incredulous of success but we must not faint nor be discouraged, for we have the gracious promise to confide in, “As thy day is, so shall thy strength be.” We do not expect much aid from Scotland, but shall be delighted if our friends there disappointed our fears. I believe that the London Wall congregation are unanimous in their desire for Mr. Nicholson of Ferry-Port-on-Craig, who has been labouring there with very great acceptance; and the people of River Terrace are highly pleased with Mr Spence. This does not surprise me, for I was much gratified and edified with two sermons he preached on Thursday, the fast-day, in Regent Square. He seems to have imbibed much of the spirit of his heavenly-minded friend, Mr McCheyne. The Presbyterian Marriage Bill having passed through Committee, and been much amended, I believe Drs. Brown and Stewart propose leaving town on Monday, or, at latest, on Tuesday next. Their visit has had a most beneficial effect on the Leicester Square congregation, and I am truly glad to inform you that the attendance of Irish Presbyterians last Sabbath was very considerable. An Ulster clergyman of parts and piety is expected next week to officiate for some time at that station.—*London Correspondent of Scottish Guardian.*

THE DUKE OF BUCCLEUCH AND CANOBIE FREE CHURCH CONGREGATION.—We have recently alluded to the fact of the Duke of Buccleuch having declined to give a spot of ground on his estates round Canobie for the erection of a place of worship for the members of the new Secession Church in Scotland; that so strict was his command and his enforcement of his legal rights, that as the congregation had conducted public worship on the public road, so there was the prospect of the sacrament of Lord's Supper being also there dispensed.

His Grace has prevented this great indecency. He has allowed that holy ordinance to be dispensed in one of his fields, and also permitted the congregation to pitch a tent on a piece of moss land to shelter them from the in-

clemeuencies of the weather, from which they were formerly warned away by legal process. But still he refuses to sell them a sufficient plot of ground to erect a permanent place of worship, while, from his possessions extending for miles around in all directions, it is physically impossible they should otherwise obtain it.

We could wish again to interpose in this matter. Surely his grace is very ill-advised. Such conduct is unworthy, we do not say of his rank, but of his intellect. The effect is *persecution*,—is *oppression* on religious grounds. These men, perfectly respectable in morals and in general conduct, are prevented, by a stretch of the rights of property on the part of the Duke of Buccleuch, from worshipping Almighty God as their conscience directs. The question may be turned into every variety of shape by ingenuity or perversity of men, but nothing that can be said will deprive this act of the character of persecution.

We therefore implore his Grace, from respect to himself, still more from respect to others (of which in secular things he is so careful an observer,) and most of all, from a respect to the law of God, and to that highest privilege of man, to be allowed to worship his Maker and Redeemer as his conscience directs, not to maintain a position which it is impossible he can maintain consistently with the high and sacred obligations to which we have just adverted.—*London Record*.

CHURCH-CLOSING.—The Free Church is busy *opening* her various places of worship throughout the land. She is opening them by hundreds. The Establishment is occupied in a process very much the reverse. She is employed in *shutting* up churches. It would be impossible to enumerate all that have been closed, but they are not few. There is one in Perth, another in Annan, two in Greenock, and one or two in Edinburgh. But the most painful of all these instances of church-closing is that of Lady Glenorchy's, in the last-mentioned of these towns. This large and venerable edifice, seated for 1800, which, by the influence of the Rev. John Paul, John Hunter, William Glover, Archibald Bennie, &c. was wrested from its present managers, is now closed! Oh, could its venerable foundress see it now! For seventy years it has echoed with the voice of praise. It is silent now! What a witness against these men and against the Establishment to which they belong, are its empty pews, its silent pulpit, its closed gates! Eighteen hundred seats, that once were crowded with living worshippers, are now without an occupant! The pulpit where a Sheriff, a Ewing, a Jones, a Colquhoun, a Wright, —(now with their God)—have proclaimed the message of salvation, is now covered with dust. Sabbath after Sabbath comes, but no throng moves up the avenue, no messenger ascends the pulpit. All is desolation! What can all this mean? Can empty churches prop up a sinking Establishment? Can vacant pulpits prove a blessing to the land? They enter not in themselves, and those who would they hinder. They will not allow others to occupy these fabrics, and they cannot occupy them themselves. They wrest them from their lawful owners, and when they have thus taken possession of the empty shell, they close the doors of the sanctuary, and leave its pews to moulder and its walls to crumble down, rather than permit the foot of a Free Church worshipper to cross its threshold, or the voice of a Free Church minister to be heard beneath its roof! Is this the religion of the Lord Jesus Christ! Is this the way in which the Establishment is setting itself to promote the extension of his cause, and the wider preaching of the everlasting gospel?—*Border Watch*.

SEAT-LETTING IN ABERDEEN.—The *Aberdeen Banner* contains the following statement relative to the number of seats let in the city churches of Aberdeen, which is very important and satisfactory, especially as it shows at a glance the relative proportion of the Moderates to the members of the Free Church in all the churches of that city. The *Banner*, in introducing the subjoined table, premises,—

“That the figures connected with the Free Church are given upon competent authority, while those of the *quoad sacra* churches of the Establishment rest on public report, and that we have taken the largest figure mentioned, which we have no doubt will be found rather to exceed the truth than to fall below it.

	ESTABLISHMENT.	FREE.
West, sittings let,	1029	1150
East,	804	1170
North,	253	650
Greyfriars,	41	350
St. Clement's,	427	1100
South,	450	1300
Gilcomston,	450	1300
Holborn,	40	900
Trinity,	40	940
John Knox's,	120	1100
Gaelic,	0	500
Bon-Accord,	0	515
Melville,	0	200
Mariners'	0	500
Union,	0	920
	<hr/> 3654	<hr/> 12,595

“There are many suggestions,” says the *Banner*, “that the above contrast must naturally present to every mind. For instance, the incorrectness of Dr. Mearns' statement in the Assembly, that they (the Synod of Aberdeen) had been successful in retaining the *quoad sacra* churches in their hands, is very palpably exposed by the fact that *four* of them are completely severed from the Establishment, viz. *Melville Church*, which was given up; *Union* and *Bon-Accord*, which were repurchased; the *Gaelic*, which has not been interfered with; and the *Mariners'*, which has never been opened by the Residues since the disruption. The extent of the disruption in Aberdeen,—the capital of the Dead Sea of Moderatism, as it was once considered,—is rendered very palpable, only 3000 out of a population of upwards of 60,000 adhering to the ‘beloved Church of their fathers,’ as Councillor Mathew would say!”

The large congregation of the Free Church at Woodside, which forms part of the Parliamentary burgh of Aberdeen, and is, perhaps, one of the largest in Scotland, does not seem to have been taken into the above enumeration. The sitters in that congregation, we believe, number upwards of 1500.

VI.—THE MORALITY OF THE SABBATH.

We commend to our readers, the serious perusal of this well-written christian paper, on the vital question of Sabbath Observance. Scotland is, indeed, the *Home* of the Sabbath, if now there be a country on earth in which it finds a rest for itself, whilst offering rest to others : and may the sons and daughters of our country be known in India, (as alas ! many of them they are *not*), to be the children of Scotland, by this, that they KEEP HOLY THE SABBATH DAY !

Ever since the reformation, Scotland has stood distinguished among the nations for the religious observance of the Lord's day. Strangers have remarked this characteristic of our country, and in their journals they have commented on it in various terms, according to their several turns of mind. Some, glancing over the mere surface of things, have contented themselves with a passing taunt at our Presbyterian rigidity ; while others, more clear-sighted or less prejudiced by foreign customs, have regarded it as one of the springs of our national superiority. By all, however, the peculiarity has been observed ; we have gained a name for Sabbath-keeping throughout the world ; and wherever Scotland is known, it is associated, whether for honour or for reproach, with a sacred regard for the Sabbath day. And no wonder ; for there is not another nation in Europe which can be said, as a nation, to pay any respect to that holy day. On the Continent, it is not exactly correct to say that the Sabbath is universally profaned ; there is, more properly speaking, no Sabbath there ; such a day is unknown ; it is undistinguished from any other day of the week, except it be that on that day business is somewhat more brisk, and dissipation more general. Even in Protestant States, we regret to say, the observance of the Sabbath is little more than nominal ; and England itself, particularly in her larger towns, is fast approximating in this respect to the laxity, if not the licentiousness, of the Continent. Bad as we are, we still stand alone among European countries in the national observance of the Sabbath. But it is vain to deny that the tide of desecration is rapidly approaching us. Though we have doubtless prepared ourselves for this, by the removal of our ancient landmarks, and by our departure from the holy practice of our fathers, still it is observable that the impulse is from without, as may be easily seen from the direction of the current : it is not a Scottish movement ; but, through the agency of foreign influences, and by Parliamentary motions, of which we shall merely say that they are, in their tendency, decidedly anti-Presbyterian and anti-Protestant, we are threatened with an inundation of profaneness, which is likely to prove all the more disastrous that it will come in the place of much unwilling restraint and much hollow profession. Still, if the battle of the Sabbath is to be fought, it must be fought on Scottish ground. Banished from every other country, the Sabbath has retreated to Scotland as its last asylum ; and here, where our fathers planted the banner which has so long floated aloft in the sight of surrounding nations, must their descendants be prepared, " when the enemy shall come in like a flood again, under the guidance of the same Spirit, to " lift up a standard against him."

If we be asked, How may this battle be most successfully waged? we would answer, without hesitation, that this can only be by the use of Scripture weapons, and, above all, by contending for the *morality* of the Sabbath, as an institution based on the moral law of God. It was by placing it on this lofty and inaccessible ground, that the founders of the Scottish Reformation succeeded, not only in rescuing the Sabbath from the rubbish of Popish holidayism under which it had fallen into contempt and neglect, but in securing for it the homage of three centuries of decent and reverent observance; while other Churches, pleading for it on the low ground of church authority or mere expediency, soon lost sight of its sacred character. In fact, the whole controversy about the Sabbath resolves itself into one question; and the time has come when that question, so far as Scotland is concerned, must be practically decided,—*Is Sabbath observance a moral duty, or is it not?* This question demands at the present crisis the most serious attention of the moralist and the political economist, as well as all Christian men. We can hardly, therefore, perform a more seasonable service than by presenting it to the consideration of our readers.

We need not put our question to those who acknowledge the Decalogue as the law of God, and the perpetual rule of duty to man. They know that the fourth commandment stands there, enshrined in the centre of that law, partaking, as it were, of all the sanctity of its first table, and all the charity of its second,—bidding us ascribe “glory to God in the highest,” and at the same time breathing “good will toward men.” They know that this precept comes stamped with the same Divine authority as any of the rest. They know that the law given by Moses at Mount Sinai, and sacredly kept in the ark of the Covenant, was neither more nor less than the law of morality originally engraven on the heart of man in Paradise, eternal and unchangeable as that God of whose nature it is the transcript, and of whose will it is the exponent. They know that this law, as it came from the hands of God, consisted, of *ten* commandments, and that we have no intimation of its being afterwards reduced to *nine*. “He declared unto you his Covenant,” said Moses, in delivering it to Israel, “which he commanded you to perform, even *TEN* commandments; and he wrote them upon two tables of stone.” They know, too, that the Saviour “came not to destroy the law,” and that in his own beautiful summary of its two tables, as comprised in the love of God and the love of our neighbour, he recognized the perpetual obligation of the Decalogue: never hinting that one of its precepts was to be dropped as less moral than the others; or that, in place of the old law of “Remember,” the new law was henceforth to be “Forget the Sabbath day.” They know, in fine, that his Apostles uniformly speak of the law as “holy, and just, and good, without excepting any of its precepts, and that they teach that “who-soever shall keep *the whole law*, and yet offend in *one point*, he is guilty of all.

These statements may appear so very plainly true, as hardly to require confirmation; and yet the whole controversy regarding the obligation of the Sabbath turns on the admission or rejection of these very plain truths. The arguments of our opponents all proceed on the assumption that Christianity has freed us from the obligation of at least one precept in the Decalogue. Are we then prepared to tamper with that sacred code? or are we at liberty to deal with the fourth command, as the Church of Rome has done with the second,—to blot it from the statute-book of heaven? The attempt is heaven-daring, and the deed is a perilous one. The Roman Church, by “taking away from the words of this book,” has been deluged with superstition; and we, by imitating her impious example, may open the floodgates of profaneness, nay, unsettle the very foundations of morality. For, let it be observed, that the question goes much deeper than merely to affect one precept of the moral law; it involves the whole Decalogue. If one precept may be

thus discarded, why not another?—why not all? And where, then, is the standard of moral duty? We are at sea, without chart or compass. We have cast away the all-perfect code of morality, traced by the finger of God himself; and how can we any longer determine what is moral and what is merely ceremonial? how distinguish between what was of passing and what is of perpetual obligation? Let none charge us with declamation: we speak advisedly, when we say that these principles lie at the foundation of the whole controversy. Hence it is that our most profound divines who have written treatises on the morality of the Sabbath, find it necessary to commence by proving the morality of the Decalogue; and hence, also, that our more acute reasoners, against the continued obligation of the Sabbath, have been compelled, in self-consistency, to deny the obligation of that law. Among these is Archbishop Whately, who maintains that the whole law of Moses, moral as well as ceremonial, has been abrogated by Christ; arguing, that because the gospel appeals to gratitude, love, and other principles of holy activity, therefore the Christian is to be guided, not by rules, but by principles, and that the moral law is superseded by the gospel! This is not the place to enter into argument with the archbishop, else it might be easy to point out the strange blunder into which he has fallen, by confounding the *principles* of holy obedience with the *standard* of moral duty. Nor do we stop to inquire how he reconciles his extraordinary dogma with the Standards of his own church, or how he can cordially or consistently join in the response, prescribed in its Liturgy, to the fourth commandment. "Lord, have mercy upon us, and incline our hearts to keep this law." We refer to this author at present, merely, as a striking illustration of the native tendency of all anti-Sabbath theories to issue in Antinomianism. There can be no doubt that his present theory is merely the result of a process of reasoning rendered imperative by his unhappy notions regarding the morality of the Sabbath. Finding it impossible to get quit of the argument drawn from the fourth commandment, he has been driven ultimately to the startling expedient of discarding the whole ten commandments! How would the old bishops of the English Church have stood aghast, had they foreseen, in the person of one of their own successors, this new phase of the Antinomian school!

We might put the same question to those objectors who talk of exemption from the Sabbath as a part of our Christian liberty. We would ask if any part of the liberty of the Christian consists in being set free from moral obligation; And if the fourth precept *once* formed part of the moral law, how could it ever cease to bind the intelligent creature? We would remind them that the Sabbath was, like marriage, instituted in Paradise, long before the ceremonial law, and based on God's resting from his works of creation, which was surely not ceremonial; that there are traces of its observance before Moses, in the law relating to the manna; and that neither in the wording nor in the great end of the command, can we detect anything typical or temporary. We would have them consider, that although our Saviour, as "Lord of the Sabbath day," asserted his authority by changing the day of observance from the seventh to the first, this left the morality of the Sabbath untouched, the particular day of the week forming the positive or arbitrary part of the commandment; and that Christians, in observing "the Lord's day," after the example of the apostolic Church, are still obeying the Sabbath law, and are warranted to expect the Sabbath blessing. And, in short, we might well argue, that to represent the Sabbath as one of the shadows of the law that have vanished away, is to depreciate an ordinance which, both in the Old and New Testament, is so highly honoured as to be put for the whole of religion, and for the observance and love of which the fearers of God have been distinguished in every age.

But we would put our question to the mere moralist, to the philanthropist to the man who professes to have at heart the interests of public morality,

and who would himself be startled were he to be charged with being an immoral character, *Is Sabbath observance, a moral duty?* We ask him if he is prepared to part with the Decalogue as the standard of morality? If so, what else has he to substitute in its place? Is this the time, above all other times when it is peculiarly safe to meddle with the foundations of the social fabric—to “break one of these least commandments, and to teach men so?” We anticipate the answer which will likely be returned. We will be told that it is the second table of the law only that refers to morality, and with which society, as such, has to do; and that the first table refers to the duties of religion, which do not properly come within its cognizance. We regret the unhappy distinction (already become too common to expect its speedy extinction), which has been drawn between religion and morality, as if the two could ever be separated from each other,—as if there could be any right moral feeling or moral practice independent of true religion. We hold that the duties of the first table are as truly moral as those of the second, and that he who profanes the name or the day of God is as truly guilty of immorality as he that defames the character or steals the property of his neighbour. He that said, “Thou shalt not steal,” said also, “Thou shalt remember the Sabbath day to keep it holy.” But it is not thus we would deal with the class of objectors now in our eye. We would grant at once the distinction, which is made in the law itself, between the duties which we owe immediately to God, and those we owe to our fellow-men. We grant, too, that it is with the latter that society, as such, has more immediately to do. Nay more. We readily allow, that the breach of the duties which we owe to one another, enjoined in the second table, justly renders a man more odious in the eyes of his fellows, than the breach of the duties enjoined in the first table. The thief, the liar, and the murderer, are universally regarded as worse characters, and are more detested, than the Sabbath-breaker, or the man who lives in the neglect of religious duties, while he maintains otherwise what is termed a fair moral character. And justly so; for the man who is capable of such crimes must have previously cast off the fear of God, and if he professes religion, must only have assumed the form of godliness to mask his worthless motives and his wicked conduct. But does this prove that Sabbath observance and the other duties of the first table of the law have nothing to do with morality? Quite the reverse. The fact is, that the thief, the liar, and the murderer, could never have reached that degree of moral turpitude which exposes them to the odium of society and the penalties of crime, without having previously broken through the restraints of the first table of the law. The theft, the lie, or the murder, of which they may stand convicted, is but the last step in a course of immorality which commenced in shaking, themselves loose from all sense of religion. And hence there is hardly an instance of a poor wretch brought to the scaffold, who does not, in the hour of bitter remorse, trace back his crime to his having imbibed the principles of infidelity, or abandoned himself to profane habits, and, above all, to his having lost all regard for the Lord’s day. Strange to think, that with such examples before their eyes of “sin when it is finished bringing forth death,” men should still persist in denying the connection between the seed and the fruit,—that they should hold up their hands in detestation of the full-blown crime, and visit the criminal with all the vengeance of law, and yet foster, and even give the sanction of law, to that very sin which the criminal himself, with his dying breath, blames as the bitter root of all his misdeeds! Let Government look to it,—let the friends of morality look to it. Let them be convinced in time, that it is vain to put asunder what God has joined together,—the two tables of his own law; and that in pleading for the morality of the Sabbath, we are pleading not only the cause of God and of virtue, but the cause of our country and of mankind.—*Witness.*

IV.—LETTER FROM REV. F. MONOD.

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

Paris, August 16, 1844.

MY DEAR SIR,—It is high time I should redeem my pledge, and begin my correspondence with you, and, through you, with your numerous readers. The first step is the most difficult; and, deeply impressed with the usefulness of spreading among the friends of the gospel in Scotland regular and exact news concerning the Kingdom of God in this country, I trust the Lord will enable me to write as regularly as possible,—say once a month. I will write in English, to save you the trouble of translating my prose; but on condition that you will kindly correct my grammatical, or orthographical, or other mistakes I may make; and not few, I apprehend, will they be. But I have no time for introductions and for excuses; the Lord can choose the weak things of the word to confound the things which are mighty. In taking up my pen, I have nothing in view but His glory, and the advancement of His kingdom; and to Him alone I look up for success. I get at once into the heart of my subject, and will try to give you, by facts, an insight into the actual state of things in France, as far as concerns the kingdom of God. Both the insolence and rising power of the Popish priesthood, and the remarkable movement of some parts of the population towards Protestantism, are gradually gaining ground. The violent attacks of the bishops against the University are now supported by the whole of the lower clergy, with the exception of one or two priests, who have enough of courage and of conscience to incur powerful displeasure by disobeying their bishop's orders. On the other hand, at Villefavard the efforts of the priests to bring the population back to Romish idolatry have been in vain; and such has been the firmness and decision of the people, that Government has been compelled, as it were, to withdraw the hindrances put in their way, and to grant them permission to worship God according to their conscience. The priests have bought, and paid six times the real value, for an old house, into which they might put up the altar of their superstitions; put not one single inhabitant of Villefavard is ever present at their mass; whilst the gospel is regularly and faithfully preached to attentive congregations of them three to four hundred hearers, within the very walls first destined to the worship of the Virgin. The movement is extending all through the country. M. Roussel is invited to go and preach in three or four different places, and calls loudly for help, he being unable to meet all the pressing demands, made upon his ministry of truth. At one place (Balledant) he preached, at six in the morning, to 200 people, all till then Romanists. In the Department de la Charente Inferieure a similar movement rejoices the friends of the gospel, and several thousands are already brought out of Popery. All are not converted yet to Christ, but all wish to hear the blessed sound of the gospel, and have an opportunity of hearing it, as often and as regularly as our means, and the very limited number of our labourers, will permit. Two, and perhaps three, faithful ministers are going, I hope, to strengthen M. Roussel's arms. The priests offer all the opposition they can, and the civil power is enlisted on their side. Our brethren are threatening with prosecution before our courts of justice; and M. Maurette is, as I believe, not the only Christian who will be called upon by his heavenly Master to seal his testimony by being imprisoned, to atone for the crime of having called things by their names;

that is, the Pope an Antichrist, and Popery a gross idolatry. They have just invented a very cunning and very base method of forcing M. Roussel from a field of labour in which he is signally blessed. A prosecution has been instituted against him for the publication of some anti-Romish tracts; of which one, *La Religion d' Argent*, has been published a few years ago, and circulated by at least one hundred thousand copies. It is an excellent tract, completed by a second—*Encore La Religion d' Argent*,—and both proving by facts that the whole Popish fabric is a money-making business. I wish they were translated and circulated in England, where there is now-a-days a lamentable opportunity for their being useful. What will be the result of this prosecution cannot yet be known; but in the meanwhile M. Roussel is called before a tribunal five hundred miles distant from his present field of labour, and very possibly this devoted servant may be condemned to share M. Manrette's prison. Several colporteurs are prosecuted in another quarter, for having disseminated the Word of God and religious tracts. Two of the pupils at our normal school have been arrested a few weeks ago, for having done the same among the soldiers at Vincennes, near Paris. They have been set free again, and we know not yet what will be the result. A young girl, twelve years old, was actually stolen from her parents some months ago, and kept by the priests and their devotees, until they had quite fanaticised her. When they could hide her no longer, they let her loose, and she came home to her distracted parents, denouncing death and damnation upon them and all Protestants. No punishment has yet been awarded to the well-known authors of this crime, one of those our laws punish with hard labour. I am happy to add, that Eugene Alby, (the little girl's name,) has, by prayer and Christian treatment, been brought back to her Bible, and that there is every reason to hope that her heart is turning, if not already previously turned, to Christ. Two or three other children have been, in the same way, lately taken from their parents; and if impunity covers such abominable attempts, there will be no security left for Protestant families in some parts of the country. Thus you see there is an ample field for the labours of the Evangelical Society, and strong reason for the friends of truth and Protestantism in Scotland to remember their brethren in France in their prayers, and to strengthen their hands by such means as the Lord has put within their reach. It is with heartfelt joy and thankfulness to God, that I have read the circular addressed to the ministers of the Free Church of Scotland, by the Committee appointed by the General Assembly, for corresponding with foreign Churches. May the Lord bless the efforts of the Committee, and put it into the hearts of many brethren in Scotland to be labourers together with God for propagating the light of the blessed gospel in this benighted country! The harvest is plentiful; the labourers are few, and the means inadequate. But let us not doubt, the Lord will provide: *Jehovah Jireh!*

I must not conclude without saying, that the Rev. Mark Wilks has just published a very interesting volume, containing, in two parts, first, a rapid sketch of the history of the Kirk of Scotland, from the introduction of Christianity into the country, until the decline of the Presbyterian Church, and its bondage, at the end of the eighteenth century; and, secondly, a reprint of the articles in the *Archives du Christianisme*, containing an historical account of the late disruption, and the causes that rendered it necessary. The origin and influence of patronage is the leading topic in this interesting volume. A summary view of what the Lord has done in and for the Free Church in course of the first year of its existence has appeared in the last number of the *Archives*, of August 10. Hoping to let you soon again hear from me,

I remain, my dear Sir, faithfully yours,

F. M.

V.—COMMISSION OF THE FREE ASSEMBLY.

EXTRACTS FROM THE REPORT OF PROCEEDINGS.

*On Wednesday the first meeting of the Commission of the Free Assembly was held in the New College, George Street,—Dr. Black of Aberdeen, Moderator.

SPECIAL CASES FOR LICENSE.

A memorial was read from the Presbytery of Edinburgh, craving liberty to take Mr. J. Robertson from Newcastle on trials, with a view to license. The case was a special one, Mr. Robertson not having gone through the ordinary curriculum; and last General Assembly had empowered the Presbytery to apply to the Commission for this power, if, after examination, they saw cause.

Mr. SORLEY desiderated further information. He wished to know with what Church Mr. Robertson had been connected, and also if he could be informed where Mr. Robertson had studied,—where he had got his information.

Dr. CANDLISH said, Mr. Robertson had for many years been a member of the Presbyterial Church at Newcastle, and had laboured very successfully as an agent in connection with it. As to where he had got his information, he really did not know. He knew this, however, that wherever he had got it, he had it, and that was the chief point.

Dr. MACFARLAN of Greenock thought that the Presbytery of Edinburgh should have inquired, and been able to state at what University, if any, Mr. Robertson studied, or from what sources he had obtained the information he had.

Mr. MONCRIEFF of Kilbride did not see how the Presbytery of Edinburgh could have done otherwise than they had done. The General Assembly had remitted to them to examine Mr. Robertson, and, if they saw cause, to apply to this Commission for power to take him on trial. They had examined him, and they had been more than satisfied with him, and were, in their present application, merely obtempering the directions of the Assembly.

Dr. CANDLISH said, that after the remarks of Dr. Macfarlan, a little explanation might be necessary, as to how the Church stood in regard to this matter of the licensing of students. He believed that the Church was now more anxious than ever to keep up the full curriculum in literature and theology, and less disposed than ever to relax the strictness of her examinations. The curriculum of education stood precisely where it did before the disruption. The same course of study was required, and he believed the Presbyteries discharged their duties in examining students better than before. For, much as he valued a curriculum fixed according to a certain standard, he did think that, in former times, their Church had been disposed too much to put that curriculum in place of the examination.—more particular as to where the man had got his information, than as to whether or not he had got it. But both were tests; and he trusted the Church would continue to require a full curriculum, and to be stricter and stricter in examinations. But these were peculiar times, in which all of them were under a deep impression that additional labourers were imperatively required. So much had the Church been

impressed with this conviction, that she had made a general provision for relaxing one year's attendance on the literary, and one on the theological classes, in the case of young men who would be upwards of twenty-four years of age at the time of receiving license. And it had been expressly understood and provided, that even this was not the whole relaxation which the Church contemplated, but that in extraordinary cases,—which, of course, would have to be judged of singly, each on its own merits, in cases of special qualification,—the fitness, of the man for the office should be decided, not by curriculum, but by the test of examination. This case was one of these; and all that they asked for was liberty to take the man on trials. In reference, then, to the censure cast on the Presbytery, for not being able to tell anything of Mr Robertson's curriculum, the fact was, that there was no curriculum to point to at all; it was one of those extraordinary cases provided for in the Act of Assembly, which had to be judged of apart from a curriculum altogether. The Presbytery had merely implemented the instructions of the General Assembly. And even on the general question, if that were opened up, he would say that he was not at all sure that any Church would be warranted in saying that it would insist on a curriculum in all cases, inasmuch that even if God put within their reach a highly qualified man, they would not even look at him, but would declare he was not the thing because he had not gone through a curriculum. The general rule of a curriculum, he thought, they should insist upon with all strenuousness, but the liberty of special exceptions he held to be essential to the liberty of a Church of Christ. (Loud cries of hear, hear.)

The Commission then resolved to give sanction to the Presbytery of Edinburgh to take Mr. Robertson on trials—Dr. Clason remarking, that while he agreed in that resolution, he at the same time so far agreed with Dr. Macfarlan and others, that it was but right they should ascertain from what sources any one applying for license in these special circumstances had obtained his information. He did not think the amount of attainment every thing—he would also desiderate some acquaintance with the person's previous habits and associates. These had great influence on a man's character and manner of thought.

COLLEGE COMMITTEE.

Dr. WELSH read the following Report from the College Committee:—

The Committee on College Education beg leave to report, that they have held repeated meetings, and given their best consideration to the various subjects remitted to them; and, after mature deliberation, they would recommend the following suggestions for the sanction of the Commission:—

I. The Committee are of opinion, that with as little delay as possible, some provision should be made for instructing the theological students in moral science in such a way as may more fully prepare them for entering upon their professional studies; and with this view they have resolved to recommend Mr P. C. M'Dougall, at present one of the masters in the new Academy, being fully satisfied of his pre-eminent qualifications in point of philosophical talent, soundness of principle, experience in the communication of knowledge, and peculiar fitness for interesting the minds, and forming the character of young men.

II. It having been suggested by the Home Mission Committee, that, in present circumstances, and especially with reference to young men receiving aid from the funds of the Church, it would be important to have some more effectual provision for ascertaining and advancing the literary knowledge of students, the Committee resolve to recommend the appointment of a classi-

cal tutor especially to give instruction in theological studies, and New Testament Greek; and that the Committee be authorized to select a suitable person for the office, and prescribe the duties which he will have to perform.

III. With reference to the application for a Theological Institution at Aberdeen, the Committee were of opinion that, in the present circumstances of the Church, they could not make any other provision for theological education at Aberdeen different from what might require to be made at other University seats, where there might be students that could not conveniently attend the Hall of Edinburgh, and that the arrangements for the theological instruction of such students should in the meantime continue substantially as last year. But that the Presbyteries at University seats should be authorized, if they see cause, to devolve the superintendence of their theological instruction upon two or three ministers of their number and provide supply for the pulpits of these ministers for a few months, it being understood that the whole question of more permanent theological instruction is left open for more mature consideration at a future time.

DR. CUNNINGHAM thought it desirable that the attention of the Church should be speedily directed to this subject. As to the propriety of the nomination of Mr. M'Dougall, there could be no doubt. On that subject, he would merely take the liberty of reading an extract from a letter which he had received from Dr. Chalmers:

"I hope the appointment of Mr. M'Dougall to the Ethical Chair of the New College, will be cordial and unanimous. I have every confidence that he will prove a most valuable accession to our seminary. Whatever allowance must be made for the preparations of the first year, I augur most hopefully of his future eminence, knowing as I do his transcendent abilities, and the peculiar aptitude which belongs to him for the discussion of moral and metaphysical subjects. Viewed as a preliminary class, I look on his appointment as one of first-rate importance to our students, being convinced that in his hands it will be so conducted as to furnish what I fear is not always to be found in Colleges,—a sound rudimental education for the study of theology."

— *Witness.*

VI.—MISSIONARY INTELLIGENCE.

THE JEWISH MISSION.

JASSY.—MR. EDWARD again calls upon us to rejoice with him in the manifestation of the Spirit of God in connection with his labours at Jassy. When permitted, month after month, to convey "good tidings of good," from this station, we could never forget the special discouragements which Mr. Edward had long to contend with; and we look upon the history of the Jassy mission as furnishing an instructive commentary on the passage, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Extract Letter—Rev. Daniel Edward to Rev. Dr. Candlish.

Jassy, July 24, 1844.

MY DEAR SIR,—You will be glad to hear any thing like a cheerful or hopeful note from this forlorn spot. At present, all is looking as if the day were about to break, and the shadows to flee away. A trumpet has

been blown in the city, which has shaken many strongholds. Many heads have been filled with thought, and many hearts with musing, and some to our knowledge, deeply, and, as we hope, lastingly and savingly affected by the incidents which have recently taken place. About a fortnight ago, I baptized the fifth individual of Israel's race, who, out of this place, has been brought to the faith of Abraham. The consequences were even greater than I had anticipated. It was our colporteur. He should have come forward along with —, but his wife so wrought upon his fears, that Satan gained a temporary advantage, and although professing that his sentiments were unaltered, he declined coming forward with his testimony for Jesus. He was guilty of the heinous sin of turning back in the day of the Lord's battle. But the Lord was merciful to him as to Lot while lingering in Sodom, and finding no rest, day nor night, he took the resolution of leaving the country, and travelling on foot to England, where he might find opportunity of professing the gospel without danger. Having come to communicate his intention to me, I represented to him, that if he did not comply with the light which was given him, God might possibly withhold his grace in future; that God was not bound to places, and possibly he might be like Gideon's fleece,—left dry, even if he were in a place where the dew of heaven was plenteous around him. After this he became quite resolute to be baptized here. I have often told you how well known he has been as a strict, and, as they say, pious Jew, and how influential we expected his example would be on others; but it far exceeded my expectation. I gave him an asylum in our house for two or three days previous to baptism, that he might have leisure, free from disturbance, to prepare his mind for the solemn occasion. Many Jews came and reasoned with him; others went to his house, and, with curses and imprecations, put his wife into such a state of agitation, that a neighbour came up and told him he did not think she would recover. One of the chief Jews sent his servant to inquire of Isaac himself, whether the report he had heard was true. Great numbers were present at the baptism. After the sermon, as Isaac left his place to come forward to the ceremony, a poor old Jew was observed tearing his hair, and exclaiming, "Woe, woe." Another, in a fierce spirit, imprecated one of their worst curses. Before baptism, he read, in a voice hoarse with the agitation of conflicting emotions, a paper composed wholly by himself, declaring the grounds of his conversion; with which the Protestant pastor who was present was greatly pleased, and which a Jew, who was long before baptized in the Greek Church, requested a copy of, to print and circulate. The greater part of the Jews remained for several hours after the sermon. Each of our converts had an opportunity of declaring to his former friends what had moved him; and I had, myself, a lengthened audience, while explaining more fully the truth as it is in Jesus. Before parting, many shook hands. This evening was one of great congratulation; for I caught a glimpse, although in the distance, and it may be over many impediments, of the fields whitening to the harvest. What wonders were before my eyes! It was the answer which almost every Jew gave to us, when we first came, that if we trusted to conviction alone, we would not, in ten years, find an individual to our purpose in Jassy. "We might go to other places, but we would accomplish nothing in Jassy." Our colporteur himself, two years ago, said, "A baptism could not take place in Jassy." Can we but hope that the same Divine power which has broken through such difficulties, to make a beginning, will carry forward the work upon the foundation which has been laid. The same prospects have since then been receiving confirmation. The wife of the colporteur has consented to reside with him, and receive instruction. She says, since she caused his falling away, he has never ceased, night or day, to riddle her head with discourses about Christianity.

Another respectable Jew seems to have come to a sincere faith, and waits only till he can send for his wife and children to come forward. After baptism he would not be able to get his children in his power. Several others have come requesting instruction. In more instances than one, Jews have come to the converts, and adjured them by all that is holy, to tell them sincerely whether Christianity is the truth. One of them had, a few days ago, an audience of about thirty Jews. This is the Lord's doing, and it is truly marvellous in our eyes. It would be tedious if I should rehearse all the interesting circumstances which have occurred in the last period. When my dear brother, Mr. Philipp, and myself, take a full view of the circumstances as they were and are—the desolate prospect so short a time ago, and the unexpected quarter from which the first movement came, we can only exclaim to each other, "Wonderful!"—"The Lord hath done great things for us;" and others who have been in the habit of visiting us, although they do not ascribe it to the Lord, are seized with no less wonder, and say, "Great things have been done."

CONSTANTINOPLE.—We mentioned in the last *Record*, that the Committee had taken steps, on the recommencement of Mr. Schaffner, for the commencement of a medical dispensary at Constantinople; and we will now state some particulars regarding it, and of the Operative Institution, which has also been begun by the Committee, under his direction. The Operative Institution had long been resolved on by the Committee, and they waited only for a favourable opportunity to commence it. The Medical Dispensary has been commenced more unexpectedly; but there is nothing connected with the mission which has given more satisfaction to the Committee, than there being enabled to relieve the temporal necessities of the numerous Jews in Constantinople, in the way most valued and least liable to abuse; and they trust that, through the blessing of God, and the continued prayers of his people, it will be prospered exceedingly for the ends in view.

The following extracts relate to the medical dispensary, and show how this important object was brought under the notice of the Committee, and of which they all approved, after repeated and serious consideration:—

"What I wish to propose to your Committee is the establishment of a *medical dispensary*, with a *physician* attached to it for the relief of the countless sufferers among the 80,000 souls of Israel resident in this vast capital. Let us not shrink from the idea on account of its apparent expensiveness. God is richer yet than this; and a sober examination of the subject will show, that the expenditure stands in no proportion to the immense good the plan is calculated to accomplish.

The reasons that lead me to desire such an establishment are simply these *viz.*—

The removal of an immense amount of misery, and the bestowment of a most precious earthly boon, at a very small expense, to thousands.

It is *Christ-like* to look at the multitude, and to be moved with compassion at their bodily miseries, and to remove them as far as it is possible for us; and, *because* it is Christ-like, and *because* we follow his footsteps and heal the people, not on condition that they shall listen to a sermon or an argument, but simply heal them and let them go,—*therefore*, the moral and religious influence of such an institution must be incalculable, it being in itself a sermon—a demonstration of the power of godliness and Christian love which none can gainsay or resist.

An institution of this kind would commend itself more fully to the public among all classes and nations here than any other, it being a matter of pure philanthropy, whose beneficent tendency must be obvious to all men, although the motives which prompted it might be too high for the generality of men

here. It is also an object for which an interest might be created here, and help obtained when it once existed. To raise any subscription here to *commence it*, I deem impracticable in the actual circumstances and state of society here. But I have little doubt of the help, perhaps important help, which we may receive through the contributions of benevolent persons, especially Protestants, in the capital.

By opening such a dispensary we actually enter upon the Sefardi field of labour, and we may, I think, then say that our work among them has begun. The faith and prayer of the people of God will follow in the wake of these efforts and labours of love, and a blessing from on high may be expected upon this great valley of very dry bones.

I told you formerly, that when I proposed the plan to my Committee, about ten years ago, the absence of a suitable individual for a physician proved an insuperable obstacle. The obstacle is now removed. Soon after the departure of Mr. Schwartz, a gentleman was introduced to me by Mr. Marcusjohn,—Dr. Leuthner, recently arrived from Galatz. Then it was that my long forgotten thoughts and feelings respecting a dispensary for the Jews revived in my mind. I told the Doctor I felt it my duty to lay the subject of a dispensary before the Committee of the Scotch Church, and mention his name in connection with it. Dr. Leuthner then resolved, upon his own entire responsibility, to stay here, to spend his time in getting instruction preparatory to baptism of me, and to study the English language, until I should have heard again from you. Let me add to what I have already said about Dr. Leuthner; that he is an unmarried man, above forty years, of agreeable manners, well instructed, and conversant with the language necessary for a praxis anywhere in Turkey, among any class of people.

At to the *plan and the expense of the dispensary* I have but little to say, it being a very simple institution. A room, in a public khan, is to be hired, in which the medicines are kept, and where the physician receives the visits of the sick, and prescribes for them a certain number of hours daily, except Sabbath. This khan must be as central to the Jewish population as possible. Patients who cannot call, and who must be visited at their houses, the physician shall visit as far as his time and strength shall permit. *All this is to be done only for the poor.* It is easy to see, that thousands and thousands of poor patients can be relieved in this way annually, and a widely extended intercourse opened with the Sefardi and other Jews.

Let me only say in conclusion, that the proposal respecting the dispensary is brought before your Committee, after consulting with the brethren of the American Mission here, and at their express approbation and recommendation, *by vote of the station.*

In a letter subsequently received, Mr. Schaeffer states, that the pupils, in the Operative Institution are happy and contented, while their progress in education and advancement in the knowledge of manufactures were satisfactory. He communicates also various particulars of interest, as regards the progress of the cause in Constantinople, which we hope to overtake next month.—*Home and Foreign Missionary Record.*

FREE CHURCH MISSION TO NAGPORE, IN CENTRAL INDIA.—Our readers are aware of the munificent contribution of £2,500, made by a gentleman residing at Nagpoor, toward the foundation of a mission in that interesting locality. The same generous individual has asked Dr. Wilson to send, at his expense, a very considerable quantity of illustrative apparatus for the use of a seminary and the general attraction of the natives, along with the Rev. S. Hislop, who is about to proceed to the station as the first missionary. Another gentleman, of the East India Company's Civil Service, at present residing in the

north-western provinces has signified, through Dr. Wilson, his intention to contribute the sum of £120 per annum to the new mission,—on certain conditions most favourable to its advancement,—while he remains in India. Surely the friends of the Redeemer's cause in Scotland will bestir themselves to do something for a mission which is so highly favoured abroad. They might easily, by special contributions, defray the whole expense, at least, of conveying the missionary to the shores of India.—*Witness.*

DISRUPTION IN THE SYNOD OF CANADA.—Our readers will see that the Synod of Canada, which met at Kingston on the 3d of July last, is now rent in twain. The explosion which took place in Scotland twelve months ago is being followed by similar explosions, although on a smaller scale, wherever a branch of the Church of Scotland is found. The division in the Canadian Synod took place on motions, which we print at length, submitted respectively by Dr. Cook (an ominous name) and Mr. Bane, when fifty six resolved substantially to adhere to the Erastianized Establishment of Scotland, and forty to cast in their lot at all hazards with the Free Church. Of these forty, twenty were ministers, to whom must be added the Moderator, four who have since adhered, and two whose adherence is considered certain, making in all twenty seven ministers, who, after protesting against the proceedings of the majority, have formed themselves into a new Synod, under the designation of "the Presbyterian Church of Canada." The event has excited the deepest interest throughout the wide extent of the province, and is likely to be productive of every important results. As usual on such occasions, all the trimmers and waverers have broken down in the day of trial. Some of the members of his former congregation will be sorry to see Dr. Liddell's name in the list of the majority, but these are very sifting times. Whatever the ministers may do, however, we are happy to hear that the great mass of the Presbyterian people of Canada are likely to cast in their lot with the Free Church party.—*Witness.*

VII—TRANSATLANTIC SYMPATHY.

THE FREE CHURCH OF SCOTLAND.

BY MRS. MARY S. B. DANA.

O'er Scotia's lovely hills and dales
The sun shone gloriously
Upon a most eventful morn—
The eighteenth morn of May.

In Scotland's ancient Capital
Gathers a mighty throng :
But not with banners bright they come,
And not with martial song.

Stern probity and high resolve
Are written on each brow ;
For—to the evil yoke the Church
No more her neck will bow.

And Scotland's sons will burst their chains !
And Scotland's Church be free !
Aye ! Scottish hearts have ever dared
Death for their liberty ! . .

Old Holyrood with courtly pomp
And splendor shines anew,
While from her time-worn gates pass forth
Gay pageants—fair to view.

But courtly pomp and royal state
Are all unheeded now ;
Each heart is full—each pulse beats high—
And glows each manly brow !

The hour is come—the Church of God
In full Assembly meets,
While mute spectators crowd the Hall
And crowd the silent streets.

No voice is heard from greeting friend
Or sneering enemy ;
—O Silence ! language of the heart !
What voice can speak like thee ?

The prayer is ended—ended too
The brief, emphatic pause ; . .
Each cheek is flushed—and every man
His breath more quickly draws.

The solemn Protest has been read !
The glorious deed is done !
Let all the world give thanks to God !
The victory is won !

Low bowed the Moderator there,
Up rose the FREEMEN all !
And forth they passed with echoing tread,
From that Assembly Hall !

And hark ! a long-drawn sobbing sigh !
 And see ! men's faces pale !
 But—praise to God ! the Church is safe !
 Free Scottish Church ! **ALL HAIL !**

—How sadly on the list'ning ear
 Departing footsteps fall !
 For lo ! the freemen now have passed
 The threshold of their Hall !

But hark ! a full, delightful cheer !
 And hark ! a grateful shout !
 And hats and kerchiefs wave above
 Th' excited throng without !

O Scottish hearts ! ye still are true !
 Brave hearts ! that could not quail !
 The Church of God is safe ! is free !
 Free Church of Scotland ! hail !

Charleston, 1844.

[*New York Adv.*]

VIII.—THE FAITHFUL ELDER.

*The effectual fervent prayer of a righteous man availeth much. James v. : 16.
 By the space of three years I ceased not to warn every one night and day with
 tears. Acts xx. : 31.*

MR. R——, was an infidel whom the minister of the parish and many pious neighbours had often addressed in vain on the subject of religion. He had again and again been plied with arguments for the truth of the Gospel, but these instead of convincing him only excited in him greater bitterness of spirit and greater opposition to the truth. While others were "rejoicing in hope" or were earnestly inquiring "What must I do to be saved?" he stood unconcerned, proud of his position, and made religion the subject of ridicule and scorn. With him arguments on this subject seemed to have lost their power, and the general feeling was that his case was hopeless,—that he was given over of God to believe a lie. The case of the infidel however weighed heavily upon the mind of good Elder B——.

"It was a cold night in January. In that secret and retired chamber, where none but God could hear, was poured out a voice from a burdened soul. The Elder was upon his knees. His bosom heaved with emotion. His soul was in an agony. That voice of prayer was continued at intervals through the livelong night. In that room was a wrestling like that of Jacob. There was a prevailing like that of Israel. It was a pleading with the Most High for an unwonted display of his power and grace, with the confidence that nothing was too hard for the Almighty. It was a night of prayer, of entreaty, of importunity. It was prayer, as a man would pray for the life of a friend, who was on the eve of execution."

. Who can doubt as to what the result of this would be? Who can doubt that some unanswerable argument would dispel the infidelity of the infidel, and powerfully convince him of the truth and importance of religion? We quote from the N. Y. Evangelist the result, as stated by Mr. R.—— himself at a public prayer-meeting.

"I stand," said Mr. R.——, "to tell you the story of my conversion." His lips trembled slightly as he spoke, and his bosom heaved with suppressed emotion. "I am as a brand plucked out of the burning. The change in my views and feelings is an astonishment to myself; and all brought about by the grace of God. and that *unanswerable argument*. It was a cold morning in January. The fire was burning, and I had just begun my labor at the anvil in my shop, when I looked out, and saw Elder B—— approaching. He dismounted quickly, and entered. As he drew near, I saw he was agitated. His look was full of earnestness. His eyes were bedimmed with tears. He took me by the hand. His breast heaved with emotion, and with indescribable tenderness he said, 'Mr. R.——, I am greatly concerned for your salvation—greatly concerned for your salvation,' and he burst into tears. He stood with my hand grasped in his. He struggled to regain self-possession. He often essayed to speak, but not a word could he utter, and finding that he could say no more, he turned, went out of the shop, got on his horse, and rode slowly away.

"'Greatly concerned for my salvation,' said I audibly, and I stood and forgot to bring my hammer down. There I stood with it upraised—'*greatly concerned for my salvation.*' Here is a new argument for the truth of religion, which I have never heard before, and which I know not how to answer. Had the elder reasoned with me, I could have confounded him; but here is no threadbare argument for the truth of religion. Religion must be true, or this man would not feel as he does. 'Greatly concerned for my salvation'—it rung through my ears like a thunderclap in a clear sky. Greatly concerned I ought to be for my own salvation, said I—what shall I do?

"I went into my house. My pious wife, whom I had always ridiculed for her religion, as I called it, exclaimed, 'Why, Mr. R——, what is the matter with you?' 'Matter enough,' said I, 'matter enough'—filled with agony and overwhelmed with a sense of sin. 'Old elder B. has rode two miles this cold morning to tell me he was greatly concerned for my salvation. What shall I do! what shall I do!'

"I do not know what you can do,' said my own astonished wife, 'I do not know what better you can do, than to get on your horse and go and see the elder. He can give you better counsel than I, and tell you what you must do to be saved.'

"No sooner said than done. I mounted my horse and pursued after him. I found him alone in that same little room, where he had spent the night in prayer for my poor soul, where he had shed many tears over such a reprobate as I, and had besought God to have mercy upon me."

"I am come,' said I to him, 'to tell you that I am greatly concerned for my own salvation.'

"'Praised be God,' said the elder. 'It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, even the very chief,' and he began at that same Scripture, and preached to me Jesus. On that same floor we knelt, and together we prayed—and we did not separate that day till God spake peace to my soul. I have often been requested to look at the evidence of the truth of religion, but, blessed be God, I have evidence for its truth *here*'—laying his hand upon his heart—"which nothing can gain-say or resist. I have often been led to look at this and that argument for the truth of Christianity, but I could overturn, and as I thought, completely demolish and annihilate them all. But I stand here

to-night, thankful to acknowledge that God sent *an argument* to my conscience and heart, which could not be answered or resisted, when the weeping elder came to me to tell me how greatly concerned he was for my salvation. God taught him that *argument* where he spent the night before him in prayer for my soul. Now I can truly say I am a happy man. My peace flows like a river. My consistent, uncomplaining wife, who so long bore with my impiety and unbelief, now rejoices with me, that by the grace of God I am what I am—that whereas I was blind, now I see. And here permit me to say, if you would wish to reach the heart of such a poor sinner as I, you must get your qualifications where the good old elder did, in your closet, and as he did on his knees. So it shall be with me. I will endeavor to reach the hearts of my infidel friends through the closet and by prayer.”

“He sat down overcome with emotion, amid the tears and the suppressed sobs of the assembly. All were touched; for all knew what he once was, all saw what he had now become.”—*Bombay Witness*.

IX.—LECTURES ON POPERY.

—It has been agreed upon amongst a large proportion, twenty in number, of the Christian Ministers of Calcutta, that a course of Lectures on the errors and evils of Popery, should be delivered during this cold season, by members of their body. The object of the Lectures is, not to controvert with Romanists about their system, but to expose Romanism itself in its true anti-christian character to Christians, and also to stir up all who love the Lord Jesus Christ to seek the downfall of that “Man of Sin,” who has so long and so widely been swaying the sceptre of the Seven-hilled City. Such topics as the following will be brought forward—Rome in regard to the Rule of Faith—The gradual rise of her System—Her perversion of the Gospel of Grace—The Jesuits, as to their order and morality—The Idolatry of Rome—The Persecutions of Rome—The Predicted Fate of Rome—The characteristics of the true Church as opposed to those of Rome—The duty of all true Christians in regard to Rome. The first meeting will be held at the Circular Road Chapel (near the end of Park Street) on the evening of Wednesday next, the 20th—and will be devoted to PRAYER, for the divine blessing on this and all such efforts. This we think is the right beginning for such a work; may the Lord accept it! The first LECTURE, on the Popish doctrine concerning the Rule of Christian Faith, is to be delivered by the Revd. Mr. Denham (himself a convert from Popery) on the evening of Wednesday the 27th instant, at the Union Chapel Dhurrumtollah, at which place of worship it is expected that the remaining Lectures will be delivered until its close: and the second Lecture, by the Rev. Thos. Smith, on the 4th December—Subject “the Gradual Rise of Romanism.” We trust that all those friends with whom we have any influence will, by their secret prayers and public attendance, support the Ministers of Christ in this much-needed effort to do good.

THE
FREE CHURCHMAN.

VOL. III.] SATURDAY, NOVEMBER 30, 1844. [No. 10.

I.—REVIVALS OF THE CHURCH OF CHRIST IN
SCOTLAND.

Lord! Revive Thy work in the midst of the years!

KILSYTH, 1839*.

Being the Substance of a Statement by the Rev. Mr. Burns, Minister of the Parish, drawn up at the request of the Presbytery of Glasgow; with additions.

I was admitted to the charge of this parish on the 19th April, 1821, on which I entered "in weakness, and in fear, and in much trembling."* I saw a beautiful valley before me, like that of Sodom, rich and well watered; but, alas! it bore too close a resemblance to it also in its spiritual and moral aspect. Yet there were several Lots, yea Jacobs, among them, who prayed and wrestled for the return of the time of revival. This was often referred to in the prayers of my predecessor, and familiar to the ears of our people, who seemed to think it an honour to have their fathers' names and sepulchres thus built up and honoured, while they, alas! followed not their example.

A visitation of every family in a parish, after a minister's induction, is generally an important event in its history. Nothing could have been more kind than the reception I received from all classes and denominations, and which has met me ever since in my annual rounds. The appearance, too, at church, and the solemnity and prayers at funerals, struck me as indicative

* 1 Cor. ii, 3—my first text on Sabbath, the 21st April.

of more of a spirit of religion than I had anticipated : but these good symptoms were overbalanced by the appalling number who attended no place of worship, and by the woful prevalence of intemperance, and the lightness with which that vice seemed to be regarded, even by religious professors. I was struck with the meaning of our Saviour's words, "Because iniquity shall abound, the love of many waxeth cold."

There were four or five prayer meetings at that time in the *whole* parish : one of these, composed of the session members, had continued ever since the days of Robt. In 1823, classes on week-day evenings, for youth of both sexes from 14 to 20 years, were opened by myself. Four of the elders, who are now so active in the cause of revival, were members of the young men's class. Of late years a great increase in numbers and efficiency has taken place in the Sabbath schools ; and in 1826, a most important improvement took place in the mode of parochial teaching. *The mind and heart* were daily plied with the lessons of *heavenly* as well as *secular* wisdom. In 1829, however, there were frightful outbreakings of wickedness, arising out of drunken quarrels. A day was set apart (January, 1830) for fasting and prayer on this account, and the reasons thereof set forth by a memorial from the Kirk session. It was very solemnly observed, and was followed by an evident blessing. In 1832, the cholera visited this country. We saw a dark cloud discharging itself on the neighbouring town of Kirkintilloch ; and our people seemed to reason with themselves, "whether this comes from east or west, whether from natural or moral causes, we may be assured of a visit of this dire calamity." (Yet it never actually came to us!) We had prayer meetings weekly in town and the two Baronies, which were flocked to by many, anxious that they might not die unprepared. The panic soon subsided, and the prayer meetings were thinned. I see it marked in my day-book, May 13, 1832, "*Intimated prayer meetings for revival of religion.*" Several lectures were given on the subject : at the same time commenced the monthly tract distribution, and exertions to arrest the tide of intemperance, and the conducting of funerals without any other service excepting a prayer. In March, 1836, after the communion, a prayer meeting was held in the church, especially for revival, addressed by the Rev. Mr. Walker of Muthil, who had preached on the subject on the Friday before, after which the prayer meetings in dwelling-houses were considerably increased in number, and in attendance—all in connexion with the Church. The Methodists had been for some years more or less active, both in the town and in the East Barony, and had roused not a few careless individuals ; and the members of the Relief set about similar meetings. Sabbath evening lectures, of a very plain and familiar character, have been more or less resorted to, but regularly for three seasons ; and have been mentioned by several individuals as the means of first impressing their hearts. A goodly number of poor people came out to these evening sermons, who could not be brought to attend on the ordinary services. Prayer meetings have been referred to by many as the means of their first serious thought ; and the sermons delivered in the church-yard last summer, by Mr. Somerville of Anderston, and by myself, have been often mentioned as having been blessed to awakening and enlivening. Nine months ago, a new missionary meeting begun, which interested many of our people. Still, after all these and other symptoms of good, it was not till Tuesday, the 23rd July, that a decided and unquestionable religious revival took place. We may well say of the amazing scene we have witnessed, "When the Lord turned our captivity we were as men that dreamed." We have, as it were, been awakened from a dream of a hundred years.

The communion had been, as usual, upon the third Sabbath, and 21st day. Intimation had been made upon the Saturday, that the minis-

ter would wish to converse with such persons as were under religious concern, inasmuch as two or three had previously called upon that errand. The effect was that several other individuals did come to converse. The Monday evening was the half-yearly general meeting of our Missionary Society, when a sermon was delivered by Dr. Burns of Paisley—text, Isaiah, lii, 1 : “Awake,” &c. It was intimated that Mr. William C. Burns, who had preached several times with much power during the solemnity, would address the people of Kilsyth next day, if the weather proved favourable, in the open air, the object being to get those to hear the word who could not be brought out in the ordinary way. It was known, too, that he was very shortly to leave this place for Dundee, and probably soon to engage in missionary labours in a distant land. The day was cloudy and rainy. The crowd, however, in the Market Place was great; and, on being invited to repair to the church, it was soon crowded to an overflow—the stairs, passages, and porches, being filled with a large assemblage of all descriptions of persons in their ordinary clothes. The prayer was solemn and affecting; the chapter read without any comment was Acts ii. The sermon proceeded, from Psalm cx. 3, “Thy people shall be willing in the day of thy power.” Throughout the whole sermon there was more than usual seriousness and tenderness pervading the hearers; but it was towards the close, when depicting the remarkable scene at Kirk of Shotts, on the Monday after the communion there, 1630, when, under the preaching of Mr. John Livingstone, a native of Kilsyth, 500 were converted,* that the emotions of the audience became too strong to be suppressed. The eyes of most of the audience were in tears; and those who could observe the countenances of the hearers, expected, half an hour before, the scene which followed. After reciting Mr. Livingstone’s text, Ezekiel. xxxvi, “A new heart will I give,” &c., and when pressing upon his hearers the all-important concern of salvation, while, with very uncommon pathos and tenderness, he pressed immediate acceptance of Christ, each for himself—when, referring to the affecting and awful state, in which he dreaded the thought of leaving so many of them whom he now saw, probably for the last time—when, again and again, as he saw his words telling on the audience, beseeching sinners, old and young, to embrace Christ and be saved—when he was at the height of his appeal, with the words, “no cross no crown,”—then it was that the emotions of the audience were most overpoweringly expressed. A scene which scarcely can be described took place. I have no doubt, from the effects which have followed, and from the very numerous references to this day’s service, as the immediate cause of their remarkable change of heart and life, that the convincing and converting influence of the Holy Spirit was at that time most unusually and remarkably conveyed. For a time the preacher’s voice was quite inaudible; a psalm was sung tremulously by the precentor, and by a portion of the audience, most of whom were in tears. I was called by one of the elders to come to a woman who was praying in deep distress; several individuals were removed to the session-house, and a prayer meeting was immediately commenced. Dr. Burns, of Paisley, spoke to the people in church, in the way of caution and of direction, that the genuine, deep, inward working of the Spirit might go on, not encouraging animal excitement.

The church was dismissed after I had intimated that we were ready to converse with all who were distressed and anxious, and that there would be a meeting again in the evening for worship at six o’clock. We then adjourned to the vestry and session-house, which were completely filled with the spiritually-afflicted, and a considerable time was occupied with them. Se-

* See the Narrative of this Revival in a former number of this Series

veral of the distressed were relieved before we parted. These were persons believed to be Christians, but who were not before this rejoicing in hope. Others continued for days in great anxiety, and came again and again; but are now, generally speaking, in a peaceful and hopeful state, and have been conversing with a view to admission to the Lord's table.

In the evening the church was again crowded to excess. Mr. Lyon of Banton lectured on the parable of the prodigal son, and Mr. William C. Burns preached from Matth. xviii, 3, "Except ye be converted," &c. The impression was deepened; but there was no great excitement, the aim of the preacher being to forward genuine work of the Spirit.* A great many came to the manse to speak about their souls. Evening meetings in the church were continued without intermission, and even in the morning occasionally. Our hands were full, but the work was precious, and often delightful. Our elders and praying men were, and still are, very useful in aiding us. He who was honoured as the chief instrument of the awakening was earnestly sought out, and our part in it became comparatively small till the work had made progress.

On Thursday, the 25th, the day proving favourable, the meeting was called in the Market Square, where an immense crowd assembled at half-past six. From the top of a stair Mr. W. C. Burns addressed upwards of 3000 from Ps. lxxi, 16, "I will go in the strength of the Lord God." The emotions of the audience were powerful, but for the most part silent, though now and then there might be the utterance of feeling, and, in countenances beyond numbering, expressions of earnest and serious concern. Six young girls, from fourteen to sixteen years, two of them orphans, came next day bathed in tears, and seeking Christ. The scene was deeply affecting. This day (26th) many conversations were held by Mr. W. C. Burns in the session-house; by myself and my other son (on trial for licence) in the manse. Upon Sabbath, the 28th, the church was crowded, and with the unusual appearance of not a few females without bonnets, and men and children in week-day and working dresses. I preached from Heb. iv. 16. In the afternoon we met at three in the churchyard, where there assembled not fewer than 4000. The sermon by Mr. W. C. Burns was solid and impressive, from Rom. viii. 1. He finished about five o'clock; but after the blessing was pronounced, about a third part either remained or soon returned, of various ages, but especially young, which led to various questionings, at first, and then remarks, and appeals, frequently repeated which led to great meltings of heart in many, and, in a few cases, to considerable agitation; so much so, that my son and I continued to address the hearers in various ways, and to sing and pray over and over again, the people still unwilling to depart. Four of our pious men, two of whom were elders, were called to pray at intervals, which they did in a most appropriate and affecting manner. Even at half-past eight it was with difficulty we got to a close, proposing to have a meeting next morning at seven in the church. A great many still pressed around as we left the churchyard for the manse, and several remained till eleven or twelve o'clock. Next morning I went to the church at seven, after calling on an aged woman on the way, whose cries of distress arrested me. Even at that early hour there were from two to three hundred met in solemn silence, joining with me in prayer and praise, and listening to a short exposition of Song, ii, 10—14. Through the whole day conversations were held in the manse, and in the vestry and

* Mr. W. C. Burns found it, impossible to leave a scene so interesting, and Mr. Lyon went to Dundee to supply his place.

session-house. In the evening the bell rung at half-past six. The church being before that filled, and as great a number pressing forward, it was found necessary to adjourn to the Market Square. Mr. Somerville of Anderston addressed a very large assembly of most attentive hearers, from John, xvi, 14. At the close I was called to see three or four very affecting cases of mental distress, and there was still a desire to get more of the word and prayer. There was an adjournment to the church, where at first, as I understand (for I was engaged as above stated), there was considerable excitement, but which subsided into solemn and deep emotion, while Mr. W. C. Burns and Mr. Somerville addressed the people, and joined in prayer and praise. Next day at eleven *a. m.* Mr. Somerville again addressed a full congregation in the church.

Ever since the date to which I have brought this imperfect narrative, with the exception of one evening, we have had meetings every evening for prayer, for the most part along with preaching of the Word. On the evening referred to (the 6th August), there was held a meeting in the Relief Church which was crowded by various classes, the work expressly approved of by the ministers present, Mr. Wm. Anderson of Glasgow, and Mr. Banks of Paisley. From the first, people of the Relief congregation seemed to be interested in the work equally with our own people, and there appears to this day to be much of the spirit of love diffused among us. The state of society is completely changed. Politics are quite over with us. Religion is the only topic of interest. They who passed each other before, are now seen shaking hands, and conversing about the all-engrossing subject. The influence is so generally diffused, that a stranger going at hazard into any house would find himself in the midst of it.

The awakening in the newly-erected parish of Banton has of late become most intensely interesting. At a prayer meeting in the school there, the whole present, above one hundred men and women, not a few of them hardened miners and colliers, were melted. Every night since this day week there have been meetings in the church of Banton, and many earnest enquirers. The missionary, Mr. Lyon, whose labours have been for upwards of a year greatly blessed, has been aided, as I have been, by many excellent friends in the ministry, and the work goes on there in a manner fully as surprising as here. I am under obligations to my brethren for their ready and efficient services. I may just mention Mr. Duncan of Glasgow, Mr. Macnaughtan of Paisley, Mr. Moody of Edinburgh, Mr. McDonald of Urquhart, and Mr. Jamieson Willis, as having been longest with us, and given valuable assistance; with Mr. Salmon, our former teacher.

We are tried by the intrusion among us of teachers who are likely to sow divisions, some of them, no doubt, much safer in doctrine than others. Strangers also who come among us, from good motives, are in danger of injuring our converts by over-kindness, and bringing them too much into notice. Enemies are waiting for occasion of triumph; and professors of religion, of a cold description, are doubting and waiting a long time ere they trust that any good is doing. Meantime the work proceeds most certainly; and from day to day there are additions to the "Church of such as shall be saved." The sermons preached are none of them eccentric or imaginative, but sound and scriptural; and there is not, as formerly, a tendency to compare the merits of preachers, but a hearing in earnest, and for life and death.

The waiting on of young and older people at the close of each meeting, and the anxious asking of so many "what to do"—the lively singing of the praises of God, which every visitor remarks—the complete disuse of swearing and foolish talking in our streets—the order and solemnity at all hours pervading; the song of praise and prayer almost in every house—the

cessation of the tumults of the people—the consignment to the flames of volumes of infidelity and impurity*—the coming together, for Divine worship and heavenly teaching of such a multitude of our population day after day—the large catalogue of new intending communicants giving in their names, and conversing in the most interesting manner on the most important subjects—not a few of the old, careless sinners, and other frozen formalists, awakened, and made alive to God—the conversion of several poor colliers,† who have come to me, and given the most satisfactory account of their change of mind and heart, are truly wonderful proofs of a most surprising and delightful revival.

The case of D. S. collier, may be mentioned as interesting. He had for sometime been thoughtful, and had given up entirely taking any intoxicating liquor, and might be characterised as one of the more hopeful description. Since the present awakening, he was deeply convinced of his sin and misery, and for a month was deeply exercised and spending much time in secret prayer and reading the Scriptures. On the evening of the 21st August, he had a meeting with several of his praying companions, and spent the night in prayer, praise, and converse. He appears to have obtained peace during that night, and came home to his house in a very happy state of mind. After taking two hours' rest, he worshipped with his family, and proceeded to his work. Being the foreman, it was his lot to descend first into the pit, which he did with unusual alacrity and with prayer. On reaching the bottom, the air instantly exploded, and in a moment he was ushered into eternity! How soothing and cheering the thought that he has escaped the everlasting burnings, and has passed literally through the fire to the regions of glory!

But the bounds of this communication will not permit enlargement. The work I consider as ongoing and increasing. The limits of Satan's domains here are diminishing daily. The account not a few give of their conversion is, that they could not think of being left a prey when others were making their escape. There is thus a provision made for the increase of the kingdom of Christ by a kind of laudable jealousy—a pressing in ere the door be shut.

I have been engaged, and still continue to be engaged, in conversing with new communicants; and never before now have I had such pleasant work in listening to, and marking down, the accounts which the youngest to the oldest give of the state of their minds. While some, who seem to be savingly impressed, have given a somewhat *figurative* account of their feeling, yet, in by far the greater number of instances, they give most Scriptural and intelligible accounts of their convictions, and of the grounds on which they rest their peace. Their experiences are evidently so various, as not to be in any degree copies of each other. Yet they all end in building upon the sure foundation, Christ in the promise, and Christ formed in them: The question naturally occurs, and has been put, "Is there any thing peculiar in the subjects and mode of address of sermons which have been so remarkably successful?" I answer, that upon a groundwork of solid, clear, and simply expressed views of divine truth, there was a great measure of affectionate, earnest pleading, rich exhibition of the fulness and freeness of the Gospel, eminently calculated to convey to the hearers the conviction and feeling of the sincerity of the preacher, and of the rich grace of the Lord Jesus. It has also been a matter of general remark, that there is an unction and deep solemnity in the *prayers*

* W. S. in presence of an elder and several witnesses with his own hand took down some books of this description, and put them in the fire.

† A. B., T. A., J. S., W. P., and A. M., colliers, all joined at the communion, after giving very satisfactory accounts of their conversion.

of the preacher who has been honoured to begin this work, and which, perhaps, even more than the sermons, have made way to the heart. We have had much precious truth presented to us by my much beloved brethren, to whom it must be gratifying to be assured, that in conversations with my people, there have been references, I may say, to each of their discourses, as having been profitable, as well as acceptable; and that having been so well supported by their co-operation, and the Presbyterian notice taken of the subject, we cherish the pleasing hope, that, under the special and continuing blessing of the great Head of the Church, this will prove not only a genuine, but an extensive and a permanent revival—the only means of arresting our downward course, and effecting that blessed consummation, which the diffusion of merely intellectual knowledge will never accomplish.

WILLIAM BURNS,

Manse, Kilsyth, Sept. 16, 1839.

Minister of Kilsyth.

N. B.—On the 20th January this year, there was held a meeting of a newly-organised Missionary Society, addressed by myself, Mr. Lyon, Mr. W. C. Burns, and Mr John Adam, student in divinity, which forms an era in this parish. A good many who had taken no interest formerly in religious concerns, began from this date to attend meetings, and to give weekly offerings to the collection; and this is referred to by not a few as a time of refreshing.

Account of the Communion 22nd September, 1839.

About three weeks after this remarkable work commenced, it was considered most desirable and obligatory to have another communion season. The Session met for special prayer for direction as to the matter, and afterward as to the time most suitable.

The number of new communicants amounts to nearly ninety. A few who spoke on the subject seem to have had scruples, and did not come forward. With the exception of a very few, the account given of their views and spiritual condition has been very pleasing and satisfying. They vary in regard to age from twelve to three score and ten; a good many are from fifteen to eighteen years of age. The work of examining has been of a different character from that of former years, wherein "*we have seen evil.*" No doubt the systematic knowledge of not a few of them is deficient, and much pains must be taken by themselves and by us in this matter. I have urged on the young converts especially a very careful study of the Shorter Catechism, and the earnest, close, and prayerful study of the Scriptures. We solicit the prayers of Christian friends and ministers, that we may have the great joy of seeing our children "*walking in the truth,*" and *established with grace.*

The number of communicants would doubtless have been greater had we deferred the communion for a few weeks, as the Banton revival is not so far advanced as to have furnished a large addition.

A great concourse of people, including not a few genuine friends of the Lord Jesus, assembled to our communion. It is thought that not fewer than from twelve to fifteen thousand were *in and about* the town of Kilsyth upon the Lord's day; at the Tent the number is estimated at about ten or twelve thousand. The day was uncommonly favourable; and indeed during the whole interesting season external circumstances were most propitious, and having been made the matter of special prayer, the answer should be marked and remembered.

On the Fast day (Thursday) public worship began at the usual hour, the minister commencing with praise and prayer, and reading Psalms cxxvi. and cxxx. The Rev. C. J. Brown of Edinburgh preached from Rom. vii. 9, "I was alive without the law once," &c. The Rev. Dr. Malan of Geneva preached in the afternoon from John, xiv. 29, "Peace I leave with you." &c. Mr. Macnaughten of Paisley in the evening from Isa. xlii. 3. "A bruised reed shall he not break," &c. He preached also at Banton, and Mr. Cunningham of Edinburgh from the words in Rom. v. 8, "God commendeth his love to us." Friday evening the Rev. Mr. Middleton of Strathmiglo preached from Jer. viii. 22, "Is there no balm in Gilead, is there no physician there?" Saturday Mr. W. C. Burns preached in the tent to a large assembly from Rom. x. 4, "Christ is the end of the law," &c. In the evening Mr. Somerville of Anderston preached to a crowded audience from John xvi. on the work of the Spirit. This was a remarkable night of prayer, secret and social; probably there was not an hour or watch of the night altogether silent. The beds were not much occupied; many, like the Psalmist, prevented the dawning of the morning. The morning bell rung at nine o'clock, and worship began at fully twenty minutes to ten, both in church and at the tent. The action sermon was from John vi. 35, "I am the bread of life," &c. Mr. Brown of Edinburgh fenced the tables. Mr. Rose of Glasgow preached in the Tent and fenced the tables.

The first table, as usual, contained about 100; but to prevent confusion and undue protraction of the services, arising from so unusual a number of communicants, the second was composed of those already seated in the body of the church; after this the third was composed of those in the usual bounds, with a few seats additional, and the remainder were served in the usual tables, so that the great accession was not felt as any obstruction to order or comfort. The ministers were at full liberty to address the communicants without the constant urgency of studied brevity. There were eight services as follows:—The Ministers, 1st; Mr. Martin of Bathgate, 2nd; Dr. Dempster of Denny, 3rd; Mr. Brown, 4th; Mr. Somerville, 5th; Mr. Rose, 6th; Mr. Duncan, Kirkintilloch, 7th; and Dr. Dewar, 8th.

Mr. Rose preached in the evening from Isaiah, xlii. 3. All over by nine, without interval. In the tent, after Mr. Rose, Mr. W. C. Burns, Mr. Middleton, Mr. Somerville, and Dr. Dewar preached. Mr. W. C. Burns preached again, by moonlight, to a great assembly, from "The mountains may depart," &c. All was most orderly and decorous, and in many cases there were symptoms of deep emotion. We have heard of several well authenticated cases of persons who came with levity of mind and went away deeply impressed; and of one or two who *could not get away*, but remained over Monday. Besides the vast crowd at the tent, Messrs. Martin, Dempster, Brown, and Harper (of Bannockburn) severally addressed groups of people near the church, waiting for entrance to the tables.* After public service, a great number of the godly strangers, and of our younger members, and of persons concerned about salvation, remained. The younger ministers present continued in exhortation, prayer, and psalms successively, for a considerable time in a most solemn affectionate manner, feeling unusual enlargement in their own spirits, with much of the felt gracious presence of God.

On Monday, at a quarter past eleven, probably from two to three thou-

* The communion proceeded in the ordinary way in the Relief church, with the assistance of Mr. Frew from St. Ninians.

sand assembled around the tent.* Dr. Dewar preached from John, xvi, 5, "He (the Spirit of truth) will convince the world of sin," &c. Mr. W. C. Burns preached from Ezek. xxxvi, 23—26, "A new heart will I give you," &c. The hour of five struck ere all was over, and very few withdrew previously. The sensation was deep and solemn. In the evening, Mr. Brown preached in the church from "What do ye more than others?" Similar exercises were engaged in also on the Monday night as on Sabbath night: which the ungodly jeer at, the formal wonder at and censure, and which many good Christians would at first pronounce rather carrying it too far. But the fact is, that this is a spring-tide, a very uncommon season, in which a rigid adherence to the rules of ordinary times must not be applied. We have been drawing up a large draught, and the fountains cannot be kept and laid by so orderly and silently as usual.

This precious season of communion is now over and gone, but the remembrance is sweet. Having been preceded, accompanied, and followed by a very unusual copiousness of prayer, the showers in answer have been very copious and refreshing. We are daily hearing of good done to strangers, who came Zaccheus-like to see what it was, who have been pierced in heart and have gone away new men. Our own people of Christian spirit have been greatly enlivened and strengthened, and some very hopeful cases of apparently real beginnings of new life have been brought to our knowledge. I feel grateful to the God of grace and God of order in the churches, that there has been such a concurrence of what is true, venerable, pure, just, lovely, and of good report, and that little indeed has escaped from any of us which can justly cause regret. We are anxious (we trust we have a good conscience) that nothing should be done against, but every thing for the truth, that God in all things may be glorified through Jesus Christ. The solemn appearance of the communion tables, and the delightful manner in which they were exhorted—the presence of not a few unusually young disciples at the tables—the seriousness of aspect in all, and the softening and melting look of others, made upon every rightly disposed witness a very delightful impression. May the Lord give abundant increase.

For ninety years, doubtless, there has not been in this parish such a season of prayer and holy communings and conferences—nor at any period such a number of precious sermons delivered: the spiritual awakening and the genuine conversions at this time are not few, and it is hoped will come forth to victory. But the annals of eternity only will divulge the whole! The enemy, the Devil, has been also among us, and is doubtless busy now—more so than at the time of this dispensation. We are not ignorant of his devices.

Yet upon the whole, there is much cause indeed to give God the glory for what he hath wrought. That he hath been the chief worker is most undoubted, for "the Son of God was manifested to destroy the works of the Devil," and his works have been much damaged and brought down among us. The

* Many ministers were present that day. Besides those already mentioned we noticed Mr. Laurie of Gargannock, Mr. Leitch, Stirling, Mr. Hetherington of Torphichen, Mr. Cochran, Cumbernauld, Mr. J. Willis, Mr. Bonar and Mr. Morison of Larbert, and M. Jeffrey, Paisley. Mr. Lee of Campsie was present upon Saturday, and on the Sabbath Mr. Forman of Kirkintilloch and Mr. Cochran. Many excellent elders also were present assisting us, as Mr. R. Brown and Captain Hay, Fairley, Dr. Russell, Edinburgh, William M. Allaster, and Mr. Allan Buchanan, Glasgow, Mr. Simpson, Port-Glasgow, Mr. M. Donald, Cochno, Bailie Shaw, Rutherglen, and Bailie M. Kenzie, Inverness. The following elders were also present, although not officiating: Messrs. James Playfair, David Johnstone, and Robert Lockhart, from Glasgow, and Mr. Gardner from Edinburgh.

public houses, the coalpits,* the harvest reaping fields, the weaving loomsteads, the recesses of our glens, and the sequestered haughs around, all may be called to witness, that there is a mighty change in this place for the better.

The wicked scoff—nay, some we hear around us, or passing by, have brought upon themselves the great guilt of speaking evil of this work. We pray for them. “They know not what they do!” Some decent professors and moral people, are opposed to this whole work, and say, “If it continue, it may do good,” but they do nothing to make it continue, and others throw cold water upon it. It is strange, that when sermons seem to make no impression, these persons should feel no anxiety about the permanency of the good expected—but when there is really appearance of good impressions, their doubt should be expressed about the duration of the good promised. Shall we be satisfied that we preach, and are heard, and no one showing any concern; but just sitting, and it may be, sleeping out the hours, and returning home as they came? Surely, surely even a degree, yea, a great deal of enthusiasm, is better than death-like insensibility.

Such godly fear has come upon the people, that scarcely a single instance of intoxication, or any approach to it, has been observed in the whole multitude assembled, whereas formerly the prevalence of this and the quarrels it engendered brought dishonour on tent-preaching, and in fact extinguished it.

Special instances of good done are naturally called for. Many memorable cases can be produced. Selection is difficult. A woman from Airdrie was observed by a few around her to be much impressed while Mr. W. C. Burns preached. She at length left the field and retired for prayer. After a little she was followed by some praying people, who conversed with her. She seems to have undergone a complete change, and went away in a composed frame. A young gentleman from Glasgow, with whom I and Mr. Brown conversed, who had come with some indefinite notion of good of being pleased, went home a new man in Christ Jesus. I know several cases of whole houses being really converted. Mrs. H. has been converted in a very wonderful way. She had, been a very passionate regardless character, who with her husband and family spent the Sabbath day in drinking, and other, enormities; two pious women, unknown to each other, had called upon her, telling her that they could get no rest till they came to warn her of her sin and danger. The poor woman thought with herself, if these two are so concerned about me that they cannot get rest, what should be my concernment about myself. She attended a prayer meeting, came home at midnight, and roused her family to tell them of her change of mind. There seems a very remarkable work of grace with the husband, and other branches of the family.

A. B., collier, aged fifty, a month ago, was upon the road side on the way from the church in great agony of mind when I passed homewards. I at first thought he had been *in drink*: but it turned out that he had Hannah-like been pouring out his heart before the Lord, having got a sight of his sinfulness; he went to his bible and prayed; got heartening, as he expressed it, from the thought that had come to him, ‘Shall I be a castaway?’ Enabled to lay hold on Christ as the Ransomer, and as having paid the debt, he said, “Come life, come death, I will depend on his merits and mercies:”

* A coal master here bears witness, that the colliers who were formerly drunk ten days in the month, are now sober and that instead of swearing, they have prayer meetings below ground, and are orderly. And why should colliers not be numbered among saints, and be kings and priests to God? Pious colliers and miners, what a treasure!

resolving to be with Christ henceforward. On receiving his token, he said, "I used to run from you, but am now happy to meet. I served Satan fifty years: I am now the Lord's." His two companions, J. S. and T. A., gave very satisfactory accounts of their change of heart, and are also communicants. The accounts of other cases more detached and interesting must be deferred.

I add a very few words in the way of inference.

1st, Prayer united, as well as secret, for the bestowal of the Spirit's influence, is most important, and will sooner or later be heard.

2ndly, *Extra* means should be used to bring those *without the pale* of any church to hear the Gospel. The preaching the former summer in the church-yard once and again, and the late frequent addresses in the market and field, have most certainly brought the word near to many who might have remained to their dying day without hearing it. Assuredly these means must be used, otherwise our newly provided churches will remain unoccupied, and in a great degree useless.

3rd, There is a close connection betwixt *Missionary* work and revivals. Our newly organized Missionary Society, in January this year, has been marked by several people as an era. No church can be in a lively state when nothing is done for the heathen.

4th, The social nature of man is an important element in his constitution, and exerts a powerful influence on the state of the church and of the world. There are those who view the weavers' shops as objects of unmingled aversion, as hotbeds of anarchy; but when a good influence is made to bear upon the minds of the operatives the facilities for good are proportional to those for evil—the reviving interest spreads much quicker than in a rural district. Let every minister of the Gospel, and every Christian patriot keep this steadily in view, and ply the work-shops with every good and generous influence. Never let us cease in good times and bad, to essay to do good, in the morning sowing seed, and in the evening withholding not our hand: thus are we to sow beside all waters. God give the increase!

Kilsyth, 30th September, 1839.

W. B.

II—EXTRACTS ABOUT CHRIST.—No. IV.

I—THE SUFFERINGS OF CHRIST.

The whole life of our Redeemer was one continued line of suffering, from the manger to the Cross. All that lay betwixt, was suitable; his state and entertainment throughout his whole life, agreed well with so mean a beginning, and so reproachful an end of it. Forced upon a flight while he could not go, and living till he appeared in public, in a very mean despised condition as the Carpenter's Son; and afterwards his best works paid with envy and reviling, called a Winebibber, and a caster out of devils by the prince of devils, his life often laid in wait and sought for. Art thou mean in thy birth, and in life despised; misjudged, and reviled, on all hands? Look how it was with him, who had more right than thou hast to better entertainment in the world. Thou wilt not deny, it was his own; it was made by him

and he was in it, and it knew him not. Are thy friends harsh to thee?—he came to his and his own received him not. Hast thou a mean cottage or art thou driven from it, and hast no dwelling, and art thou every way poor and ill accommodated? He was as poor thou canst be, and had not where to lay his head, worse provided than the birds and foxes! But then, consider to what a height his sufferings rose in the end, that most remarkable part of them, his once suffering for sins. If thou shouldst be cut off by violent death or in the prime of thy years, mayest thou not look upon him as going before thee, in both these? And in so ignominious a way! scourged,—buffeted, and spit on, he endured all, he gave his back to the smiters, and then as the same prophet hath it; “He was numbered amongst the transgressors.” Isaiah, liii. 12. “When they had used him with all that shame, they hanged him between two thieves, and they that passed by wagged their heads and darted taunts at him as at a mark fixed to the cross, they scoffed and said: “He saved others, himself he cannot save.” “He endured the cross and despised the shame,” says the Apostle, Heb. xii. 2.

Leighon.

In our prosperity we pass by the cross; that is carelessly and regardlessly, at the best we do but shake our heads a little. The reading of the story of Christ's passion stirs up some compassion towards him, and passion against his persecutors, but it is quickly gone: we forget as soon as we get into the world again; but now let God prick our flesh with some sore affliction, let him fill our bones with pain, and set us on fire with a burning fever; let our feet be hurt in the stocks, or the iron enter into our souls; let us be destitute afflicted, tormented, &c. then, haply, will we sit down and look upon him, whom we have pierced, and begin to say within ourselves,—And are the chips of the cross so heavy? what then was the cross itself, which my Redeemer did bear, and then it did bear him? Are a few bodily pains so bitter? What then were the agonies which the Lord of glory sustained in his soul? Is the wrath of man so piercing; what was the wrath of God which scorched his righteous soul? Are the buffetings of men so grievous? what were the buffetings of Satan which our Lord sustained! Is it such a heart piercing affliction to be deserted of friends? what was it, then, for him who was the Son of God's love, the darling of his bosom, to be deserted of his Father, which made him cry out to the astonishment of heaven and earth, “my God, my God, why hast thou forsaken me?” Is a chain so heavy, a prison so loathsome, the sentence and execution of death so dreadful? O what was it for him who made heaven and earth to be bound with chains, hurried up and down from one unrighteous judge to another; mocked, abused, spit upon, buffeted, reviled, cast into prison, arraigned, condemned, executed in a most shameful and in an accursed manner? O what was it for him to endure all this contradiction of sinners, rage of the devil, and wrath of God, in comparison of whom the most righteous person that ever was, may say with the good thief on the cross: And we indeed justly; but he, what evil hath he done? And thus as the Lord Jesus by the sensible experience of his own passion came perfectly to understand what his poor members suffer, while they are in the body, so we by the remainder of his cross which he hath bequeathed to us as a legacy, come in some measure to understand the sufferings of Christ, or at least by comparing things of such vast disproportion, to guess at what we cannot understand. Our own troubles enable us much better to conceive what love burned in that heart, towards our sinful souls, when nailed to the cross for their salvation.

Venn's Letters.

Never think of the atonement of Christ without thinking, that costly sacrifice was necessary for me. May God help us to think more of the sufferings of Christ, and may his love melt down our hearts. There are many arguments in the scriptures, against sin, but all prove as nothing when the thought occurs that Jesus' precious blood was poured out on account of it.

R. Hill.

When I survey the wondrous cross
On which the prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it Lord, that I should boast,
Save in the death of Christ, my God,
All the vain things that charm me most,
I sacrifice them to his blood.

See from his head, his hands, his feet,
Sorrow and love flow mingled down,
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Watts.

2.—WALKING WITH CHRIST.

From day to day stick and cleave more stedfastly to the words of our Lord Jesus Christ; and so continuing in Christ, bring forth good fruit, and if ye do so, your heavenly Father will prize and prune you, (as the husbandman doth the branches of the vine,) that ye may daily flourish and bring forth fruit more plenteously, that God may be glorified by you, and your fruit may abide continually. And so ye shall receive life and everlasting salvation, with our Saviour Jesus Christ, the which God grant us all.—Amen.

Cranmer.

The following of Christ makes any way pleasant. His faithful followers refuse no march after him, be it through deserts and mountains, and storms, and hazards, that will affright self-pleasing easy spirits. Hearts kindled and actuated with the Spirit of Christ will follow him whithersoever he goeth.

Leighton.

In order to be disciples of Christ, there is much that we must instantly renounce. It is a profession of holiness. It therefore demands the immediate renunciation of criminal and forbidden pleasures. The moment we became Christ's disciples, we commence a warfare with the flesh, engaging for its crucifixion, with all its sinful lusts and appetites. They that are Christ's

have crucified the flesh with its affections and lusts. To the severities of monastic discipline, in which the body is torn by scourges and emaciated by abstaining from the nourishment required to sustain it in health and vigour, the religion of Christ is a stranger, for every creature of God is good if it be received with thanksgiving. But a soft, voluptuous, and sensual life, is repugnant not only to the example of Christ, but to the whole genius, and spirit of his institutes. By his gospel, and by his Son, God has called us not to uncleanness, but holiness; so that he that despiseth the precepts of purity, despiseth not man, but God. "This is the will of God, even our sanctification." However painful the sacrifice of forbidden gratifications may be, however deep and inveterate the habit of indulgence; though it may seem as necessary to us as much a part of ourselves, as the right hand or the right eye, relinquished it must be, or we cannot be Christ's disciples.

R. Hall.

Care must be taken that Christ be continued the bread of life, and that we be daily partakers of the sincere milk of the word. Otherwise our life will be weak and languishing, unprofitable to others and uncomfortable to ourselves, and we shall be totally unfit for any holy exercise, for any spiritual work, for striving against corruptions and resisting the devil. There can be no walking, no progress in the spiritual life; there may be some faint weak desires; but they will die in the birth; there will be no strength to bring forth—indeed a soul that is healthy, vigorous, and strong, finds neither comfort nor happiness, but in doing something for God. * * * * The way is Christ. It is a new and living way. In him only we meet with God; as we walk in him, we walk with God. As ye have received Christ Jesus the Lord, says the Apostle, so walk ye in him.

Charles of Bala.

O, beloved, learn to walk in this light of Jesus, the sun of righteousness; go forth, and live in his brightness. Bask in the comfort and warmth of his exhilarating life-giving beams. "Triumph always in his righteousness, made yours by believing. He has wrought it. But you have the recompence of it. All the blessedness, that is his due on account of it, is yours, because he is yours, for ever, nay more, in virtue of this oneness of believers with their head, the merit of this righteousness as well as the reward of it, is theirs before God. Christ and the believer being one spirit by faith, God will know no distinction of the acts of one or the other, as independent of either.

Goode's Sermon.

Oh! for a closer walk with God,
A calm and heav'nly frame,
A light to shine upon the road,
That leads me to the Lamb!

Where is the blessedness I knew,
When first I saw the Lord?
Where is the soul refreshing view,
Of Jesus and his word?

What peaceful hours I once enjoy'd !
 How sweet their mem'ry still !
 But they have left an aching void,
 The world can never fill.

Return O ! holy Dove, return,
 Sweet messenger of rest ;
 I hate the sins that made thee mourn
 And drove thee from my breast.

The dearest idol I have known,
 Whate'er that idol be,
 Help me to tear it from thy throne,
 And worship only thee.

So shall my walk be close with God,
 Calm and serene my frame ;
 So purer light shall mark the road
 That leads me to the Lamb.

Couper.

3—THE DISTINGUISHING MERCY OF CHRIST IN SAVING EACH SINNER.

For ever praised be the riches of God's love, and his free grace, that he was pleased still to keep his hold of me ; and not to let me alone when I was running from him, but set his hand the second time, as the expression is (Isaiah xi. 2.), to snatch me as a brand out of the fire.

Philip Henry.

Realize this God as your God. Seek to have some comfortable assurance of your own personal interest in him. This you may have ; this you must have, if you would have any settled peace, any prevailing motive to withstand the temptation of an evil world. It is the folly of many that they are content to stop, in religion, short of this ; they deem it the privilege of a few only, of some eminent saints,—in general unattainable. If we trace this evil to its root, much remaining love of the world, and want of spirituality of mind will be found to be the cause of it. Men (and here I speak of those of whom we have some reason to hope well,) are too soon satisfied : their desires are not eager after growth in divine things, they leave to others this intimate fellowship with God, and sure persuasion of an interest in him, and do it without regret because they think they can be safe without it. The consequence of this indifference and sloth, is apparent in all their religious walk. There is no life, no power, in the truths they hold, all is doubt and uncertainty as to the issue ; their religion is without comfort, without enjoyment ; and hence it is without a sanctifying effect upon the heart. They are tempted to turn away, for satisfaction, to present things ; and if there be in them any sparks of divine grace it is almost smothered through life, by the rubbish with which it is enveloped.

Goode on the better Covenant.

Let us remember what pains our Lord and Master took with one single sinful woman, at Jacob's well.

Rev. C. Benson.

While all our hearts and all our songs
Join to admire the feast,
Each of us cry with thankful tongues,
Lord why was I a guest ?

Why was I made to hear his voice,
And enter while there's room,
When thousands make a wretched choice,
And rather starve than come ?

'Twas the same love that spread the feast,
That sweetly forced us in,
Else we had still refused to taste,
And perished in our sin,

Pity the nations, O our God,
Constrain the earth to come ;
Send thy victorious word abroad,
And bring the strangers home !

We long to see thy churches full.
That all the chosen race,
May with one voice, and heart, and soul,
Sing thy redeeming grace.

Watts.

4—CHRIST IN GLORY.

I see now, O blessed Jesus, I see where thou art, even far above all heaven at the right hand of thy Fathers' glory. This is the far country into which the nobleman went to receive for himself a kingdom, far off to us, to thee near, yea intrinsical ; O do thou raise up my heart thither to thee. Place thou my affections upon thee alone, and teach me therefore to love heaven, because thou art there.

Bishop Hall.

O fellow Christians, what a day will that be, when we who have been kept prisoners by sin, by sinners, by the grave, shall be fetched out by the Lord himself ? It will not be such a coming as his first was, in poverty and contempt, to be spit upon, and buffeted, and crucified again. He will not come, O careless world, to be slighted and neglected by you any more. Yet *that* coming wanted not its glory. If the heavenly host, for the celebration of his nativity, must "praise God," Luke ii. 13, 14. with what shoutings will angels and saints, at that day proclaim glory to God, peace and good will towards men ? If a star must lead men from remote parts of the world, to come to worship "a child in a manger," Math. ii. 2. How will the glory of his next appearing constrain all the world to acknowledge his sovereignty ! If riding on an ass he enter Jerusalem with Hosannas, Math. xxi. 5—9, with what peace and glory will he come toward the new Jerusalem ! If when he was in the form of a servant, Phil. ii. 7. they cried out what manner of man is this, that even the winds and sea obey him, Math. viii. 27 ? What will they say when they shall see him coming in his glory,—and the heavens and the earth obey him ? then shall all the tribes of the earth mourn, Math. xxiv. 30. To think and speak of that day with horror, doth well be-seem

the impenitent sinner, but ill the believing saint. Shall the wicked behold him and cry—"yonder is he whose blood we neglected, whose grace we resisted, whose counsels we refused, whose government we cast off?" and shall not the saints, with inconceivable gladness cry, "yonder is he whose blood redeemed us, whose Spirit cleansed us, whose law did govern us, in whom we trusted, and he hath not deceived our trust; for whom we long waited, and now we see, we have not waited in vain!" O cursed corruption! that would have had us turn to the world and present things, and say, "why should we wait for the Lord any longer?" 2 Kings. vi. 33. Now we see, blessed are all they that wait for him, Isa. xxx. 18. And now Christians, should we not put up that petition heartily, "Thy kingdom come?" "The spirit and the bride say come: and let him that heareth and readeth, say come. Our Lord himself, says "surely, I come quickly; Amen, even so come, Lord Jesus." Rev. xxii 17, 20.

Baxter's Saint's Rest.

Our blessed Saviour, if we may be permitted so to say, is not removed far from us; and the various relations in which we stand towards him seem possibly made known to us, in order to make known and furnish so many bonds of connexion with him, so many consequent occasions of continual intercourse. He exhibits not himself to us "dark with excessive brightness", but is set down, as it were, to the possibility of human converse; we may not think, that he is incapable of entering into our little concerns and of sympathising with them, for we are generally assured that he is not one who cannot be touched with the feeling of our infirmities, having been "in all points tempted like as we are." The figures under which he is represented are such as convey ideas of the utmost tenderness, "he shall feed his flock like a shepherd" "he shall gather the lambs in his arms and carry them in his bosom, and shall gently lead them that are with young." "They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." "I will not leave you comfortless," was one of his last consolatory declarations.

The children of Christ are here separated indeed, from the personal view of him, but not from his paternal affection and paternal care. Meanwhile, let them quicken their regard by the animating anticipation of the blessed day when he who is gone to prepare a place for them, will come again to receive them unto himself. Then shall they be admitted to his more immediate presence. "Now we see through a glass darkly, but then face to face; now I know in part; but then shall I know even as I am known."

Wülfersforce.

Come let us join our cheerful songs
With angels round the throne,
Ten thousand thousand are their tongues
But all their joys are one!

"Worthy the Lamb" that died, they cry,
To be exalted thus,
Worthy the Lamb, our lips reply;
For he was slain for us.

Jesus is worthy to receive,
Honour and power divine;
And blessings more than we can give,
Be, Lord, for ever thine!

Let all that dwell above the sky,
And air, and earth, and seas,
Conspire to lift thy glories high,
And speak thy endless praise.

The whole Creation join in one,
To bless the sacred name,
Of Him that sits upon the throne,
And to adore the Lamb!

Dr. Watts.

III.—THE LABORERS AND THE HARVEST.

There is a high and extended sense, in which our Lord's words that "the harvest truly is plenteous but the laborers are few," are strikingly true at this day; and when this fact is regarded, it becomes the duty of each Christian to give heed to the admonition with which our Lord accompanied his declaration:—"Pray ye, therefore, the Lord of the Harvest, that he would send laborers into His vineyard!"

There is, however, another sense, in which these words are true. They are words applicable to the state of particular Churches, and particular spheres of action, and new opportunities of usefulness. And when regarded thus, they call on particular persons to be more than ordinarily urgent in their prayers that the Lord of the Harvest would graciously supply all that is lacking. For instance in our own church—the Free Church of Scotland, there is a most remarkable call for laborers and a great need of prayer, that the Lord of the Harvest would satisfy His heritage with pastors after His own heart and likeness. If we turn to Canada, we hear the cry "come over and help us;" if we glance from the far west, to this eastern land, we see Bombay also begging for a spiritual guide; and if we consider England, we find in London alone, that there are no less than six new congregations and two old ones, craving the supply of suitable ministers. It further appears from a report delivered by the Home Mission Committee to the General Assembly, that in some parts of the Scotland herself, there are numerous congregations, waiting and seeking for ministers. It is true that a considerable number of new ministers have been ordained since the disruption; that some have been obtained from Ireland; and that many more licentiates have been sent forth; yet the demand continues still.

This is a very interesting circumstance. It denotes that the Free Church movement has not yet developed its full effect, and that its progress is rapid even now, at the time when its enemies expected to hear that it had ended and was nigh forgotten. We have little doubt, that the system of itinerancy which has been adopted, will tend materially to accelerate this progress. The Free Church movement originally must have been principally confined to towns and country parishes, where there were evangelical ministers who seceded. From some places gospel light and correct views of the questions at issue, had been, up to that time, almost altogether excluded; and though there might be, nevertheless, some men of piety there, (the descendants it may be, of a former race of men who had remembered better ministers,) yet even such men, having no leader on the spot, and hearing constantly the misrepresentations of the opposite party, could scarcely be expected to make any early demonstration in favor of so bold and so extreme a measure, as a complete secession from the established church. Many were the well affected countrymen who were taught, first, that no great principle was at stake, and then (with no great consistency) that Lord Aberdeen's bill had settled all difficulties, or that the Free Churchmen were fire brands and agitators, who would not obey the law but wished to establish the Church on a footing of Popish supremacy. But "the lying lip is but for a moment;" these mists have been chased away in many minds already, and many a parish that had long been shut out from "the joyful sound" has been visited by pious, zealous, and God-fearing men, who have preached home to the hearts of the people, and at once have kindled the rays of spiritual life and the best national recollections. Or it may be in places where little has been learned by the preaching of strangers, humble visitors have come with hearts glowing with emotion, and minds charged with important tidings of new sufferings for the good old cause and of the great modern struggle for the Headship of Christ over His own church. Or the press has spoken when human voices have been dumb, and some of the numerous and spirit-stirring papers that have been diffused so generally in the land, have reached even sequestered vales where no footstep is heard but that of the humble shepherd, and then these tracts, with "thoughts that breathe, and words that burn," have awakened some of the best feelings of the soul. Then the men who have been so taught have met together,—the Lord who loves the poor, guiding them—and have communed together of their duties and of their need, and then their deep poverty has abounded unto the riches of liberality, and they have travelled far to hear fresh tidings of gospel light and gospel liberty and then have formed themselves into bodies waiting for ministers, to be sent in the Lord's own good time to feed them, resolved at any rate not again to join the once honored but now enslaved church of their fathers, and sustained in their patience of hope by the grace of God, and not neglecting, even while deprived of instruction, the assembling of themselves together, being happy in the knowledge that they all at least could sing and pray. Thus congregation after congregation has been formed, of simple, true, and faithful worshippers, and even now we may believe

that many more are being formed, and that hereafter more and more will appear, multiplying greatly as the true character and tendency of the principles which are paramount in the Church Courts of the Established Church, are more distinctly manifested.

We know, under these circumstances, (however great the efforts to supply new congregations have been) that there is still a great want remaining, and that the demands for ministers are loud and numerous; and we may expect them to increase greatly. This knowledge suggests to us the duty of prayer in obedience to our Lord's command—Prayer for more laborers. It is well that the pious ministers of the Free Church should labor more abundantly to meet the exigency and that their Godly elders should alone tend the flocks occasionally, while those ministers go to visit, and to cheer, to warn, and to exhort the waiting people in other parts. But it is also well and quite as important, that all of us, who hear of this exigency, should seek a remedy in that grand and efficacious manner, which our Lord himself has sanctioned—by *prayer for more laborers*. It is well, indeed, that we should thus pray, because, if the Lord send the laborers, they will be faithful men working not for filthy lucre's sake, but that they may win souls as their hire. It is well, because "the harvest truly is plenteous," and because "the laborers are few;" because the Lord who alone has created such a desire for the word of God, alone can satisfy that desire; and because we may be confident that he *will* satisfy it when the prayer that He himself has inspired to meet the very case, ascends from the lips of His people to His throne.

What shall we say to these things? Here are brethren in Scotland and abroad seeking earnestly for ministers of the gospel. It is a delightful wish, and one that God will honor. Shall we display no sympathy? Do we not believe after all that He has done for her, and after the manner in which He has fixed the eye of the nations on her, that the glory of God Himself will be promoted in the face of those nations, if our beloved Church extends, and prospers, and sends a faithful gospel message, with evident power, to thousands who hitherto have sat in darkness and the shadow of death? And do we not see how very plenteous the harvest is, and that though there are many laborers in it working with zeal, yet that *comparatively* they are few; and having hitherto stood by, joying and beholding the order of these our brethren, and the steadfastness of their faith in Christ, shall we not now join in heart with them; when they have great need, even need of gospel ministers? Shall we be silent when our Lord himself commands us to speak? Or shall we plead that we know of no remedy, and cannot form a fitting prayer, when He himself has said to us in simple words: "*Pray for the Lord of the Harvest, that He would send more laborers into his vineyard?*" Let that be our petition! Let that be our sincere strong desire, and then shall we soon hear that many a godly man seeking to be raised up, it may be like Amos from among the herdsmen, ministers say as that prophet did, "I was no prophet, neither was I a prophet," but I was an herdsman, and a gatherer of sycamore-fruit; yet the Lord took me as I followed the flock, and the Lord said

unto me, go prophesy unto my people Israel," (Amos vii. 14-15.) And so it may be, that we shall hear too, of a new race of Bruces and Livingstones, of Rutherfords, Halyburtons and Gillespies, or of men like the Willisons, Maclaurins and Bostons of latter times, who will make Scotland and her foreign churches, blossom as the rose. Ah, let us truly pray for more laborers; let us be the Lord's remembrancers with this prayer of His own dictation; and may He hear from Heaven His dwelling place, and abundantly answer!

IV.—THE FREE CHURCH MANSES.

We number amongst our readers, a goodly proportion of the Children of "THE MANSE"—the much-loved, long-remembered Scottish Manse; and we also number many more who were the kindred, the friends, the pupils, of the Manse. To them all do we commend a perusal of the following *official* document, (but the more interesting just now, because it is official, indicating that something will be *done*, as well as said, by those from whom it comes :) for, the very announcement of its humble but kind object, will give joy to many a heart that has had to know, even through a distant correspondence, what hardships have been endured by many, who, but a short time ago, were occupants of some of Scotland's best Manses, but (as we know) do now live under a clay thatch, and on an earthen floor, without a murmur or complaint.

We have much pleasure in directing the attention of our readers to the following excellent circular, which has just been issued by the Committee for the Erection of Manses. The subject is of great importance, and we have no doubt that it will be received with the utmost favour by the friends of the Free Church; and although the demands upon them have been large during the past year, we earnestly hope that every individual among the many who have contributed with so much liberality to the fund for the erection of churches, and the other schemes of the Church, will be ready to assist in this work also. We are persuaded that many, not only throughout Scotland, but in England, will be glad to co-operate and assist in the promotion of any general scheme for the erection of manses. The following is the circular referred to:—

MANSE FUND OF THE FREE CHURCH OF SCOTLAND.

The General Assembly having appointed a Committee for the special purpose of devising a scheme for providing manses for all the ministers of the Free Church, the Committee have, with the least possible delay, addressed themselves to this most necessary and important object, and are now prepared to submit to the members, adherents and friends of the Church, the following statement and proposals:—

I.—AS TO LOCAL AND INDIVIDUAL EFFORTS.

From the correspondence which they have already had, the Committee are much gratified to find, that in not a few place congregations have undertaken the honourable work of rearing, by their own means, and without depending upon any other resources, manses for their esteemed and valued pastors. Nothing redounds more to the credit of the members and friends of our Church, or bespeaks, more unequivocally, the attachment which is felt to its great principles and objects, than the fact, that so many of the churches have, with such alacrity, been built without any aid from the General Building Fund. It is but the following out and giving scope to those generous feelings by which this object was accomplished, to resolve farther, that as soon as it can possibly be done, a manse shall, in the same way, be annexed to every Church. And there are few instances, when the means for effecting this are earnestly sought after and brought into operation, in which they may not to a considerable extent be found. Wherever this can possibly be done,—wherever manses can be built exclusively by the resources and zeal of the inhabitants of the parish,—it is most desirable that this should at once be done; care being always taken that the funds so applied be not withdrawn from the primary object of clearing the churches from debt, and, still more, that there be no interference with the full discharge of the vital duty which every congregation now owes to the General Sustentation Fund of the Church.

In some instances *individuals* appear to have taken upon themselves the entire responsibility of the erection of a manse, on the ground of their happening to have some connection with, or some particular interest in, the particular locality, or in its minister; and the Committee would desire, most earnestly, to stimulate all those promptings which might lead to such purposes and efforts as may issue in the providing for the erection of a manse in any parish exclusively by those who may be found disposed thus to concentrate the means at their disposal, or to expend their liberality on any district, to which, from whatever cause, they may have a particular tie.

But, to turn to cases more immediately requiring public encouragement and assistance, the Committee observe,

II.—AS TO THE FORMATION OF A GENERAL FUND.

1. That, previously to the late meeting of the General Assembly, the Committee for the building of churches had felt themselves constrained to enter into arrangements for the immediate erection of manses, in a class of cases of extreme urgency, being cases where "it is impossible for the minister to obtain any sort of lodging or accommodation in a situation that admits of his discharging his ministerial duties among his people," and where, of course, "the erection of a church, with a manse, is of little or no benefit to the minister or the people." There are cases of this description, where the minister has been compelled to reside at a distance of 40, 50, or even 70 miles from his people. Such instances occur almost exclusively in the Highland districts; and they are limited in point of number, not probably exceeding in all about thirty. Now, therefore, that this Committee has been appointed, their first duty is to prosecute the arrangements already commenced for the erection of manses in these, the most necessitous of all the cases, calling for the sympathy and assistance of the friends of the Church. The wants of the cases are obviously immediate and urgent; and the Committee would hope that the funds requisite to meet them, (which may be stated, on the lowest estimate, at the sum of £6000,) will be supplied without delay. But,

2. Besides the case just adverted to,—where the minister, until a manse is erected, must be regarded as almost entirely banished from his flock,—the Committee have reason to believe that there exists a much more numerous class of cases, the claims of which are also of the most urgent kind. The Committee refer to cases where, although the ministers can produce lodging within a moderate distance of their people,—the only accommodation procurable is so miserably deficient in point of extent and comfort, that we cannot but be ashamed when we reflect that any of our esteemed pastors should have been subjected to such hardships for any period, however short, and must be constrained to use every effort to supply them with more adequate accommodation before the approach of another winter. The Committee have now before them the case of one minister, who states that he and his family, consisting of nine individuals, were cooped up last winter in a low thatched hut, consisting of three small apartments insufficient to resist the weather. The consequence was, that the health of one member of his family suffered severely, whilst the health of all has been more or less affected; he adds, that no other place can possibly be got within the parish, or a reasonable distance from it;—so that he must be reduced to the utmost extremity, unless he is assisted in the immediate erection of a manse. What the number of such cases may be the Committee have not the means of stating; but there can be no doubt that it is very considerable; and, to enable them to meet such cases without delay, they appeal to the friends of the Church with the utmost confidence.

The Committee, therefore, consider it to be their duty to proceed at once to the formation of a *General Manse Fund*, to be employed in the first instance, in meeting the two classes of urgent cases above referred to, and to be thereafter dispensed in assisting in the erection of manses in all the parishes throughout Scotland where Free Churches have been or are in the course of being planted, and that to a greater or less extent, according to the circumstances of each locality.

It appears to the Committee to be almost superfluous, in order to promote subscriptions to this Fund, to urge, at any length, the necessity of the general object with which the Committee has been entrusted, or its close connection with the progress and permanency of the Free Church. No parish can be considered to be sufficiently equipped with the external means of attaining the high and holy ends which the Church has in view, where there is not, in the immediate neighbourhood of every place of worship, a suitable and respectable residence for the minister; and it will be seen at a glance how much this must tend, not merely to his necessary comfort, but also to the efficient carrying on of his all important work.

It is rather a remarkable fact, that in the late General Assembly, whilst there were above fifty overtures presented by various Presbyteries on subjects connected with the spiritual good of the people, and with the cause of Christ both at home and abroad, there was but one overture on the subject of the erection of manses, and that it came from a body of elders connected with various parts of the Church. It is also an almost unprecedented circumstance, that the General Assembly should have nominated a Committee, of which none of the ministers of the Church are members,—leaving thus the object for which it was appointed exclusively in the hands of those who could urge its claims, and aim at its fulfilment, not from any seemingly personal or interested motives, but on the broad grounds of Christian duty.

And that it is the most appropriate duty of the elders and deacons of the Church to take a special charge of this matter, the Committee feel deeply convinced. Few and trifling have been all the sacrifices they have been required to make, or the inconveniences they have been called upon to suffer,

on behalf of those great principles to which they have avowed their inviolable attachment, in comparison with those which have been demanded of the ministers, whose losses they ought not only to endeavour in some measure to repair, and to provide each one of them with a suitable residence where they and their families may enjoy respectability and comfort, but by means of which the duties of the ministry may be fully discharged, and its usefulness and sufficiency perpetuated during every future period.

To the friends of the Free Church in general, not only throughout Scotland, but in every place, the Committee are persuaded that they may, therefore, confidently appeal on behalf of the object of their appointment. It might be easy to touch the feelings of those in whose minds there may be any strong associations or recollections connected with the manse. It might not be difficult to depict, in glowing language, some of those scenes which were last year witnessed when so many of the manses were relinquished, and which are subjects not unfit for the pencil of the painter, or the poet's pen. It might also be possible to awaken the keenest sympathy with those peculiar anxieties which must have pressed upon the wives and families of our ministers during the last season, and which were undergone and triumphed over with such unrepining fortitude. But these topics cannot be absent from the thoughts of any reflecting person who has taken an interest in those late events, which have so deeply stirred the popular mind in this country, and which are so closely interwoven with its religious interests and history. And the Committee consider it therefore sufficient to announce, that a subscription has been opened for providing a general Manse Fund, in order to carry out the important objects above referred to.

The Committee have adopted the following resolutions as to the formation and management of this fund:

I. In regard to the formation of this fund, the acting Committee have judged it right to pass a resolution, of which it is of importance that they also should give general intimation,—“That they are most desirous that in no possible way should the contributions to the Manse Fund be allowed to interfere with subscriptions for the erection of churches,—the completion of those that have been commenced,—or the liquidation of the debt that may have been incurred. Still more anxious are they, that this fund should not, in the very least degree, be allowed to trench upon the General Sustentation Fund,—the maintenance and increase of which they consider, in as far as external means are concerned, to be the very keystone of the Free Church,—and that in no case shall the local associations or agency who have the charge of collecting the Sustentation Fund be employed in obtaining subscriptions to the Manse Fund.” The Committee have no doubt that the Elders and Deacons, as well as the friends of the Church, will at once perceive the necessity and expediency of this recommendation.

II. With reference to the distribution of the Manse Fund:

1st, That so soon as possible they shall proceed to fulfil the assurances that had been held out by the Committee for the building of churches, in regard to affording assistance towards the erection of manses in those special and urgent cases as to which a correspondence had taken place previously to the late General Assembly.

2d, That so soon as any considerable sum has been realised, they shall proceed to the distribution of it, in giving assistance in other cases of urgent necessity, duly certified to them, and in cases where local exertions have been strenuously made for the erection of manses, provided the plans are approved by the Committee, and the property be vested in conformity with

the rules laid down in regard to churches; and in affording this aid, a preference will be given in those cases where no debt has been allowed to remain on the Church.

3d, It has also been suggested, and is now under the consideration of the acting Committee, that until the great object is attained of the universal erection or acquisition of manses, at least in rural districts, interest should be charged on the grants made by the Committee, in order to assist in the extension of the benefits of the Scheme.

III. Subscriptions to this fund may be intimated* to the Secretary, Mr. John Auld, W. S., 17, Dublin Street, Edinburgh, (to whom all communications on the business of the Committee must be addressed), or to any member of the Committee, (which consists of all the elders who were members of the late General Assembly,) by whom they will be transmitted to the Convener in Edinburgh. Subscribers may either leave their benefactions at the disposal of the Committee, or may destine them to any definite locality, where a manse may be built under the sanction and superintendence of the Committee.

IV. With the view of giving every possible encouragement and assistance in the erection of manses, the Committee have obtained a series of plans, with descriptions and specifications, which, in a lithographed form, they are now prepared to furnish in every case where application is made for them. These have been prepared by Mr. Cousin of Edinburgh, Mr. Rochcad of Glasgow, and Mr. James Henderson, architect, Aberdeen; Mr. Mackenzie, architect, Perth, has also prepared a set of plans, which he has already furnished in several cases, and which he is ready to transmit to any parties who may apply to him.

ROBERT PAUL,

Convener of the Committee on Manses..

Edinburgh, July 1844.

The following subscriptions have been already received :—

Alexander Thomson, Esq. of Banchory, payable by equal instalments in five years	£100	0	0
Robert Paul, Esq. do. do.	50	0	0
William Campbell, Esq. of Tillichewan, do.	500	0	0
F. Brown Douglas, Esq. payable by instalments	200	0	0
Alexander Dunlop, Esq. advocate, do.	50	0	0
Graham Spiers, Esq. Sheriff of Edm. do.	100	0	0
George Buchan, Esq. of Kelloe, do.	100	0	0
John Murray, Esq. 24, Ainslie Place	100	0	0
Marchioness Dowager of Breadalbane	500	0	0
Lady Hannah Thorp, Langton House	100	0	0
Dr. Chalmers, for manse at Skirling... ..	150	0	0
Mrs. Chalmers, do.	50	0	0
Rev. W. Hannah, do.	100	0	0
Friends, do.	100	0	0

We understand that Mr. Dickson of Hartree presented all the wood for the manse at Skirling, and the farmers in the neighbourhood all the carriage.

NOTE.—Should any Friends of the Manse wish to aid the above Fund, we shall be happy, if need be, to aid them in transmitting their kind gift.—ED. F. C. M.

V.—THE HOME MISSION.

(*Home and Foreign Missionary Record, October 1844.*)

By appointment of the General Assembly, the annual collection for the Home Mission to be made in all the congregations of the Free Church on Sabbath the 27th of October.

The place of essential importance held by this Scheme may not yet have been fully recognised by all the members of the Free Church, in its several congregations throughout the land; but, next to the Sustentation Fund, it does undoubtedly hold the place of most vital importance to the interests and prosperity of the Free Church. On the Home Mission Committee devolves the duty of upholding divine ordinances in congregations, and even in districts of the land still unprovided with a fixed pastorship; the employing and payment of probationers,—this latter, of itself, requiring more than £6,000 annually. But there is another department of the Home Mission Committee's engagements and duties no less important, and to this the most earnest attention, and the most liberal and sympathizing efforts, of all the members of the Free Church, are most impressively called. Within the bounds of Scotland the harvest truly is plentiful, but the labourers few. On the Home Mission Committee devolves the duty of encouraging, as well as of selecting, young men to come forward, with a view to the office of the ministry in the Free Church. It is clear, that this most important duty can be proceeded with only according as the Church places the necessary means at the Committee's disposal. It is a token for good to the church of our fathers, now led into the wilderness, that many young men, so far as can be judged by man, influenced by divine grace, seek so to devote themselves to the labours of the ministry. Shall they not be supported and encouraged? Without their being so the cause suffers, and is, in point of fact, *arrested* in its progress. On all the members of our church, in every station and rank, the duty is laid—to them the privilege is granted—the call is made, to be up and doing in this service. Without a universal effort at this very time, a most serious and alarming injury must be sustained by our cause. In the Highland or Gaelic bounds of our church, more especially, the destitution arising from want of labourers is extensive and distressing. Whole districts are destitute. Labourers must be raised up. The Lord of the harvest calls every member of the church to an extended and increased liberality, in connection with this department of our Church's duty and prospects. He is granting the gifts,—dispensing them among the youth of our land, seeming to fit and prepare them for carrying the banner, now displayed because of the truth, into every corner of the land. To very many of these, and especially in the Highlands, the temporal means are wanting. Our Church is most loudly called upon to supply them. Shall our enterprise be crushed, or shall its blessing to our country be increased, and made to reach, under the gracious guidance of the great Head, to every corner of Scotland? The answer is instrumentally dependent upon the exertions to be made by *every* one, member and adherent, of the Free Church in all its congregations. The Home Mission Scheme, with the Sustentation Fund, constitute, as it were, the very arteries of our ecclesiastical frame. Never was there a louder call made on any church, and peculiarly at this very season. The next session of College is at hand. The number of students who may be admitted must depend on the exertions made now to supply the treasury of the Committee. Upwards of £6,000 are required, to enable the Committee to meet existing engagements. More than ordinary liberality is impera-

tive upon all who truly seek the advancement of our great and good cause. The Committee have confidence in the ready mind of their brethren throughout the church. Every other effort, however successfully prosecuted, cannot sustain the Church's cause at home, without labourers being thrust forward. May the hearts and hands of the faithful be opened in responding to this call! and may prayers from every heart and family altar ascend, for the blessing from above, upon the youth of our generation who seek to give themselves to the service of their Lord!

ADDRESS.

The Home Mission Committee has been appointed to take charge of the employment of Probationers and catechists, encouragement of young men, and aiding congregations. In ordinary times, and in connection with any Christian Church, this field of duty must always be important and interesting. In the Free Church, and at the present moment, its magnitude can hardly be over-estimated. This arises chiefly from what, even in sober language, must be described as the astonishing demand for the services of the Ministers and Probationers of the Free Church; for though upwards of 460 Ministers with congregations left the Establishment, and about 140 more have since been ordained over new congregations, there remain no fewer than 219 congregations for which (besides a large additional number for whom catechists may in the meantime suffice) it is the duty of the Free Church to provide the means of grace by the supply of Ministers or Probationers.

While this great demand indicates the marvellous growth of the Free Church, and a gratifying attachment to her services and her cause, it also increases the obligation to provide the labourers, and the necessary means for maintaining them.

Besides about thirty Probationers, who, being chiefly engaged in other employments, give occasional supply, there are only 104 Probationers fully employed. The call for an additional number, therefore, not merely for the supply of the 219 congregations not yet provided with a settled ministry, but for the supply of about twenty vacant congregations, and for occasions of necessary absence, as well as for maintaining ordinances among our own people abroad, and promoting christianity in heathen lands, is even painfully urgent and embarrassing. Not fewer than 150 additional labourers are required for the present exigencies of the church.

In the Lowlands there are, including a few vacant congregations, 176 stations, each of which would require the services of a Minister or Probationer, while there are only eighty-one Probationers available for the work; and though in very many of the congregations not at present provided with a Minister or Probationer, there is an attendance of 400 or 500, and in some even much more, the Committee can only afford them supply at the expense of equally necessitous congregations.

In the Highlands, there are sixty-three such stations, while there are only twenty-five Probationers at the disposal of the Committee. Some of these congregations, not yet supplied, are very large, reaching even to 1,200 and 1,500, separated from any other Free Church by many miles,—sometimes even twenty or thirty,—while many are hungering and thirsting for the dispensation of the bread and water of life. The condition of these people,—generally poor as respects the things of this world, but cleaving to the service of the Free Church,—ought to call forth the profoundest sympathy of her more favoured members. It is indeed difficult to convey an adequate impression of the amount of destitution presented by the Highland dis-

tricts. It was stated in the last Report of the Gaelic Committee, that "at present the only limit to the number of our congregations arises from the scanty supply of labourers." Thus, in the Presbytery of Mull, consisting of thirteen Parishes, and containing a population considerably exceeding 22,000, there are only three stated Free Church Ministers. In the Presbytery of Skye, with eleven Parishes, and a population of nearly 25,000, there are only three Free Church Ministers. In Uist, with six Parishes, and above 18,000 souls, there is only one Free Church Minister. In Lewis, with six Parishes, and about 17,000 souls, there are only two Free Church Ministers. In Abernethy, with above 12,000 souls, and nine Parishes, there are only three Free Church Ministers; and yet in these places, as throughout the Highlands and Islands generally, the great majority of the people are eager to receive at our hands the ministrations of the gospel. The difficulties which press on the Committee, in attempting to meet the spiritual necessities of these parishes, are almost overwhelming. Their wide extent, and the difficulty of access, present also the most formidable obstacles in the way of making the scanty supply available, even to the extent which in more favourable circumstances it would be. It should also be remembered, that the extreme poverty of the people renders them, in a great measure, dependent on foreign aid.

- Something has been done by the Committee for supplementing the deficiency of labourers, by the employment of pious Catechists; and, for some years to come, much must also continue to be done in the way of sending experienced Ministers to itinerate in the more destitute parts.

If the Free Church is really to occupy the Missionary field at home, a great effort must be made through this Committee. A more abundant supply of Catechists must, in the meantime, be obtained and provided for. Means must also be taken for greatly increasing the number of Preachers, by calling forth to her service in the Ministry the piety and talent to be found among her young men.

In this matter, more perhaps than in any other department of duty in which the church is engaged, the Committee desire to acknowledge their own helplessness; and they earnestly hope that the Christian people, while they seek that the ministration of the gospel may be blessed to their own souls, will pour out their prayers before the Lord that he would send forth more labourers into his vineyard.

- In the meantime, it is the duty of the Committee to employ the Probationers at present at the disposal of the church, so that, as far as in their power, the wants of the people may be supplied, and other prudent measures may be adopted, chiefly by the employment of Catechists, for supplementing the services of the Ministers and Probationers. While this is the duty of the Committee, it devolves on the congregations of the Free Church to furnish the Committee with the means of carrying on the great work.

Last year £1,300 sufficed for the expenditure of the Committee, whose duties were then confined to the encouragement of young men studying for the Ministry.

This year upwards of £6,000 will be required, even for the support of the existing machinery. This will appear from a short estimate:—

- For the employment of 104 Probationers... .. £6,240
- For the employment of Catechists, especially considering that their number must be increased, on account of the present scarcity of Probationers, the expense cannot be stated at less than..... 1,200

£7,440

Towards meeting this, the proceeds of the Associations in the Congregations not supplied with a stated ministry are applicable. These proceeds, as the Congregations, though numerous, are generally poor, may be estimated, according to the proportion already received, at no more than £3,000

4,440

For the encouragement of young men, to be distributed in the way of Bursaries, with a due regard to the cases in which aid has been already given 1,200

And for the miscellaneous expenditure, including Extraordinary travelling expenses, aiding Congregations, and expenses of Committee, which cannot be estimated at less than 560

Making £6,300

to be provided for by means of the Home Mission alone, in order to maintain in efficiency even the present establishment of the Committee.

The magnitude of these duties of the Committee, and of their claims on the prayers and liberality of the Christian people, must place the Home Mission at the head of all the schemes of the church.

The Committee do not believe, when the subject is considered in all its extent and importance by the congregations of the Free Church, that the necessary means will be withheld. It seems vain to expect a blessing on our other interesting and important Schemes, if we care not amply to provide, as God may enable us, for the lamentable destitution which exists at home. Besides, there is a loud and encouraging call to exertions in this department of the Church's labours at the present time. Beyond all question, there is a great thirst for gospel preaching throughout the land. The fact, that the ears of the people generally are open to the preaching of our Ministers, and that they are earnestly crying to us for gospel ministrations, lays upon the Free Church a heavy and solemn responsibility. Let those to whom God has given the means come forward liberally to the help of the Lord in this great work; and above all, let our praying people bear this momentous undertaking of the church unceasingly on their spirits at a throne of grace.

On the liberality of the congregations of the Free Church, at this time, it will depend, under God, whether the Committee are to go forward even in their present labours. If the collection shall not provide the means suited to the great necessity, the solemn question will arise—Whether the church is now to stop short, not in the work of preaching the gospel to the heathen, but of caring for the souls of our own people who have sought the shelter, and who seek the blessing, of a preached gospel through the instrumentality of the Free Church?

C. J. BROWN, }
ROBERT ELDER, } *Vice-Conveners.*

VI.—THE JEWISH MISSION: CONSTANTINOPLE.

The following letter from Mr. Schaeffler contains important suggestions and information regarding the work in the East. Adrianople appears most eligible as an additional station, and the claim advanced for it by Mr. Schaeffler merits serious consideration. He gives an encouraging account of the Operative Institution.

The Committee, after communication with the Irish Committee, and with its concurrence, have resolved that Mr. Allan should return to Constantinople from Damascus, provided his removal would not be injurious to the Damascus mission, which, as Mr. Robson has now joined Mr. Graham, they do not believe it will be. The Committee have selected Mr. Allan for this important station, in consequence of his previous residence at Constantinople; and from his own letter, which follows—written in ignorance of the Committee's resolution—the friendly terms on which he stands with his brethren, the American missionaries, will be observed.

Extract LETTER—REV. W. G. SCHAEFFLER to the SECRETARY.

Debeli Constantinople, July 12, 1841.

VERY DEAR SIR,—I send by this steamer to Mr. Bonar the accounts of your station. We always send our accounts to the American Board semi-annually, and I thought you might find it convenient too, and thus I made them out, and sent them on. At the same time, I intended to send you a sort of journal; but, on looking over my diary, I find the entries made into it comparatively few, and very short, and such as have in substance already been communicated to you in my letters, so that only a few particulars might be gleaned for a meagre journal. This will, perhaps, surprise you. Has there not been going on more than enough to furnish matter for a rich and interesting communication? Certainly; and this is the very reason why I have not been able to keep anything like a regular diary. When I was young in the missionary life, and had comparatively very little to do, I preserved everything in writing, and sent home journals as long and as interesting as most others, I believe. But, since the time that I got my hand deeply into work, my journals have grown more and more short; and for the last six months, I have been so overwhelmed with work (and in part unwell, in consequence of over-exertion) that I could reserve neither time nor strength to keep a proper diary. It is probably often the case, that the public hear little of a missionary, not because he has nothing to do, but because he has so much work that he cannot command time sufficient for correspondence even with his Committee.

I will, then, close this half-year with a few remarks

And first,—God has granted us much *outward* prosperity and success. This is to be devoutly and gratefully acknowledged, as an unmerited token of his favour, encouraging us to the hope of approaching *spiritual* blessings. The Lord does nothing by halves; and, unless we stand in his way, for awhile hindering the work of his purpose, perhaps he will add grace unto grace, until all grace shall abound towards us, and those for whom we pray and labour. All opposition to our school has been hushed, and our school is full to overflowing. The improvement of the children is manifest, and their attachment to the school and the teachers very great. A few days ago one

of the little boys broke his left arm in play, our Jewish physician, Dr. Leuthner, set it, and the child is taken care of by Mr. Bresenbruck and his excellent wife; and the child feels exceedingly happy to be permitted to stay with his beloved teacher, instead of being sent home. This is only a specimen. During these last six months the Lord has enabled us to open a labouring institution. Eight pupils are in it; and connected with it is a Jewish family, who will labour for it at home, and partake in the instructions given there, with the expectation of being received into the Christian church. Other things which have risen into a high degree of practical importance, are contained in my letter to you of 4th June last. Everything conspires to make the impression, that this portion of the Jewish vineyard will shortly become one of the most important, interesting, and extensive.

Lately Mr. Kerr, your banker here, and ours, took a trip to Adrianople to see his brother, who is British consul there. The news he brought back from the Jews there were, as ever, extremely encouraging. You remember that Mr. Edward visited Adrianople last year, during his stay here. He spoke to them in Hebrew (not being acquainted either with the Spanish or with the Turkish) of the things of the kingdom. That visited they still remember with deep and tender interest. As Mr. Kerr, the consul, has them in a measure under his protection against any outrages, such as those at Damascus were, they look up to him as to their father, and they are protected, not only against persecutions from the Turks, but also against those that might come upon them from their own great men at this capital. This is a very important circumstance. While my version is still suppressed and prohibited here, the chief rabbi of Adrianople sells it there, himself without fear. *They greatly desire schools*, as, indeed, they did ten years ago, when I visited them. Mr. Kerr, the consul, is very urgent in his request for a missionary, both on account of the Jews and for his own family, and the other persons at Adrianople who speak the English language. *As long as I live I shall keep mentioning Adrianople, that key of Rومelia, to all who engage in the work of missions, till it be supplied with the gospel, especially for the Jews and the Bulgarians.* Will not your Committee think of it? You will also take an interest in learning that the opposition to my version of the Old Testament is gradually subsiding in other places, and probably will be relaxed here also, after a short time. In Broosa, there is no difficulty in disseminating it. Last week, two rabbis, one from Salonica (the most superstitious and vicious of all the Jewish communities in Turkey), and one from another place, called for books; the first for fifty copies, the latter for fifteen of the Hebrew and Hebrew-Spanish Old Testament, to be distributed among the poor. I granted them, because I have no doubt of the extreme poverty of these people, and I am sure these Bibles will be gladly received and faithfully perused. I have another grant of £300 sterling from the American Bible Society, for the printing of 2000 Hebrew and Hebrew-Spanish Pentateuchs for schools. This edition, which is much needed, I shall endeavour to get through the press with all possible speed. Our Hebrew and Hebrew-Spanish type is on the way to Smyrna; but I shall not wait for the organization of our Hebrew departments with this edition of the Pentateuch, in order not to lose time.

Yesterday I went down to Galata and Pera, and visited the school and the institution on special business. Various items had to be attended to, and changes to be made. I gathered the pupils of the institution together by themselves, Mr. Neuhaus being also present, and inquired into their feelings as to the institution. I was pleased to find them so well satisfied with their situation, although that is at present very trying, on account of the excessive heat. I was delighted to find that they loved and esteemed their master.

I was well satisfied with their hand-writing, which I examined. As to their proficiency in the trade I think it altogether encouraging, and highly creditable to them. I told them, however, that they must remember that this is not our *first* but our *secondary* object in opening this labouring institution; that our *first* object was to make them wise unto salvation,—to make true believers and followers of Christ of them; and, I remarked to them, that I was assured, if they would make the same faithful efforts at becoming *truly* acquainted with Christ which they did at learning an honest trade, God would bless their endeavours, grant unto them his Spirit, and make them wise unto salvation. On making these and like remarks to them, I had the satisfaction to observe a very encouraging degree of tenderness among them all.

I rejoice that you intend soon to send us help, not that I wish to be eased, but that more work can then be done. This Mission will become extensive and complicated; it is to be expected, therefore, that you want a man at the head of it, who understands you fully, and you him. I apprehend, however, that *one* man will soon be insufficient; I say *soon*; for the present it will do. It is hardly necessary to observe that your missionary should know the German (besides being a good Hebrew scholar), or be able to acquire that language in as short a time as possible. A married man will be preferable to a single one, provided his wife be a pious person. I hope Providence may soon furnish you with a suitable person for this field of labour: the sooner he comes the better. Let not, however, this remark induce the Committee to hasten their choice, to the injury of the cause; nor let the brother that may be chosen hurry out to his own inconvenience and injury. If the Lord grant me strength and life, I shall quietly go on with the work till he send us the man of his choice; and when the hour has come, and I am permitted to welcome him here, I shall most gladly commit the work appointed to him into his hands, and return to that which I in part laid aside, to attend to the more pressing duties of your schemes for the poor Jews in Turkey.

And now, dear Sir, may the Lord prosper us all, and send his Spirit and his grace to us, and all for whom we labour. Give my kindest and respectful regards to the members of your Committee. The Lord make us all faithful unto death.—Yours, &c.

VII.—THE EPISCOPAL FREE CHURCH.

There appeared an advertisement in the *London Record* of Monday the 16th inst., which, in the *Record* of the following Thursday, was made the subject of a leading article; and, deeming the matter of much interest, we have transferred both advertisement and leading article to our columns. The advertisement we find ominously headed, "*The Exeter Episcopal Free Church*;"—the article written to say, that existing circumstances do not warrant the erection of Episcopal Free churches at Exeter, or anywhere else in England. And from the mode in which the *Record* dealt some time since with a congregation in Edinburgh, struck apart from the Episcopal body in Scotland by Canon 24, we must hold that it is not a great deal more favourable to the erection of Episcopal Free churches on the north side of the Tweed than on the south.

We know nothing of the Episcopal Free Church at Exeter, except what we learn, in the first instance, from the advertisement itself, and infer, in the second, from the character and policy of the lord of the diocese. The Bishop of Exeter, with the exception of Whateley, is by far the ablest dignitary of the united Churches of England and Ireland; and in fixity of purpose and power of will he is Whateley's superior. No man better appreciates the present condition of the English Church, or the general tendencies of the age in favour of energetic belief. No man seems more thoroughly convinced of the utter weakness and inefficiency, in times like the present, of a feebly moderate and temporizing policy. And hence the extreme anti-Protestant character of his Lordship's views, and his boldness in carrying them out. He it was who first maintained in the House of Lords,—first on this side, at least, the French Revolution,—that the Establishment of Scotland is not a Church, for that no Church can exist without episcopal ordination! And though his argument was not sustained in the first instance, when he contended that Presbyterianism should have no share in the clergy-reserves of Canada, we have since seen it converted, as in the Irish Presbyterian Marriage case, into a sort of hinging point of judicial decision in the highest court of the empire. His recent act of suspending a clergyman for omitting the parts of the burial-service which went to recognise as a dearly-beloved brother, departed in the sure and certain hope of a blessed resurrection, a poor drunkard who had toppled into the water in his cups, and been drowned,—and especially the reasons of the suspension,—indicate unequivocally how little a Protestant his Lordship is. And more strongly still does the fact tell, that while, by a stringent edict, he prohibits evangelistic missionaries of the Episcopalian Church from labouring in his diocese, he has given full liberty to Dr Pusey, though suspended from preaching in Oxford, to disseminate in it his doctrines from the pulpit. He enacts that the evangelistic missionary must not preach, but that Dr Pusey may.

In truth, of all the zealous *unprotestantizers* of the English Church in the present day, the Bishop of Exeter is at once the ablest and most influential. And we hold that, simply as a politician, his Lordship is in the right. Popery in Ireland, like Evangelism in Scotland, possesses an inherent power, which the mixed English Church,—semi-Popish in one of its extreme parties, wholly evangelistic in another, with an immense mass of secularity and indifference between,—never yet possessed. Just as the antagonist muscles, when in a state of equal strain, remain as much in equilibrio as if there had been no strain in the case, the parties in it that are possessed of activity and life neutralize one another through their antagonism; and before it can possess strength as a Church, one of the two must be cast out or annihilated. Were it wholly evangelistic, the State might find it extremely unmanageable and difficult to deal with; but who can doubt that it would possess great inherent power? Were it wholly Puseyite, the State, as in the days of Laud, would doubtless find it tolerably accommodating, but possessed, nevertheless, of very considerable intrinsic energy as a natural religion, fitted to lay hold on the imagination and the affections. In either case it would gain mightily in strength. But while there exists scarce any chance, humanly speaking, of imparting to it unity and power on the evangelistic basis, the chance of imparting to it unity, and perhaps power, on the Puseyite basis, seems very considerable indeed. And on the conviction that such is the case, the policy of the Bishop of Exeter is evidently founded. He is energetically putting down the antagonism of Evangelism, that the Popish principle may operate unchecked as a principle of strength and vitality in the English Establishment. We know, both from Revelation and experience, that the religion in whose behalf he thus exerts himself is a pestilent super-

stitution, fatal to the souls of men, and singularly adverse to the progress and development of mind. We know from prophecy, that it is destined one day to fall for ever, and to involve in ruin every institution that shall have resorted to it as a principle of strength; but in viewing the Bishop's policy simply as policy, and with no reference to either the *morale* of Puseyism as demonstrated by history, or to its final destiny as revealed in Scripture, we cannot regard it as other than shrewd, and well adapted to accomplish the purposed end. The bigotry and intolerance of the anti-Protestant Bishop of Exeter are not less, but more prudent, in existing circumstances, than the timid moderation of not a few of the Bishop's evangelistic opponents.

Within the diocese of a man so energetic and clear-seeing, it is but too evident that evangelism can exist in but the ranks of dissent. The *Record* seems to recognize the fact, when, after first fully admitting that the effects of his Lordship's exertions in darkening the ministry of the gospel in various parts of his diocese are truly awful, it goes on to say, in reference to the advertisement, "that a man may be persecuted in one diocese, whose proper course 'is to fly to another,' and not by any means, to fly out of the Church." The advertisement indicates a different plan. It intimates that evangelical Episcopacy, instead of fleeing out of his Lordship's diocese, has at length determined to take up independent ground within it, and to preach the gospel despite of his exertions to put it down. On the evening of Thursday,—to-morrow,—the first Episcopal Free Church of England is to be opened in Exeter. We cannot express how highly we estimate the importance of the movement. The writer in the *Record* read the intimation, he says, with much pain. We are convinced the great bulk of our readers will peruse it with unfeigned pleasure. It furnishes the only intimation yet given of an asylum into which the Protestantism of Episcopal England may retire. For several years past, the plane of the English Church has been tilted, at a high angle, full on Popery, if we may so speak, and every thing moveable on the surface has been sliding downwards. Its very Evangelism, with but a few exceptions, has been passing to a lower level along the declivity. The whole system was in motion, and it so hung together, bound fast to its bishops by the ties of episcopal ordination, that we were just beginning to lose hope of seeing any portion of it detached and saved. It was further obvious, that the events of the last twelve years had done much to separate the evangelism of English Episcopacy from the Evangelism of English dissent. The political agitation of which the Reform Bill had proved so fertile a source, added to the Voluntary controversy, had thrown them far apart; the forms of "Episcopacy, too, were dear to the Evangelistic Episcopalians; and, with much to repel them from their recent opponents the Voluntaries, and much to attach them to the mere frame work of their own Church, there seemed little chance of their saving themselves, either by separation from the sinking mass, or by arresting its downward tendency. They had no apparent will to do the one and no power to accomplish the other. But here, at length, is a nucleus of separation formed, around which Protestant Episcopacy may gather and make head, unpelled by any foreign elements, and unhindered by its long and odious forms and ceremonies associated with vital doctrines. By far the most important species of dissent which could originate at the present moment in England is a dissent of Protestant Episcopacy.

We think we can understand the secret of the *Record's* hostility to the movement, somewhat better than its argument against it. It will be seen from the advertisement, that the Episcopal Free Church in Exeter is to be opened on Thursday, by the Rev. H. E. Bulteel, and that on the following

Sabbath the Rev. Mr. Shore will officiate. "A man," says the *Record*, may "be persecuted" in one diocese, whose proper course is "to flee to another, and not by any means to fly out of the Church." We are rather afraid that the language employed here, though scriptural, does not quite indicate a scriptural course. There is persecution in the diocese of Exeter, so that in pulpit after pulpit is the voice of truth silenced; and, doubtless, clergymen such as Messrs Bulteel and Shore, against whom, from the peculiar character of the jurisdiction possessed by the Bishop, the persecution must bear most directly, could fly out of it. But the Episcopal Protestants of Exeter,—we trust a very large proportion of its population,—could not fly out of it. The shepherds might fly, but not the flock. It is not customary in these times for one diocese to empty its population on another. We are not aware that it was very customary or convenient at any time, and are sure it would be altogether impracticable now. And since only the shepherds could fly, and not the flock, we shrewdly suspect that the text which applies in the case is not the one in which our Saviour enjoins the peripatetic disciple, persecuted in one city, to flee into another, but the one in which, contrasting the good shepherd with the hireling, he lays it down as a characteristic of the latter, that "when he seeth the wolf coming, he leaveth the sheep and fleeth, and the wolf catcheth them, and scattereth the sheep."

It is utterly sad to contemplate how immense an amount of mischief has been occasioned in England through a false dread of schism. The real crime has been perpetrated times without number, in availing an unreal semblance of it. Schism is simply a rending asunder of the Church of Christ; and we can imagine no more disastrous rent than when some great work of conversion is arrested and put down by a cruel process of separating between the instruments who work in it, and the objects on whom they work. The half-awakened and half-alarmed are again consigned to their sleep of indifference and death,—the converted, with an appetite created in them for a food without which they cannot subsist, are compelled to take refuge, that the want may be supplied, within the pale of some other church. The careless and unconcerned, no longer within reach of the means of grace, perish hopelessly in their sins. Can the reader conceive for himself a schism of a more disastrous kind?—and yet such have frequently happened in the Church of England; and the men readiest to bewail the merely nominal and imaginary offence, take no heed of real rendings of this most mischievous nature. Not long since, the *Charlfinch* revivals were put down by a process of excision such as that to which we refer,—by a violent wrench, that separated between the working instrument and the objects on which it wrought; and the *Record* took no cognizance whatever of the event. It had reserved all its feelings of regret for the opening of an Episcopal Free Church at Exeter. For our own part, we must continue to hold, that schisms of this merely nominal character,—nominal as schisms, for they have not the effect of rending Christ's Church,—but of adding greatly to the number of his people,—have been peculiarly the blessings of England. With the exception of the great schism of the Reformation, nothing ever did her Church greater good than the schism of Whitefield and the schism of Wesley.—*Witness.*

VIII.—THE WISE SHERIFF.

“WERE THE SHERIFF TO HEAR THE PARTIES ON THOSE POINTS, HE WOULD VIRTUALLY REVIEW THE JUDGMENT OF THE PRESBYTERY, AND THUS ASSUME A POWER WHICH DOES NOT BELONG TO HIM.”

How unexpectedly sometimes do we alight on the gem of wisdom! Here is the Sheriff-substitute of a portion of a county, giving utterance to a decision, which the Scottish Supreme Court, the Imperial Parliament of Great Britain, and the majority of a Presbyterian Ecclesiastical Establishment were never able to reach—even this:—“To review the judgment of a Presbytery, were to assume a power which does not belong to me.” Had such a sentiment as this been realized elsewhere, the necessity for a Free Church had not, as now, existed—and Britain had not been guilty of ejecting from her national constitution, and her ecclesiastical recognition, a multitude of the servants and people of Christ. We have nothing to say in regard to the merits of the particular case which came before the Sheriff, the ejection of a most worthy Schoolmaster (as we personally know), because he is a Free Churchman;—we confine ourselves to the notice of this prudent Sheriff’s deliverance, as embodying in few words the chief substance of the Free Church Question—*Civil Courts assuming power that did not belong to them—and Church Courts withdrawing themselves from the reach of such unlawful Power.*

At a meeting of the Residuary Presbytery of Dingwall, in January last, sentence of deposition was passed against Mr. David Fraser, a parochial teacher, in Ross-shire, on account of his having seceded from the Established Church of Scotland. This sentence Mr. Fraser refused to obey; and the Presbytery having presented a petition to the Sheriff, in order to carry their decision into effect, the following interlocutor was pronounced in the case:—

“Dingwall, 17th Sept. 1844.

“The Sheriff-Substitute having considered the foregoing petition, and the extract-sentence of deposition of Mr. David Fraser, the party complained of, from the office of schoolmaster of the parish of Contin, upon the 17th day of January last, by the Presbytery of Dingwall, therewith produced, in respect of the said sentence of deposition, grants warrant to eject the said David Fraser from the school, school-master’s house, and garden, mentioned in the petition, in terms of law.

(Signed) “GEO. CAMERON.

“NOTE.—The Sheriff-Clerk has transmitted, along with the petition and extract, a *caveat*, by a law agent, importing his desire to be allowed to answer the petition on the part of Mr. Fraser. The Sheriff-Substitute is of opinion that he is not entitled, in the circumstances of the case, to grant this application, and he therefore feels constrained to disregard it.

“Mr Fraser has been deposed from his office by a tribunal possessing undoubted jurisdiction in the matter in question, and the extract of the sen-

tence of deposition is, *ex facie*, regular. He entered an appeal to the Synod, and afterwards abandoned it. If he conceived himself aggrieved, he ought to have appeared when cited, and stated his defence and prosecuted his right of appeal. Not having taken that course, he may still obtain redress,—should the proceedings of the Presbytery be materially defective in form, or essentially illegal,—by means of an action of suspension and reduction in the Court of Session. WERE THE SHERIFF TO HEAR THE PARTIES UPON THOSE POINTS, HE WOULD VIRTUALLY REVIEW THE JUDGMENT OF THE PRESBYTERY, AND THUS, ASSUME A POWER WHICH DOES NOT BELONG TO HIM. His duty is simply to apply the authority of this Court in so far as necessary, for the purpose of carrying that judgment into effect.”—*Witness*.

IX.—SERMONS AT THE FREE CHURCH FOR THE FEVER HOSPITAL.

The sermon preached by the Rev. Dr. Duff at the Free Church of Scotland, on Sabbath last, was founded on Matthew viii. 14—17, but principally on the concluding words of the 17th verse, “Himself took our infirmities, and bore our sicknesses.” It was an impressive and powerful appeal. In its commencement the Reverend preacher showed the source and occasion of all sickness—sin. He depicted the state of man in Paradise, and then contrasted with that state, his condition afterwards, when the verdict had been pronounced against him “thou shalt die,” and when the ground was cursed for his sake. He then proceeded to illustrate the manner in which the wrath of God had been made to fall on Christ as man’s substitute, when God caused man’s sins to meet on Him, and when He bore the chastisement that was due to man himself. Afterwards he showed in what manner and in what sense the Redeemer took our infirmities, and bore our sicknesses, and the necessity of this suffering, and the merciful issue of it in making the Blessed Saviour a sympathising High Priest touched with a feeling of our infirmities. And subsequently the example of Jesus Christ in his sympathy and mercy was held out to the hearers for their imitation; and the lesson was applied to the immediate subject of the discourse. The preacher alluded to the pamphlet that had been circulated by the Council of Education in favour of the Fever Hospital, and proceeded then to give from the report of the Committee on the state of the population, his own vivid account of their sufferings. He traced many of them from their entrance in this city in quest of employment to their narrow, damp, and comfortless huts, seized with fevers, unattended by relatives, friends, supplied only casually with water to drink, and that of a noxious kind, deprived of all medicines except those which allayed the violence of the distemper for a time, only to give increased force to it afterwards, and then, sinking into a dying state, when their neighbours, dreading the supposed contamination and pollution of having a dead body near them, hired men to hurry the sick man off to the nearest ghat, where he might die, not alas! in peace, but dreading the vultures hovering over him, and having no consolatory hope to sustain his soul. Dr. Duff further stated the general estimate of the number of the sick in Calcutta and its neighbourhood at the various ordinary seasons, but adverted to the large increase even to that large number in other years. He exhorted his hearers to remember the great mortality of the current year, and to imagine the vast aggregate of woe that it had witnessed in this city alone. He appealed to them to give as the Lord had prospered them, and not grudgingly or of ne-

necessity, but up to the full extent of their ability, because all withholding of more than was meet "tendeth to poverty." He appealed to them also for large contributions, on the ground, that this appeal for this Hospital was not likely to be repeated. One great effort only was required in this behalf. The whole discourse was delivered with great power and energy, and was listened to by a large congregation with intense interest. Among the congregation were many members of the Union Chapel, (which was under repair) and some members also of the Old Church.

In the evening the Rev. J. Macdonald preached from John xi 25. "Jesus wept;" and showed the mind of Christ and the need that every Christian should have that mind. He showed the circumstances under which Jesus wept, and then adverted to the reasons why he wept, particularly dwelling on his sense of the sorrows of those around him, and the pain which he felt at the reproaching and distrustful language of Martha and Mary, who said to him, "Lord if thou hadst been here my brother had not died"—intimating, as it were, that he should not have delayed the two days elsewhere, and being ignorant of the gracious exercise of faith and patience on their part, and the great manifestation of goodness and power upon his, that he had in view. This discourse also impressed upon the minds of the hearers the sense of the need of imitating the Lord Jesus in his love and sympathy. The collection after the two sermons amounted together about 1,300 rupees, but we believe that some more sums have been since sent in, to be added to the amount. This liberal collection will, we hope, give a strong impulse to the general body of Christians and others in Calcutta, who are, one and all, called upon to assist in erecting the required Hospital for their native fellow-citizens. It is a simple command that is placed before believers, and one which we do sincerely trust they will not neglect: "bear ye one another's burdens, and so fulfil the law of Christ." But this commandment, be it remembered, is binding also upon *all*, for the law-giver who gave it, is our Maker.—*Christian Advocate*.

X.—INTRODUCTORY PRAYER MEETING TO THE LECTURES ON POPERY.

On Wednesday evening last, the Prayer Meeting connected with, and introductory to, the Lectures on Romanism was, according to previous announcement, held at the Circular Road Chapel. The solemn services were commenced by the Rev. G. Pearce. Mr. P. read 2 Thessalonians ii. Chap. Revelations xvii. Chap., and offered up prayer. The Rev. J. Macdonald then explained the object of the lectures, and the motives of those who had proposed, and who would engage in delivering them; that the reasons stated were reasonable, scriptural and Christian, we have little doubt, all who love the Gospel, who heard, and all who may read them, will admit, when the address is published.

At the close of the address Mr. Macdonald read the subject of Lectures and the name of the Lecturers.

The Rev. J. H. Parker next read Ephesians vi. and offered up prayer, after which the Rev. D. Ewart read Rev. xiv. and engaged further in supplication for the Divine blessing on the effort about to be made.

The Meeting was well attended, and the spirit which pervaded it solemn and instructive.

"O Lord send now prosperity, arise, O Lord, and through thy servants, doubtless, thine own cause."—*Christian Advocate*, November 23rd.

THE

FREE CHURCHMAN.

VOL. III.] SATURDAY, DECEMBER 14, 1844. [No. 11.

I.—STATE OF RELIGION IN THE CHURCH.

Letter to the Rev. E. Bickersteth, by Rev. Charles J. Brown.

Edinburgh, 12th June, 1844.

REVEREND DEAR SIR,

When I had the pleasure of meeting with you in Edinburgh a few weeks ago, you expressed much interest in a remark thrown out incidentally in your hearing, bearing on the state of religion in the Free Church, and the deep anxiety felt by many of its Ministers in regard to the raising of its spiritual standard and tone, with a view to its more extended usefulness among the souls of men. The desire you once and again expressed for information on the subject, assures me, that you will welcome a somewhat fuller statement regarding it than the few hurried moments of that evening admitted. Indeed it was impossible to give any full and satisfactory information, previous to the meeting of our late General Assembly, which I had very specially in my eye in our interview, though, from the brevity of it, I rather think I made no express reference to its meeting.

Going back a little I may state, that for some considerable time past, the minds of not a few of our Ministers have, on various accounts, been exercised with feelings of much anxiety, mingled with hope, regarding the state of vital godliness among us. The chief grounds of these feelings I can bring out in a very few sentences. In the first place, the conviction has been strongly impressed upon our minds, that looking back to the whole of those contending in which, as a Church, we have been engaged for a series of years,—to the singular tokens of a gracious Providence which have accompanied them from first to last,—and to the peculiar character of the truths for which we have been called to bear witness,—all these things have seemed to point, as their ultimate issue and scope, to some great work of the preaching of the everlasting Gospel, and by means of it of the conversion and sanctification of souls, as by the Lord designed for our sinful but highly favoured Church to do. Then, in connexion with this, we could not shut our eyes to the fact, that the Lord, by that very disruption of the Church from which we had so often shrunk back, had given us some peculiar advantages for doing such a work, in reference to which we felt that a very solemn responsibility lay upon us. Besides our having access, freed from many trammels

that once confused us, to all parts of our country with the tidings of the glorious Gospel, we found the people everywhere disposed to listen to the preaching of it with an unwonted eagerness of attention, and with a confidence, also, and respect, which, however far exceeding any service we had rendered to our adorable Master, was well fitted, under his Spirit's grace, to gain an entrance for his Word into their hearts. But neither could we shut our eyes to this fact, that, along with such advantages, we were beset by some peculiar dangers and snares. For example: we saw the danger of a re-action of feeling among the people,—of their sinking back into a deeper spiritual torpor than before, especially if our preaching and labours should fail of the high tone and spirit suited to circumstances in many respects so peculiar. We were deeply sensible, at the same time, of a grievous deficiency in our own ministry,—in the searching spirituality, the chastened fervent zeal, the simplicity, the spirit of entire and prayerful devotedness, which become the ambassadors of the cross of Christ. Not that we had made no advance at all in these things, comparing ourselves with former days. But any progress that had been made only enabled us to see the more distinctly our painful distance from the mark. Then, looking to the inadequacy in the number of our labourers, to the demands made upon us from all parts of the country, we felt that nothing but a more than ordinarily high and elevated tone of ministration could even approach to compensate for this. Personal deficiencies which, in other circumstances, might at least have been overlooked, in ours, forced themselves irresistibly into view. Nor were we blind to the danger we were in, by abuse of the very rightness of the step we had taken in leaving the Establishment, of gradually sitting down, ministers and people, in easy mutual self-complacency,—unconsciously putting that step, in a great degree, in the room of all the most peculiar characteristics of vital godliness. And once more (passing by many other things, such as the rising tide of error, coming in so rapidly both in your part of the island and ours), it was specially and strongly impressed upon us, that engrossed, as we had been very much, unavoidably, for the last twelve months, with things of an outward and secular character, we were in serious hazard of taking permanently a secular stamp and character as a Church. It was impressed upon us, that unless some means could be found of speedily turning the spirit of the Church into a new channel, stamping a spiritual and heavenly impress upon it, not only should we be unfit for the great work that seemed designed for us, and for which so many advantages had been vouchsafed of God, but we should be in imminent danger of passing out of the present state of excitement, impressed with a secular character not soon to be lost,—the character of a Church set more on the means than the end, on a well-arranged polity and mechanism, rather than the great spiritual work of saving souls, to be done by means of it.

But what particular connexion between all this and the prospect of the General Assembly's meeting,* to which I alluded in the commencement? A very close connexion indeed. On the one hand, we felt that if the subject were fairly brought under the view of that Court—representing as it does pretty fairly the mind of our entire Church—this would *test*, solemnly test and bring out the real state of things among us, showing whether there existed the materials, out of which, by the Divine blessing, a higher condition of things, spiritually, might be educed. If, for example, it should turn out (as various observations led us to hope it might), that without any great effort, and the subject being presented in some of its most humbling and painful aspects, it should, nevertheless, meet with a general welcome, and become the prominent and central theme, this would afford happy evidence that there were the materials among us, with all our defects, for bringing

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out by degrees a tone and character, which all efforts would otherwise be in vain used to produce. But further and specially we felt that the Assembly, in the very act of conversing much with such a theme, expressing such a character and tone, could not fail powerfully to deepen, and fix, and perpetuate it. Giving expression to it, on the one hand, as existing already, in the materials and germs, at least, it could not fail in the very expressing exceedingly to strengthen and develop it, upon the other.

Thus, on every account, it seemed to us a thing to be earnestly desired, that the approaching Assembly might bear upon it a thoroughly spiritual impress and character. But how was this to be attained? It was a thing singularly dependent upon the Spirit of God,—far beyond the reach of any artificial means to produce. And, accordingly, feeling this in some measure, we sought to cast it over upon God alone. Little or no correspondence was entered into before-hand. Little was said on the subject in our newspapers. Even to our congregations little was said, beyond a call occasionally to prayer in behalf of the Assembly. We waited with deep anxiety to see what the Lord would do with us, simply inviting the Members of Assembly to meet a day or two before the sittings for preparatory conference and prayer and having reason also to hope that many earnest supplications were being offered by our Christian people in all parts of the country. Scarce had those preparatory meetings opened, when it began to appear, to our wonder and joy, that the thing was indeed of the Lord. Ministers from every part of the country, of every different cast of mind, working country pastors not much known beyond their own neighbourhoods, and men accustomed to be at the helm of our Church's affairs,—all were simultaneously and heartily agreed that, however important other things in their place, this was the theme of surpassing interest and magnitude. Church building, modes of holding the property of our new places of worship, the sustentation of the ministry,—all were willingly put, even by the men most deeply interested in them, into their due secondary place. A spirit of singular concord and unity and prayer pervaded the meetings. Although the subject was presented chiefly under the most humbling of all its aspects, that of the sins and shortcomings of the ministry, yet it was only the more welcomed, and felt and acknowledged to be the one that should pervade, and, if the Lord would, give its stamp and character to the Assembly.

And so accordingly in the Lord's infinite mercy, it did, without any artificial effort, in a manner and to a degree to be scarce conceived by one not a witness of the proceedings. The saving of souls (alas that it should ever have been otherwise) was the business of the Assembly. The advancement of the spiritual kingdom of Christ—the end in contradistinction to the means—the great work to be done, to the mechanism for the doing of it, was very much the matter, and still more the spirit and character of the procedure throughout. A solemn conviction seemed to pervade the Assembly, that God was near; and that voice appeared to be heard, "Put off thy shoes from off thy feet!" A deep self-abasement was very generally felt, a disposition to search out and to confess iniquity, with, I trust, an honest and earnest desire of putting it far away. And I would venture humbly to think, that before the end of the sittings, the spirit of the prophet of old was in some measure experienced, when, after the discovery made to him of Jehovah's glory, of his own vileness in the light of it, and of God's pardoning and purifying grace, he thus humbly but heartily offered himself to the Lord, "Here am I; send me!"

The subject was taken up formally on the second day of the Assembly's sittings, in the shape of calling for the overtures (for there were several of these from different Synods and Presbyteries) on the state of Religion. I may quote the one which had come from the Synod of Lothian and Tweeddale: "Whereas the whole aspect and signs of these times conspire with Lord's

recent dealings of great mercy, in the midst of judgment, towards this Church, in addressing to her that divine call, 'Awake, awake, put on thy strength, O Zion; loose thyself from the bands of thy neck, O captive daughter of Zion.' And whereas the Lord, along with such a call addressed to this Church, has in the same dealings been opening before her special facilities and prospects of the advancing of his work and kingdom in the souls of men: And whereas, amid much that is ground of thankfulness and encouragement, and some tokens of the Lord's spiritual and saving presence in certain parts of the vineyard, there is but little to be yet seen among us generally that can be well regarded as the full issue and scope of all the great things which God has done for us; while the danger and the guilt were very great of our failing to 'know the time of our visitation,' and now to carry out to their proper spiritual ends those external arrangements in which, as a Church, we have been so much countenanced of God: Therefore, and for other reasons, it is humbly overtured to the Venerable the General Assembly by the Synod of Lothian and Tweeddale, that they take into their serious consideration the state of vital godliness in this Church and land, and use such means as they may deem best fitted, under the Spirit of all grace, for fixing the solemn attention of the Church, and especially of the Ministry, more and more, on their high function and work of the gathering in of sinners to Christ, and the building up of believers in holiness and comfort through faith unto salvation." The Assembly, after a solemn address by a respected member, resolved, before taking any further steps, to spread the whole matter before the Lord, in solemn prayer, with confession of their many shortcomings and sins; for which purpose the following Tuesday was appointed as a day of humiliation and prayer, with preaching of the word, and brotherly conference thereafter, on the whole subject of the overtures. From the part which I was called to take in the proceedings of this day, perhaps I can with less propriety venture to speak of these in detail. But thus much I may say in general, that the Lord appeared very graciously to fulfil to us his own promise, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." The only address made at the close of the Diet of Worship, was one by Dr. Chalmers, which for the childlike simplicity and brokenness of spirit that characterized it, will not soon be forgotten by the multitude that heard it. At the evening Diet, after full conference on topics kindred to the devotions of the day, the following Resolution was, after special prayer, unanimously agreed to:—

"The general Assembly, being deeply impressed, as in the sight of God, with a sense of the sins and shortcomings of the ministers and elders of this Church in their holy callings, and recognising the voice of the great Head of the Church in his providential dealings with her, and in the spirit which he has been pouring out upon her, whereby he has been pleased to awaken some measure of concern as regards the past and present fruits of the ministry, as well as of longings and prayers for the revival of vital godliness in this Church and land, do desire, with profound humiliation and in humble reliance on the grace and strength of God, solemnly to devote and consecrate anew themselves and their fellow-labourers to the service of God, in his holy purpose of glorifying his great name in the saving of souls, through the preaching of the truth, and by the operation of the Holy Ghost; recognising the obligation and forming the purpose in dependance on the Divine aid, of renewed diligence in labour, and earnestness in prayer on this behalf: and farther, in reference to the important suggestions which

have been made in the course of this day's conference, the Assembly appoint a Committee to consider the same, and such other as may occur, and report to a future Diet of this Assembly."

It will not surprise you to hear that the tone which marked the proceedings from this day forward, whether immediately connected with things spiritual, as the various missionary schemes of the Church, or more outward and secular; as the Reports on Church Building, &c., was, with scarce a brief exception, in the happiest accordance with the exercises of the Tuesday. The only other Diet, however, when the state of religion came again formally before the Assembly was the last, when the Committee that had been appointed gave in their Report. I take the liberty of sending a copy of this document to you, assured that you will peruse it with much interest. In connexion with the adopting of it, various addresses were made of an exceedingly solemn character, partly by aged ministers, once more owning their many shortcomings, and breathing after more enlarged spiritual usefulness, and partly by elders making similar confessions of sin, and expressing like desires, in regard to the work of their office. The whole ended, so far as the Assembly was concerned (though I trust and believe the end of it there, was but the beginning of it in the Church at large), with the passing unanimously of the following Resolution, followed up by prayer to Almighty God:—

"The General Assembly approve of the Report, and direct it to be sent down to all the Presbyteries of the Church, earnestly and affectionately commending this great theme to the prayers and diligence of the brethren; and enjoining them to take every opportunity which God in his providence may afford for devout consultation, whereby they may edify one another, as well as for solemnly appealing to the people in regard to their responsibilities in this matter. In particular, the General Assembly, in terms of the suggestion in the Report, that a particular day should be fixed, on which ministers may hold special meetings for prayer among their congregations, in order that, by God's blessing, the solemn impressions which this Assembly desire most devoutly and gratefully to acknowledge as having been made upon themselves, may be communicated to all under their charge, appoint the third Tuesday of June next, as the day on which the religious exercises suggested in the Report may be observed; and farther, re-appoint the committee, and empower them to carry into effect the practical measures contained in the Report. Finally, the General Assembly, humbly recognising in the Lord's dealings with them at this time the presence of that Holy Spirit who of old descended upon this Church in days of suffering and trial, when once and again, yea, oftentimes, the Lord returned to visit the vine which his own right hand had planted in this land, desire to thank God, and take courage, while they would continue to wait patiently on him, that he, having given grace to this Church, once more to be faithful in witness-bearing, may show what great work he would still do by her means, and by what way he would lead her as he led our fathers in the days of old."

In reviewing the whole, I can find no language so fully expressing my own feelings regarding it, as the following, from which I preached to my people on the Sabbath after the Assembly (Isa. xxxviii. 15), "What shall I say? he hath both spoken to me, and himself hath done it: I shall go softly all my years in the bitterness of my soul." Ah! the thing I would most dread is our sinking back, in the exceeding deceitfulness of the heart, satisfied with what we have found and felt, into a carnal, indolent self-complacency, thus losing even "the things we have wrought," in place of "receiving a full reward." Would God, we were all enabled to cherish that spirit—and just the more if He have indeed "spoken unto us, and himself have done it"—I shall go softly all my years in the bitterness of my soul! The work and warfare are all before us. We have but girded on our armour; and it would

ill become us to boast, as if we were putting it off. I remember asking your prayers for us, dear Sir, at the close of our interview that evening. Let me once more earnestly entreat them in our behalf, that having opened our mouth to the Lord, we may not be left to go back,—that having confessed our sins, we may have grace thoroughly to forsake them,—having, in a new and more peculiar manner, put our hand to the plough, we may not, by looking back, prove ourselves unfit for the kingdom of God.

I am, REV. DEAR SIR,

With great regard,

Your fellow-labourer in the Gospel of Christ,

CHAS. J. BROWN.

II.—JANET FRASER.*

Mr. Robert Chambers, in his "Antiquities of Edinburgh," has thought it worth his while to bestow a paragraph on an inquiry into the history and station of Janet Geddes, who threw her stool at "the loon who said mass at her lug;" and has tracked her to a stall for the sale of vegetables on the High Street. We are assured that there are not a few who will think Janet Fraser worth as much curiosity. Janet's bold adherence to principle has been applauded both in the Old and New World, and, besides her staunch attachment to a right cause, and her proved superiority to a tempting bribe, she is a woman of a strongly marked and original character. We trust, therefore, that the public will not be without interest in the short and simple story of her life.

Janet is in her sixty-fifth year. She was born in the parish of Closeburn, and became an orphan in infancy. Under the care of her grandfather, she was put to school in the village of Thornhill, where she now resides. She was taught to be a tolerable reader, and got also a little writing and arithmetic. But it appears that she owed much more to her own quick apprehension or perseverance than to the labours of her teacher, as she ceased to attend school at the age of ten, and was from that time forward regularly employed in country labour, keeping cows, and taking, as she expresses it, "her rig in har' st." Nor did she shun, as she grew, labours of a more masculine cast. "I could plough," she says, "sow, harrow, shear, thresh, sift, work with a spade, mow, build what slaps fell off a stone dyke." At fourteen, in consequence of more deaths among her relations, she was left to the care of two maiden aunts, who possessed a property consisting of two small houses and a plot of ground, which Janet ultimately inherited. This property, named Virginhall, is the site which Janet last year gave, under circumstances so honourable to her, to the large Free Church congregation whose commodious place of worship now occupies the spot.

About her twenty-fifth year, Janet apprenticed herself to the business of a stocking-weaver; bought a frame, and sat down to the work, of which she expresses herself still very fond. With little exception, she has followed this occupation ever since; but, as everybody knows, the wages of this class of operatives have now fallen greatly off, neither is Janet, from the consequences

* Her ridge in harvest.

of a hurt in her back, able any longer to follow the business with regularity. The rent of her cottages is six pounds a year; and she has been long accustomed to make the wooden skewers used in the Drumlanrig kitchen, by which she earns about sixty or seventy shillings a-year; she has something of a mechanical turn, and in her skewer-making is wonderfully handy with her saw, and other tools. She is rather fond of telling that the Duke's French cook has frequently carried a supply of her skewers along with the family to Bowhill and Dalkeith,—counting Janet's skewers the best articles of the kind that could be procured. This petty employment, however, she is likely to lose, because, as she says, the servants about the castle who were friendly to her, have been gradually changing, so that she has fallen out of acquaintance in the great house. However, the order to make them for another year has been given her. The last time that she went to receive payment of her little account at Drumlanrig, Janet met with some rather uncivil treatment among the lower menials who doubtless took their cue from what they inferred would give pleasure higher up; but Janet stoutly maintains that this was altogether their own doing, and entirely against the wish of their betters. Her own words on this subject are,—“I think it would be no pleasure to His Grace for his servants to neglect me; I am sure his neglect of the Free Kirk proceeds from ignorance of Scottish principle and resolution.”

Such are Janet's sources of support; and as she never was married, she has no near relatives to whom to look.

It may be interesting to tell the story of her gift of a site to the Thornhill Free Congregation. It had its origin in a resolution which she formed at a sacramental occasion in 1812; and as she regards it as an occurrence of “too serious a nature to have one flaw in it,” we shall quote from her own MS. account:—“I essayed on the Friday before to devote myself to my Redeemer, soul, body, and spirit, with all I could claim as mine, to be at his service. I sat down at the Lord's Table on Sabbath, when an old woman followed; and when the bread came, she took her piece and laid the rest on a plate, which was handed down the table. But in the discourse, before distributing the elements, the minister repeated these words quoted from Isa. xliii. 1: ‘Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel. Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.’ I thought they entered my soul and lifted it up in joy which I could hardly contain: and when the bread passed, the fear came on me, I durst not lift it off the plate, I wished the cup might pass likewise if I did not belong to God. I tasted the cup, but the minister observed I had missed the bread. He spoke to the elder that was carrying it back, that a person or persons had missed the bread. The elder offered it to a man who sat beside me, who said we had all eaten of it, when I replied, it was I who missed it; so he gave me a piece. I admired the providence, as much as the promise, and I have now need of them both. Lo in all these things God oftentimes worketh with man, to bring back his soul from the pit, to be enlightened with the light of the living. God is good to Israel.”

When the committee of the Free Church at Thornhill came to experience difficulty in procuring a site for their place of worship, some of their number came to Janet, and inquired whether, in the event of their failing to procure another more suitable site, she would sell her ground for their purpose. She refused to sell it, because she had vowed to give it to God; and therefore, it was only as a gift they could have it. It was finally arranged that she should receive a small rent for it during her life, and that on her death it should become the property of the congregation. But, before any arrangement was made, the committee exerted themselves to procure some other site which might be deemed more advantageous. Janet spent the interval in great

anxiety. She was desirous of offering her gift unto the Lord; and the idea took possession of her mind that if the site was declined, she must consider it as a token that the Lord had cast out her gift. In the meantime came a person who was understood to act for the Duke of Buccleuch, and offered to treat for the purchase of the ground. He began by offering £25, but presently advanced to £50. Janet cut him short by her noble reply: "She had devoted it to her Maker, and she wouldn't take £500, no, nor all the Dukedom of Queensberry, for her ground, under a prohibition to give it to the Almighty."

Upon the ground thus bestowed, the Free Church of Thornhill has been erected. It has one rather significant peculiarity. The south wall has a deforming *bend*, which interferes with the symmetry of an otherwise goodly edifice. Eighteen inches more of ground would have made the wall straight. But these eighteen inches would have encroached on the Duke's march, and so the wall is crooked.

There was a risk that the abundance of applause which Janet has received would have been injurious to her humility. Praises have been, perhaps, indiscreetly lavished upon her; but her understanding is too sound to leave much room for apprehension on this score. The minister to whom Dr. Cunningham and Mr. Ferguson committed the gifts from America to be presented to Janet, very faithfully and pointedly exhorted her not to be lifted up because of the singular attention paid to her. She welcomed these counsels with gratitude; and her whole deportment was excellent. After expressing, in her quiet way, her surprise that the Americans should think about her, she added,—“I can only say, it is the doing of the Lord, and wondrous in my eyes. And I fear lest, when so many tokens of favour are coming in upon me, the Lord may be going to give me my portion of good things in this life.” She showed, at the same time, evident marks of deep feeling. The gifts from America were two gold rings, a pair of silver spectacles, three volumes, entitled, “Claims of the Free Church on the Sympathy and Assistance of American Christians,”—“An Ecclesiastical Catechism of the Presbyterian Church;”—“Life and Character of Calvin Reviewed and defended,”—all by Dr. Smith of Charleston; sent by the author, and addressed “To Janet Fraser, as a testimony to her noble devotedness to the cause of the Free Church.” There was also the value of fifteen dollars in money. The following letter, accompanied the spectacles. It afforded, when read in the Assembly, some amusement, by its *naïve* reference to the Duke of Buccleuch:—

MRS FRASER,—Permit a countrywoman of yours to congratulate you on the noble stand you have taken in the good cause of the Free Church of Scotland, in giving them your land for a site to build a Free Church on.

How Christian, how generous, how noble, is your position, compared with the oppressive tyranny of your neighbour, the Duke of Buccleuch, and other of the oppressive aristocracy!

Be pleased to accept of a small present,—a pair of silver spectacles,—as a token of respect and esteem for your generous deed.

And may you live long to enjoy the faithful preached gospel of the Free Church, and to profit thereby, and may God, in his infinite goodness, bless you, and prepare you, by his grace, for a blessed immortality—is the prayer of your friend and well-wisher,

ELIZABETH G. SCOTT.

N. B.—If the glasses don't suit your eyes, you can have them changed.

Salem, Massachusetts, United States :

America, April 1844.

Janet is a poetess in her way. She has turned into metre the Book of Job and the Proverbs of Solomon,—which last has been published. She has also written poems on Predestination, The Moon, The Prospect of Death, The Jews, The Free Church, &c., &c. "My poetry," says Janet, "is like myself,—something uncultivated;" nevertheless, it shows a mind accustomed and able to think for itself; and proves that, in more favourable circumstances, Janet would have been reckoned a woman of very superior intellect. The following is a specimen of her versifying, which, the reader may believe, is not given here on account of its poetry, but as showing how her mind has been accustomed to exercise itself, and how sound and sensible are the views she entertains on a subject with which so many minds in her rank, and in other ranks also, are too feeble to cope:—

For four long years I thought upon
This word, predestination.
Audacious, I dar'd to go back
Unto eternity, to track
The way of God, untrod by man,
And criticise His glorious plan.
My pen thinks shame to write my thought;
I found my hardness dear bought;
My heart grew like the flinty stone.
While in this contemplation.
Thanks, everlasting thanks, to Him
Who left not my ideas to swim
Where there's no bottom, brink, nor shore,
Which son of man may once explore,
Without his Word who made the sky.

I took five attributes with me
To counsels of eternity,
And searched with them, whereby to try.
If I could this great cause spy,—
God's holy hatred of all sin;
His justice letting sin begin;
Almighty power to prevent
Man's fall, tho' he to fall were bent;
Foreknowledge, too, whereby He knew
What Satan's bait to man would do;
And generous compassion kind,
To pity man who was so blind.
As not to see the deadly snare.—

* * * * *
With all these glorious truths in view,
I to eternal counsels drew,
Baffled at once I seemed to stand
With these strong attributes at hand.

* * * * *
We see His Word hath plainly stated
There is a race predestinated,
Or chosen generation,
Whom He hath set his love upon;
A glorious truth to ev'ry one
Within predestination.
The question is, to you and me;
Are we selected by decree?

Our Bible it will teach us best,—
 Look what is there to us addressed.
 I'll give a sketch as I pass by,
 Of my opinion, cautiously;—
 Does pride in you predominate?
 Then you are not predestinate,
 Malice and hate, if they in you
 Predominate, will you undo.
 These are none of God's children's spots,
 But real Satanic, hellish blots!

Then my conclusion was, Ev'n so,
 Father, it pleased thee thus to do;
 But, marching further, I have found
 Sure footing on a solid ground,
 From which I draw a reason fair
 Of God's electing love, with care,
 Where foresaid attributes are tried,
 And God in them is glorified,
 With which I'm pleased, and God's decree
 Appears in faithfulness to me.

Whom God acquits, none can condemn;
 This is predestination's gem.
 God justifies all Adam's seed
 In spite of hell and bell's foul deed.
 But, reader, here don't think upon
 Universal redemption,—
 All Adam's seed in the strict sense,
 And this is a wide difference,—
 God all foreknew whom He would make,
 And saves them all for Jesus' sake.
 They're all bound in life's bundle fast,
 Whom Christ will claim as his at last.
 None He will lose; He took them all,
 And them redeemed from Satan's thrall.
 The souls He made He'll not deny
 As His own ransomed company.

His justice is from spot quite free,
 And His compassions kind agree
 With his foreknowledge of our fall.

And now by right he claims his own,
 Who as one house to Him are known,
 And that from all eternity—
 He his own children all did see.
 His pow'rs display'd, which did prevent
 Our ruin, Satan's whole intent;
 His holiness more bright doth shine,
 In hating sin, ev'n thine and mine.

The following passage from Janet's *Book of Private Thoughts* (a bulky manuscript) will show that she is not unfamiliar with the frame of wrestling Jacob:—

"O my God, let not death take me unawares. May he find me close by thee; under the shadow of thy wings; protected by thine almighty arm; secured under the covert of atonement; rooted and grounded in Christ Jesus, my Lord; my hopes enlightened by his life-giving countenance; and my joy made full by his sweet voice of promise or invitation to be with to see, and share his glory. Lord cause me to hear thy voice.

She is against the use of the paraphrases in worship, and says, "She would not sit to hear one sung; they are mere will-worship, and there's nothing like a guid hard psalm!" She is also very fond of the study of prophecy, and a firm Millenarian. Of all the prophetic topics, however, the Conversion and Restoration of the Jews is that in which she delights. She has many pieces of verse on this subject, headed, "On my Favourites the Jews." Janet is, moreover, a strong Covenanter, and is convinced that the Free Church, and other Christian denominations, will never see eye to eye till they enter into a bond, devoting themselves to God. "To this *big* they must come." The proceedings of the late General Assembly are to her heart's content, all but the omission of this.

On one occasion, Janet was greatly scandalized at seeing a number of men, during prayer at a field-preaching keep their hats on. Her remark was rather a good thing. "She supposed they did it because the cookery-books direct you, if you wish to make *good veal's head*, to keep it warm."

Janet is at present a member of the United Secession Church, but intends to join the Free Church at next communion. Her dwelling is in one of the side lanes of Thornhill, and, as well as her personal attire, is sufficiently humble; but she is uniformly cheerful, and appears happy and contented.

The process of taking her likeness, for the portrait which accompanies these pages,* gave her great amusement. The portrait, she declares, is the ugliest thing she ever saw; but she believes it is like her for all that. She possesses a miniature, taken in her thirty-third year, which, she says, was like her at the time. If so, her features must have been good, and the countenance, on the whole, pleasing and expressive.

It would be wrong to seek to give any pictorial effect to the simple story of Janet's life. Janet herself is very angry at the embellishments with which her generous gift to the Free Church has sometimes been described. Indeed, it needs none. But though every one ought, with Janet herself, to disdain giving it the aid of any colouring, neither ought it to be forgotten. It is a rare instance of elevation of soul in a very humble lot, and it is a good illustration of the power of that Christianity which can expand and ennoble the soul of the peasant, so that the peer shall seem mean and petty in the comparison. Let the reader join in the prayer with which Janet's American correspondent closes her letter, and that all things may work together for her good till the wish, expressed as follows in her own words, be realized:—"I often wish for King David's new song and his harp, with a place at his side, where I should be made perfect in voice, skill, and adoration, and warmhearted devotion, when old things shall have passed away, and all things become new."—*Free Church Magazine*.

III—THE JEWISH ENQUIRER.

In due and perfect appreciation, 'through the light which has, by the grace of God, visited me from on high,' of the inspired words of the Apostle Paul, I would commence this narration by reminding my readers that "*none* can confess that Jesus is the Christ but by the Holy Ghost." This is, indeed, also a faithful saying, and worthy of all acceptance, not only to the Jew, surrounded as he is by stumbling blocks, together with the adverse circumstances of his education; but also to the Gentile Christian, however stimulated by example, through immediate connection with the Christian life, as well as from his earliest infancy being taught to reverence that blessed and honored name, so oppositely regarded by the Jew. We hear, continually, exclamations of wonder at the Jew's unbelief; but if we do indeed contemplate spiritual things with carnal understandings, how much more is it a matter of astonishment, in one from his infancy, possessing the direct advantages of example, and education derived from excellent Christian parents, who esteem it not only a paramount duty to God, but in affectionate solicitude for the welfare of their children, endeavour by every means to inculcate that faith so necessary to present and future happiness. Is it not then more surprising that these exertions, exercised from duty, as well as parental love, should not always be blessed. To whom then is the arm of the Lord revealed? Let God reply for himself: "All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him." The Son then is the only channel of communication; without *him*, there is neither access to, nor conception of, our God.

It is a blessed thing that, under the new dispensation, there is no exclusion at all; that the invitation is to *every* one that thirsteth (would to God that the thirst was as general as the invitation); it is indispensable that a thirst should be felt, before the comfortable provision can be appropriated; many may pretend to drink from the living waters, but it is impossible they can know how welcome, how all-satisfying the antidote is, who have not really experienced the want of it; if the thirst once exists, we know that the Lord is faithful to satiate the hungry soul;—but how to convince those who, in the emphatic language of Scripture, are termed blind, deaf, snared in holes, hid in prison houses? can words give a more accurate idea of utter helplessness, more powerfully express human incapability of affording relief? It is our happiness to know that although there is a diversity of operations, there is but one Spirit, and that Spirit is not straitened, that He is boundless and inscrutable in all his ways and means. When a Christian congratulates a new convert, the almost immediate inquiry is—how did the Lord make himself known unto you?—with an eagerness, as it were a natural expectation, next to certainty, to hear more of the innumerable dealings of Him who promised to lead the blind by a way which they knew not.

I will now conclude the remarks with which I have prefaced this narration, by observing that I have not thought proper to enter into any family matters. Suffice it to say, that my father, being high in estimation among the Israelites, he cannot but look on a son becoming a Christian, as a bitter disgrace; and I, understanding the feelings of my family (for I have experienced them), am not surprised that they regard my brother abroad (whom the Lord, in His mercy, has also chosen) and myself as perfectly insane upon this subject. Persecuted or not, when the call comes to a child of Abra-

ham, from many causes its effects are the same, as in the case of our illustrious ancestor; we are called to come away from our kindred, and from our father's house, to giveance an implicit and full confidence in Him who has called and promised the blessing. And while I do not upbraid my brethren for their feelings towards us who have embraced christianity, neither is it my intention to ridicule those observances practised by the Jews; the most of which being ordered by the books of Moses, it is not surprising that they are viewed with extreme reverence and affection by my brethren; and as they still are by them considered to be pleasing in the sight of God, they should be sacred from ridicule.

At a very early age, my brothers and myself were instructed in the Hebrew language, and the history of our nation, by a Rabbi, who, for that purpose, attended my father's house. I engaged in these exercises with my whole heart; I remember one imperative injunction of our master, viz.—never even to mention the name of Jesus Christ; that as often as we did so, it would be a sin against God. Having received this injunction from one whom I regarded with respect and affection, and whom I naturally confided in as perfect in the law, it was many years after ere I could, without remorse and fear, utter the forbidden name. I was not more attracted to it when I heard myself derided and reproached as being a Jew by my boyish companions; and not by them alone, but frequently even by grown persons, called Christians. I reflected then that it was necessary we should bear the curse incurred by our forefathers, and predicted by Moses. (Allow me here to state, that the Jews generally believe that the sins of the fathers are visited on the children.) It was, at the same time, always most pleasing and consoling to reflect, that as the Lord, in his wrath, according to his word, had scattered us throughout the world, and we had become a by-word, a proverb, and a reproach, in like manner, of his mercy, he will fulfil all His gracious promises concerning His ancient people, profusely spread throughout the Old Testament:—"Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done saith the Lord." (Jer. xxxi, 37.)

My aversion to Christianity increased with my age and education. As I became the more acquainted with the several histories of the nations, I beheld in all, accounts of the most horrible massacres of my brethren, together with bitter persecution, and more than sufficient of the latter remaining at the present day to remind us but too faithfully of the harrowing truth of the former. What book of history can you open, and not see recorded there the most fiendish atrocities committed on those, who, although they have so bitterly sinned against God,—what can man lay to their charge? How gross, how devilish, these persecutions necessarily appear to the Jews, when they reflect that they were wholly unprovoked. How must Christianity appear to them when they saw His banner, with many an idolatrous emblem, uplifted in one hand, while the sword of slaughter was swayed in the other, by its professed and boasted advocates! Their religion was the slanderous and impious plea for the robbery and murder of the Jews. When I reflected on these things, need I say that I viewed the New Testament with such horror and disgust, as destroyed any appetite I might have had from curiosity to peruse it. No one could make me believe that ever a Jew could sincerely embrace Christianity; that the basest could be guilty of such unpardonable wickedness, of such impious ingratitude to the God of our fathers, who had preserved us through all our misery and wanderings. I should have thought it much more possible for me to fly through the air, than that I should ever

become a Christian ; and I should have unhesitatingly chosen the most torturing death as the alternative.

I often think how gradually, almost imperceptibly, I was led to Christ, and how he suits his way of revealing himself to our several diversified situations and conditions. How wonderful must have been the transition from darkness to instantaneous light that occurred to Paul. How overwhelming the discovery, that He, for whose persecution he was completely armed, and on his way to prosecute, was Christ the Lord ! the sudden discovery would have proved too much, if he had not, at the same time, been wonderfully supported by that love which was manifested towards himself. Every conversion is wonderful—miraculous ; but they are frequently brought about by a variety of, humanly-speaking, insignificant causes, till the light comes as vividly and effectually as it did at once to Paul. I was residing at Greenwich about the commencement of the year 1842. The last Sunday of my stay I was prevailed on to accompany some friends to church. For the first time I heard a portion of the New Testament read ; the 6th chapter of the Book of Matthew was one of the morning lessons. It was with extreme admiration and surprise, not to say uneasiness, that I intently listened to this continuation of our Lord's sermon on the mount. I was touched with the love that manifestly breathed through every sentence,—the just censure of hypocrites,—the necessary caution,—but my heart thrilled at the simple but eloquent appeal to our senses, respecting the goodness and care of God towards his smallest creatures, and how much we should confide to His continual watchfulness. I was indeed astonished at the simplicity, beauty, and comfort of the passage ; so replete with zeal to God, and with love to man. I cannot say I was then converted, but what I heard had taken such hold of me, I could not rest till I read more of this novel and beautiful doctrine. My soul seemed to relish it, and to desire a more copious draught ; besides, I could but imperfectly remember that which I had heard but for the first time. I longed to read that chapter ; and I think, shortly after, when I got possession of a New Testament, it was the first portion to which I referred. I need scarcely say with what eagerness I devoured the contents of this blessed book ; these 'new things' declared to us, and promised by Jehovah to our fathers. I anxiously searched and compared different passages of Scripture, till, in a very short time, in the solitude of my chamber, I was mourning over Him who was wounded for my transgressions, who was bruised for my iniquities. I wept when I considered, if there was any sorrow like unto His sorrow,—His humiliation,—His patient suffering amid all his numerous and diversified trials,—His life's mournful history of unexampled pain and anguish,—His death of torture. His rod had now smitten the heart of rock, and, if I may be permitted to use such a figure, living waters gushed from my eyes, in which I was baptized. I have been asked to describe how I felt my need of a Saviour. It has been urged that it is necessary "we should feel lost before we can be found ;" but I never felt I had need of a Saviour till I found Him. I cannot point out any particular passage that was the means of revealing Him. His ways are unsearchable and past finding out. When I attempt to describe the feelings I experienced, I perceive the impossibility of expressing that which is indeed *unspeakable*. When the Lord Jesus first appeared to me, He did not tell me 'I was lost,' but that I was found ; and I can well remember my tumultuous feelings at perceiving my miraculous preservation,—my gratitude to Him who had rescued me. It appeared to me then, that I was on safe ground ; but oh ! how great, how terrible, the danger I had escaped ! My heart and soul was lifted up to my Redeemer, who pointed to his wounds as the tremendous price he paid for my ransom.—*From "the Voice of Israel"*

IV.—SIR ANDREW AGNEW'S LETTER ON THE SABBATH.

Wherever Royalty pleases for a time to fix itself, there is established a centre from whence emanates a wholesome or a noxious influence. There can be little doubt that from the courtly residences of Edward VI., the evangelical monarch of England, there radiated all around, much of the life and warmth of vital truth; and there can be as little doubt, that from the courtly residences of the Stuarts in our own land, there went forth a pestilential vapour, which deeply infected the principles of the neighbourhood. We have sometimes caught ourselves speculating, accordingly, on the question whether the air of Linlithgow has ever yet been perfectly purified from the ancient miasma of the palace. It is a matter of great thankfulness to this kingdom, that the domestic respectability of our beloved Sovereign must tell powerfully on the character of society in the land. What is to be its effect in Scotland? We wait anxiously the issue. Queen Adelaide stated, on one occasion, to an individual who had entreated to be relieved from a command for his company at the Pavilion to dinner on the Lord's day, that she came from a land where that day was less regarded than in England, but that she felt a growing respect for it, and immediately procured, not only his Majesty's acquiescence in the request, but an invitation to the Palace for a new day. Now, Queen Victoria comes to us from a country where the Sabbath is less respected than in Scotland, and she has placed herself in the heart of the Highlands, where at this time, through the blessing of God, there is an especial awakening among the people. Let us hope that she will be guided by Divine Providence into a due deference to their religious feelings, and that whatever may be the conduct of the aristocracy with which she is surrounded, there will proceed from her Court no influence adverse to the purity and freedom of the religious observances of the Highlands.

We have much pleasure in drawing public attention to the following loyal and dutiful address, expressive of the sentiments of the friends of the Sabbath cause, which has been forwarded to Blair Athol Castle:—

"To the Right Honourable the Earl of Aberdeen, K. T., &c. &c. &c., the Great Officer of State in attendance on her Majesty in Scotland.

"MY LORD,—I have the honour of addressing your Lordship, as the Great Officer of State in attendance on her Majesty in Scotland in the name of the friends of the observance of the Lord's day in Scotland.

"I am fully aware of the extreme presumption of thus addressing your Lordship, and thus venturing to approach the royal presence; but having entrusted to me the confidence of those in whose name I now presume to write, and the shortness of time not permitting the gathering together of the signatures of all who concur in the sentiments which I express, I humbly pray that as an individual, I may be pardoned.

"It is a well-known fact, that the habits of Sabbath observance are not in all respects the same in the northern and southern divisions of these kingdoms; and it is equally well known that Scotland has, since the Reformation, been distinguished amongst the nations of Christendom as a strict Sabbath-observing country, in the true scriptural sense of that word; and it is this important fact which, with all imaginable respect, and deference, and dutifulness, and loyalty, it is humbly prayed may be brought under the notice, at this time, of her most gracious Majesty the Queen,—not doubting that in this, as in all other respects, it is the gracious desire of the Royal mind to recognize, to respect, and to gratify the religious habits, the peculiar characteristics, and the best principles of her Majesty's most loyal and devoted subjects in this her ancient kingdom.

"It would be, the highest presumption to suggest to your Lordship's consideration, the extent of the overwhelming moral influence which the example of the Court is calculated to produce upon the religious habits of Scotland on this auspicious occasion, as it must be the Christian patriot's confident hope, that the result shall be a large increase of that righteousness which exalteth a nation, and of which, by Divine appointment, the Sabbath is the sign.

"With thankfulness to Almighty God, who at another time put it into the heart of our Protestant Queen to hallow the holy day of the Lord of the Sabbath in a foreign land,—or with prayer in the language of the holy Scripture, that now and ever the Sabbath may be a sign between God and her Majesty, whereby her Majesty may know that He is the Lord her God,—and moreover praying that every blessing of God the Father, through our Lord Jesus Christ, may, by the Holy Spirit, bless the Queen,—

"I have the honour to be, my Lord, in the name of the friends of the observance of the Lord's day in Scotland, your Lordship's most obedient and very humble servant,

ANDREW AGNEW, Bart."

12th September 1844.

[Witness.]

V.—EXTRACT FROM PROCEEDINGS OF THE COMMISSION OF FREE CHURCH.

The Commission of the Free Church met on Wednesday last, in the hall of their College, George Street, for the purpose of receiving the Report of the Law Committee relative to the Trust Deed, and for ordinary business. Dr. Macfarlan of Renfrew in the chair.

TRUST DEED.

Mr. Dunlop, as Convener of the Law Committee, said it would be remembered that the General Assembly last year had approved generally of the model Trust Deed, with the exception of two alterations. One of these was, that, in place of general trustees, the property of the Church ought to be vested in local trustees, each congregation to choose its own trustees; and the other was in reference to the case of a disruption. The duty of the Committee was simply to engross, in a legal form, the resolution of the Assembly. It was remitted to Mr. Brodie, who had drawn up the original Deed, to put it into a legal shape; and he (Mr. Dunlop) regretted very much that from very severe domestic affliction he was unable to be present to-day. The Trust Deed contained clauses which provided that in the event of the deacons of a congregation not providing funds to defray feu-duties and public burdens, and the trustees having to meet the expense, they might sell the property to meet the accumulated burdens, but not until they had first offered it for sale to the general trustees of the Church at the amount of the debt which had accumulated upon it. The alteration to meet the case of one-third or more of the ministers leaving the Church, and the question arising as to which party was to be considered as the Free Church,—which question, it would be recollected, the majority of the communicants on the roll of each congregation are to decide for themselves, so far as their particular congregation is concerned,—had been accurately done by Mr. Brodie.

Mr Begg said they were under the very deepest obligation to the Law Committee, and to Mr Dunlop in particular, for the very efficient manner in which they had discharged the duty remitted to them by last Assembly. Of course it was not for him to give any opinion as to technical questions, which could only be decided by lawyers. It was not to be expected that ministers would be able to give an opinion of any value in reference to the mere wording of this important deed; although he was sure there was no minister of the Church who had not the utmost confidence in the legal ability of those who had been entrusted with the drawing up of the document. (Hear, hear.) In reference to what had been said by Mr Dunlop, he was decidedly disposed to concur in all the views which seemed to have been taken by the Law Committee. With regard to one point, namely, that when debts had accumulated, the trustees should be obliged to give the first offer of the property to the Church, he thought it was not only reasonable, but desirable. It might be, that in a particular locality the cause might get weak, whilst the general body might be strong, and might wish to retain the church in that locality. Now, if the property could be sold without the Church getting the first offer, and if they wished to maintain a church there, they would have to build a new one. In regard to the other question, namely, whether the case of a disruption had been sufficiently provided for, he might say that he had an opportunity of reading the document privately, and he thought the idea of the Assembly had been very fully brought out. For his own part, he was disposed to move that the Commission approve of the Report of the Law Committee, and return their best thanks to them for the able manner in which they had discharged the duty remitted to them.

Mr. Beith of Stirling seconded the motion.

Dr. Clason did not pretend to be acquainted with legal phraseology, but the document seemed to him to be drawn up with very great precision and care, and he was glad to have an opportunity of expressing their deep obligations to the Committee and to Mr Brodie.

Mr. Dunlop had very little merit in this matter. Mr. Brodie had prepared it, and to him the thanks of the Commission were particularly due. There was also another individual, who happened not to be a member of this Court, whose name he could not omit to mention, who was entitled to their best thanks for the great trouble and interest he took in the matter,—he meant Mr. Rutherford. (Hear, hear.) During the whole course of last winter, the Committee had consultations with him every fortnight; and he never hesitated to give them two or three hours at a time.

The motion was unanimously agreed to, and the thanks of the commission were ordered to be communicated to Mr Rutherford through the Moderator.

SABBATH TRAVELLING.

The Commission resumed consideration of its resolution of the 14th August last, relative to the Railways Bill, as affecting the observance of the Lord's day, which had been communicated to the Right Hon. William Ewart Gladstone; together with the following letter, addressed by that gentleman to the clerk, which was read:—

"Fasque, Fettercairn, August 26, 1844.

"Sir,—I beg leave to acknowledge your letter of the 21st, which, together with its inclosure, has reached me this day."

"I have expressed in Parliament, and I now repeat my regret, that both the Lords and Commons should have been inclined to alter the Railways Bill with respect to Sunday travelling.

"It is, however, my impression that the Commission, on whose part you write, have not accurately apprehended the effect of the enactments as they now stand; and that, although they certainly cannot altogether be denied to recognize Sunday travelling, yet they do not under any circumstances render it imperative on railway companies to ply their locomotive trains on that day.

"I transmit, however, a copy of the act, that the Commission may have the opportunity of examining it in its final form, and of making any modification or otherwise as they shall think fit, in the terms of the opinion which they have expressed.—I have the honour to be, &c.

(Signed) "W. E. GLADSTONE.

"Rev. T. Pitcairn."

The Commission also considered the clauses of the act itself, (General Railway Act, 7 and 8 Vic, cap 85, dated 9th August 1844), so far as bearing on Sabbath observance, which they considered to be to this effect that while the running of third-class carriages on the lawful days of the week is not made imperative in England and Ireland, on what are called Christmas day and Good Friday, it is rendered imperative on the Lord's day, throughout the empire, wherever the first and second-class carriages are run. In other words, that while a certain protection is extended out of Scotland to these days of will-worship, no protection whatever is vouchsafed, in any part of the kingdom, to the Lord's day, though declared holy by the Divine Word; and the Commission farther with regret observe, that while, in the terms of Mr Gladstone's letter, it cannot be denied that the new act recognizes Sabbath travelling generally throughout the kingdom, there is this farther evil in the act, in so far as Scotland is concerned, that whereas the running of Sabbath trains is, in the opinion of many of our best lawyers, actually contrary to the law of Scotland, that law is in danger of being undermined by the acknowledgment of Sunday trains even in Scotland, and which the act may be held as containing.

However, the object which the Commission have ever had at heart has not been the prevention of Sabbath desecration, by third-class passengers alone, but the prevention of such desecration by any class of passengers whatever, high or low; and they never can countenance the idea, that there can be one law for rich and another for poor in any such matter. Desiring, therefore, to see the stoppage of all Sabbath desecration, they are thankful to believe, with Mr. Gladstone, that the act does not render absolutely imperative the running of Sabbath trains of any class for passengers on any of the railways,—a matter which is in accordance with their last minute, meant as that minute merely was, to express the imperative character of third-class trains where other trains were voluntarily run; and they desire that this minute should be communicated to Mr. Gladstone, with the thanks of the Commission for the courtesy of his reply.

They at the same time took into consideration the danger of the sanctity of the Sabbath already arising from the Sabbath traffic on the Edinburgh and Glasgow Railway, and likely to flow from the extension of railways over Scotland, unless arrested through the mercy of the Lord of the Sabbath; and while they desired to encourage the friends of the Sabbath in that and the other railway companies in their effort to stop and prevent Sabbath traffic,

they held these and the other circumstances of the country as calling loudly on the Church of God in the land, and on all his people, to stand forward for the holy observance of the blessed day of rest, both in their own persons, in their families, in their Churches and districts, and generally throughout the country, that the curse of the Lord of the Sabbath, who is jealous of His holy day, may be averted, and His blessing brought down upon us. And the General Assembly has appointed the subject of the Sabbath to be conspicuously brought before all congregations in the public services of the first Sabbath of February next, they instructed the various Synodical Committees to be meanwhile giving careful attention to the important matters committed to them by the Church, so that whatsoever others do, as for us and our people, we may both know and steadfastly follow the path of commanded duty in regard to the Lord's day. The clerks were instructed to communicate this resolution to the Synodical Committees.

Mr. Bridges said, that the Railway Act was a most singular specimen of the religious legislation of Parliament. There were two clauses in the act which bore on the matter. There was one clause which proposed authorizing what they called giving the means of travelling on railways at moderate rates to the poorer classes, which required, that whatever trains were run for richer passengers on any week day, there should be trains for conveying the poorer classes, except on Christmas and Good Friday. They took care there should be no trains run on these days for the poorer classes; but then, when they came to treat of the Sunday, they had no regard for it whatever, as it was imperative on railway companies to run trains for the poorer classes on that day, when there were first and second carriages. They thus say, that while they would specially exempt railway companies from running on Christmas day and Good Friday, they would compel them to run on the Lord's day, if they choose to run for the other classes. If the Commission had any objection to the act formerly, it occurred to him, that with such a manifestation of feeling regarding feast-days, as compared with the Lord's day, that objection was aggravated tenfold. (Hear.) He agreed with the President of the Board of Trade, that there was no compulsion to run trains on the Lord's day,—the question lay with railway companies themselves. It was, however, well, that they should see that while, in deference to the Puseyite feeling that was abroad in England and Ireland, Christmas day and Good Friday were protected by Parliament, the Lord's day was exempted from protection. If they would make any alteration in their deliverance of last Commission, it ought certainly to be condemnatory of such a policy as said, that while the feast-days of the English and Popish Churches were protected, the Lord's day was left wholly unprotected. After adverting to the mistake into which the friends of the Sabbath cause had fallen, in withdrawing from the railways, he said he was glad to see that their eyes had been opened to their error, and that they were returning to the railways; for unless strong efforts were made at the head-quarters of railway companies, Scotland would be as bad as England in respect to the observance of the Sunday, as railways were now spreading over the land.

The Moderator, having left the chair, held that the judgment of last Commission was not passed under any misapprehension of what had taken place in Parliament. The act of Parliament regarding railways assumed it to be a legal thing for railway companies to carry a particular class of passengers, while it went in the face of the law of Scotland, which was against Sabbath desecration. Parliament, in this way, assumed an illegal act as the ground for a legal act.

Dr Candlish was very thankful that this discussion had taken place. It

appeared to him that the deliverance of the Commission was somewhat ambiguous, and warranted to a certain extent what had been said of it by Mr. Gladstone. He would have supposed, from hearing it read, that there was something in the act which required not only that railway companies should run third-class carriages when they employed first-class carriages voluntarily, but that it was imperative on them to run carriages. The deliverance ought particularly to bring out that this act assumed that it was a lawful thing to run trains on the Lord's day; whereas it was held by them, and by many sound lawyers, that the law of Scotland was against it. Particular reference ought also to be made to this, that when a company, perhaps by the interference of the Post Office, might have to run first-class trains, they would be compelled to engage in the more complete desecration of the Sabbath by running third-class trains. The substance of it was this, that where a company desecrated the Lord's day, they were bound by act of Parliament to describe it to the utmost extent. That ought to be brought out in the deliverance. He thought with Mr. Bridges, that the subject of Sunday railway travelling was one to which they ought to turn their attention more than they had yet done, and that it ought to occupy more of the thought and prayers of the Church. Of course various reasons might be given why it had not sufficiently occupied the mind of the Church. The high and exciting topics to which their attention had been called might in some degree explain it, if it did not justify it; but beyond all doubt, now that the Church had been called, in the providence of God, and, he trusted, in the Spirit of God, to give its attention to vital religion throughout the country,—now that they had some leisure for entertaining the question, that was the Lord's work in the land—most undoubtedly, the subject of the Sabbath ought to occupy a more prominent place than it had hitherto done. Now that the Edinburgh and Glasgow Railway was to be extended into the very heart of Edinburgh, and, as he supposed, most of the lines traversing the country would all be directed to the same point, they had only to look forward a few years to conceive of the scenes that would be presented in contrast to the hitherto quiet tone of an Edinburgh Sabbath. Trains would be arriving from London, Liverpool, Manchester, and other parts, at all hours, and starting north and south; and the centre of all this bustle would be the very heart of Edinburgh. Then, again, their streets would be crowded with the running of omnibuses and all sorts of conveyances from one end of the Sabbath to the other. Similar scenes would be exhibited throughout the country; and he would venture to say, that they had not yet sufficiently opened their eyes to the alarming extent to which the evil would be perpetrated. Under these circumstances, he thought they could not sufficiently set themselves seriously to deliberate in what way this gigantic evil ought to be met. Mr. Bridges had pointed out one way; but however much he approved of it, he must say that this was not the immediate duty which the Church ought to do as a Church. They ought now to be preparing the minds of their people every where for the approach of this gigantic Sabbath desecration. The battle was not yet lost; and although the Legislature was seen to be disposed to protect any day but the Lord's day, he believed that if they appealed to the Scottish public, such was the sound feeling and sound judgment of all classes and denominations on this subject, they need not yet despair of such a manifestation of feeling as would go far even yet to check the evil. He believed that in some of their modes of warfare with the Edinburgh and Glasgow Railway they had been guilty of error. He believed, for example, as Sir Andrew Agnew always maintained, that they were in error in mixing up the pecuniary element with the appeal to the conscience, and that they suffered somewhat in striving to tell upon the Directors and shareholders by appealing too much to their pockets. He did not intend to propose any

practical measure just now. He, however, thought they ought to make their deliverance more explicit. He believed there was nothing to alter in it, although Mr. Gladstone said as much; but he thought that by making it more explicit, it would be capable of doing good, as it would bring out their views more prominently when it could be sent to the President of the Board of Trade.

Mr. Macfarlan (elder) thought they ought to guard against its being supposed, that they objected not to the first-class carriages, but to the third-class ones. Their objection was against all Sabbath desecration.

VI.—CORRESPONDENCE WITH FOREIGN CHURCHES.

The Moderator having called for the Report of the above Committee.

The Rev. Mr Lorimer of Glasgow, as Convener, gave in substance the following statement. After acknowledging the honour which had been done him in appointing him Convener of Committee, in a cause in which for years he had taken a lively interest, and apologizing for the imperfection of the interim Report which the Committee had to submit, owing to the recent nature of their appointment, and the distance from which their correspondence was drawn, he proceeded to state, that a circular had been prepared and sent to all the ministers of the Free Church, praying them to take an early opportunity of calling the attention of their people to the claims of the Continent of Europe, and of affording them an opportunity, whether by collection at sermon, prayer meeting, &c. or private donation, of aiding the friends of evangelical religion on the Continent in their labours and trials. £.155 had already come into their treasury. It was suggested that societies for general religious purposes might aid them with a donation, and that was now particularly called for, as their friends on the Continent had supplied them with information as to the best channels of usefulness, and they had given them reason to believe that they would assist them according to their ability. It was next stated that, agreeably to the remit of the late General Assembly, the Committee had, through Dr. Wilson, memorialized the British Government to use its influence with the Porte for the protection of Christians in Turkey. The answer was so far favourable, Christians becoming Mahomedans and then apostatizing to Christianity, are not, as of late, to be liable to capital punishment; but the protection of Christians generally, and especially of missionaries seeking to convert men to the faith of Christ, has not yet been conceded by Turkey, and Lord Aberdeen does not think it prudent at the present moment to press for these. The Convener, for himself, referred to it as a remarkable sign of the times, that the Turkish Government, which owed its continued existence to the tolerance of the Christian States of Europe, should, at this time of day, revive the practice of persecuting to death those who bear the Christian name. A fierce fanatical spirit had lately been called forth in Turkey, which had slept for a long time. Even if Turkey, in these matters, yielded to the representations of the Christian Powers of Europe, it would do so contrary to what she believed to be the divine law of the Koran, so that it was a fresh

indication of the "drying up of the Euphrates." The Committee had not yet had any direct communication with the Churches of the East, but Dr. Wilson had some interesting information to communicate respecting the Armenians, derived from private sources. The Convener then stated that a correspondence had been opened up with leading Christian men on the Continent,—Dr Capadose of Holland, Professor Adolphus Monod of Montauban, Dr Merle D'Aubigné of Geneva, M. Borjour, Moderator of the Synod of the Waldensian Church, the Messrs Courtois of Toulouse, M. F. Monod of Paris, and M. Davis, Secretary to the Belgic Evangelical Society, and that they had received communications from others of their own accord, all warm-hearted and zealous. As a specimen of the general spirit of the correspondence, the following letters from M. Borjour of the Waldensian Church, and from Dr Merle D'Aubigné, were read entire, and drew forth the warm sympathy of the Commission and audience, as, indeed, did all the statements of the Report :—

"St. Germaine, 2d July 1844.

"Very Dear Sir and Brother in Jesus Christ,—Your honoured letter of the 14th June has reached me, and I shall fulfil my duty in communicating it to my colleagues, the officers of the Board (the administrative authority of the Vaudois Church, from the meeting of one Synod to another), and then to the pastor of the Vaudois Church. I hasten, however, to acknowledge receipt of your epistle, and to answer it briefly for the present, waiting the opportunity of making the clergy acquainted with it.

"The sentiments of love, good-will, and Christian solicitude, which have animated the last General Assembly of the Free Church of Scotland, and led it to appoint a Committee, whose special mission is to open a correspondence with foreign Churches, her sisters in the faith, and more particularly with the Waldensian Church,—a Church which the Lord, in His infinite goodness, has so mercifully and miraculously preserved in the valleys of Piedmont,—are all of a nature to touch and move their heart; and on the part of the Church whose temporal and spiritual administration is for the present confided to me, in common with my honourable brethren and colleagues, I feel a real satisfaction in expressing to you our sincere gratitude. It will be, without doubt, pleasing to the representatives of the Vaudois Church to enter into correspondence with the venerable Committee established by the General Assembly of the Free Church of Scotland, to hold converse with its much-loved brethren in Jesus Christ, about the blessings which the Lord deigns to spread upon His redeemed ones,—about the trials which it pleases Him to lay upon them,—to be the object of their prayers and Christian love,—to implore in their turn, by sincere wishes and ardent prayers, the favour and blessing of that God who delights in blessing, and who makes all things turn to the good of those who look to Him during trial, and put in Him alone their confidence and assurance of salvation; and although separated by great distance, close and intimate ties will not be long in being formed between the members of Churches who meet each other in the unity of the faith and of the knowledge of the Son of God, and whose chief and only bond is to know Jesus Christ.

"The position in which the Vaudois Church is, in which you design to take so lively an interest, leads you to offer her, not only the help of your prayers, which are assuredly very precious to her, but farther, to come to her aid, by all the means which Divine Providence may put in your way; and for this reason you desire to be acquainted with the condition of that Church, with her prospects and expectations for the future, and to exchange all official documents which may be published with the view of advancing the temporal

and spiritual good of your Church and of ours. I will tell you for the present, very honoured brother, that these different objects shall be put under the consideration of the Vaudois clergy at an approaching meeting; and a second letter, which will be the expression of the sentiments of the ecclesiastical governors of our Church, shall follow this first one, which has only for its object the assuring you, very dear and much loved brother in particular, and the venerable Committee of which you are the President, the pleasure your letter gives us.

"If I do not enter at present into other details of that which concerns our Church, it is that I think it very important for her to say nothing,—to do nothing,—without mature reflection, when it is called to open up new correspondence with foreign Churches, or Committees by them established. I have, however, the thorough conviction that the communication of your honoured letter of the 14th of last month to the ecclesiastical body of our Church, will lead her to authorize the board to hold with your Committee a correspondence, whose object will be determined by it. I cannot finish this epistle without offering you the fellowship of my prayers, and my most ardent wishes that the holy and Divine blessing of the Supreme Ruler of the Church may rest upon your dear person, very reverend brother, upon the venerable Committee over whom you preside, and upon the Church of which you are members; in short, that your pious works for the establishment and advancement of the reign of God, by Jesus Christ, your charitable designs for the defence of the liberties, and even of the life, of those who suffer for the cause of the gospel, may obtain the most happy success, for the triumph of the truth which is according to godliness; and with these feelings it is sweet and precious to commend you, dear brother, with all the Church of which you are the organ, to the Word of God, and the power of his grace in Jesus Christ, our common Master and merciful Saviour.

"Subscribing myself very sincerely, your affectionate and devoted brother in Christ.

(Signed)

"J. B. Borjour,

"The Moderator of the Vaudois Church."

The Convener explained that the General Assembly had called their attention to the rumour of incipient persecution having again appeared against the Waldenses, and the desirableness of taking steps with our Government for their protection. The Committee had made inquiry, but, finding that no very overt act had yet appeared, and anxious to avoid the imputation of seeking for religious grievances, had made as yet no application. It was at the same time stated that the dangers were more imminent than ever, owing to the death, the other day, of the Prussian Minister at Turin, who had for many years been the main defence of the Vaudois Church against persecution, and whose demise was matter of public and universal lamentation among the office-bearers and members of that Church.

"Oratoire, 15th July, 1844.

"Dear and Rev. Sir,—I hasten to acknowledge the receipt of your letter of the 4th of July. The Rev. F. Monod of Paris, our brother and colleague (he is an honorary member of our Committee) who came to assist at our annual Assembly of the 6th of June, had already acquainted us with your Christian intentions.

"Let the Lord be glorified that, in the midst of all your own trials and wants, you feel also those of continental Christendom, and are decided in

coming to her aid. I have communicated your letter to our General Committee. They are engaged with the Report which you ask for, and will end it as soon as ready. I am not willing to delay till then in expressing to you the joy your letter gives us.

"It is in different ways you might be able through your Committee to provide for the religious wants of the Continent.

"1st. The harvest is great, but there are few labourers. It is necessary then, that labourers be provided for this harvest. Our theological school is for this purpose. I shall not speak to you of the countries whose wants are well known to you already, as France and Switzerland, from whence also come for the most part our pupils. There are others whose necessities are perhaps greater, and resources less. I may name the Vaudois (valleys of Piedmont) or Waldenses and Belgium. These have several students in our seminary; you might be able to maintain in whole or in part one or more students; from 700 to 800 francs yearly is necessary for each.

"2d, Those who are called and instructed must be sent out whenever they have 'understanding' to speak in the name of the Lord. There are many demands as well among the Roman Catholics as among the lapsed Protestant Churches. They write to us at this moment that 20 communes, their mayors at their head, have declared that they quit Romanism and beg for ministers. Certainly it is not the Catholic Government of Louis Philippe which will give them. These communes (of Saintonge) were Protestants two centuries ago. Papacy was imposed upon them by the saires of the dragoons.

"3d, We must continue to send colporteurs to spread abroad the Bible.

"See then three means for action.

"Dear brethren, we seize the hand which you hold out to us from across the sea, and we say with joy "one body, one spirit, one hope, one Lord, one faith, one baptism, one only God and Father of all."

"May the Spirit be shed from on high upon all your Churches, and may the fruits of their faith spread even to the end of the earth. I salute all the brethren of the Free Church.—Yours devotedly.

(Signed)

"MERLE D'AUBIGNE, D. D."

The substance of other letters was given as that of the Messrs. Courtois three devoted brothers, bankers at Toulouse, who had for many years laboured in the Christian vineyard, particularly through a book and tract society, which had been eminently useful. Their communication bore, that there was a great movement among not a few Roisan Catholic congregations, but that there were great hindrances to the free oral preaching of the gospel, and that such was the rising spirit of persecution, that soon the circulation of divine truth, and of books and tracts, would be almost impossible. By giving prizes for the best book on some important subjects, they had obtained very valuable publications, which they were actively circulating.

A letter from M. Monod of Montauban was next referred to. After alluding to the decided revival of true religion in France during the last twenty years, he mentioned the serious obstacles to its spread arising from revived Popery,—the heterodox Protestant party being more active in thwarting the faithful,—and the want of more spiritual life and union among the faithful themselves.

Various institutions were much wanted in France,—one for assisting young men in preparing for the ministry,—another for the gratuitous education of girls to counteract the temptation held out by the Roman Catholics to a free education in the convent,—and another, for priests desirous to leave the

Church of Rome, but who, meanwhile, were terrified from following out of their convictions, having nothing before them but the prospect of starvation. There were several such cases.

The correspondence which the Committee had received was then classified under different heads, bringing out interesting points, as,—

I. Warm sympathy with the Free Church in her struggles and sacrifices.

M. F. Monod, since his visit to the country a few months ago, writes ;—

"I bless my God that I have been privileged to be present at the Assembly. I never was more rejoiced nor more deeply impressed. I have given a sketch of your doings in my *Archives*, No. 15. I am full of thankfulness for the kind and brotherly reception I received at the hands of my Scotch brethren. I have a clear and full persuasion that the blessing of the Lord is on the Free Church, and that she will be a blessing to many other Churches, and, among the rest, to our Erastian Churches on the Continent."

Also the Messrs. Courtois :

"We have received with much pleasure and gratitude your letter dated 11th instant. We cannot say enough how much respect and affection we feel for the Free Church. Our warmest sympathy and prayers have attended its commencement and progress, and we have felt refreshed and encouraged by the bright example of Christian faithfulness it has set forth in a time of so much self-love and covetousness. We do not need to add, it is with much joy and Christian love we except the hand of brotherly co-operation you so kindly hold out to us ; and we earnestly pray our God to bless abundantly the intercourse we are about to have together, for the glory of His holy name and our mutual edification."

II. Joy and gratitude in the prospect of co-operation, and conviction that, with the blessing of God, it will be useful.

A letter dated Berne, just received from the secretary of the Geneva Evangelical Society, was in these terms :—

"Yet it was reserved for a time when the Lord required immense sacrifices of that Church (the Church of Scotland), to awaken in her a zeal, quite new, for the advancement of the reign of God on the European Continent. The formation of your Committee is a proof of this ; and I dare assure you, Sir, that the fraternal letter which you addressed to us has excited in the hearts of our Committee a joy the most lively. We see in that more intimate bond, and in the more direct and continued reports, which unite us to the Free Church of Scotland, a signal benediction and precious encouragement. We seem to see a resurrection of the true, spiritual and powerful, which in the happiest times of the Reformation joined the Churches of Geneva and Scotland, and led them to adopt, from identity of spirit, similar forms of worship."

III. The solemn impression, that such is the rising spirit of Popery, and its ascendancy over the civil power, that soon the door of usefulness will be closed, and violent persecution begun.

A late circular of the Geneva Evangelical Society says of France,—*"The union which is forming between the Roman clergy and the civil authorities, turns the ambiguity of the laws more and more to the advantage of the Papists. In many places congregations would be formed if a guarantee for peaceable, regular worship had not been refused. We must expect a new state of things to be seen in France, from the bonds with which the Court of Rome seeks everywhere to entangle Governments."*

Professor Gausson, an eminent member of the Evangelical College of Geneva, addressing his students on the prospects of France, &c., after speaking of the Popish and Protestant forces, says,—“ I do not allude to a battle of arguments and controversy, but to a violent assault on the faith and patience of the saints. It seems clear to me, that we are on the eve of times when, like our fathers, we must hold our lives in our hands as an offering to Jesus Christ. The Church, apparently vanquished, dispersed, reduced to the smallest number, will begin to conquer again by the preaching of the Cross, by patience, and by faith.”

Professor Monod bears a similar testimony :—

“ We live in a time in which God does great things. But we cannot but take notice that this happy movement meets with great obstacles and that we are in the epoch of crisis and transition, whose results it is impossible to foresee.

“ The first obstacle arises from the Romish Church. Although that Church had rarely descended more low in doctrine, and although there reigns almost every where a great incredulity regarding her and the gospel which she compromises, it is certain that the influence of that Church here, as elsewhere, increases in a frightful manner. A strange fact ; without reiging over the heart, it enslaves themselves here and there. More than one young person has been carried off and put into a convent, in particular the young Abbe de L ———— ; and his parents have recovered him only after great difficulty. You will have observed that the daughter of the Dutch Minister at Turin has been carried off for a similar purpose. I understand that the daughter of one of the most distinguished of the evangelical pastors in French Switzerland is about to enter a convent, of her own choice.

“ By the law-suit instituted by the Abbe Maurette, we are threatened to lose the liberty of controversy. In seeing what is passing in France just now, we rub our eyes, and ask if we are really awake.”

The Abbe Maurette was a curé of the Romish Church, unexceptionable in character, abundant in labour, who has been sentenced by the judgment of two courts to one year's imprisonment with felons, and a fine of 600 francs, for the crime of publishing the reasons why he abandoned the communion of the Church of Rome.

As it is chiefly through the agency of evangelical societies already labouring on the Continent that the Committee of the Free Church propose to aid the cause of the gospel, a summary account was given of the proceedings of the three leading evangelical societies of France, Belgium, and Geneva. It is a great recommendation to assist the friends of the truth on the Continent, that money goes so far in such labours. The Paris Evangelical Society supported between seventy and eighty different agents of one kind or another, at less than £4000 a-year. If the Free Church were able, through the liberality of her friends, to expend £1000 upon supplying the religious necessities of the Continent, she would sustain a fourth part of the agency of one of the most important and successful societies of France. Even since Mr. Monod's return within the last three months, there has been decided progress. In a recent letter he says—

“ The movements towards Protestantism among our Roman Catholic population has been spreading and gaining strength since I had the privilege of mentioning it in the General Assembly of May last. Let me, without entering into particulars, first say that some thousands of souls have forsaken the priests and their idolatrous mass, and are attending the preaching of the Word of Christ, in the two departments of Haute Vienne and Charente In-

ferieure. No movements of the same kind have been observable in France since the time of our glorious Reformation."

The Belgic Evangelical Society had the great present advantage of labouring in a country where, since the charter of 1830, there has been perfect freedom of religious worship. The uncertainty how long this favourable state of things may continue is a strong reason for present diligence.

In a Popish population of four millions, there are only twenty-one Protestant churches; of these, only seven or eight in which the gospel is preached and only five of them evangelistic in their character.*

The Society, which has been in existence only for a few years, has twenty one stations, at which there are 1500 adults regularly hearing the preaching of the gospel. The progress is most encouraging at all the stations save one, the seat of a Roman Catholic university. There are schools as well as chapels. The whole annual expenditure is under £1400,—a fresh proof how much may be accomplished on the continent at a small expenditure of means.

An interesting specimen of the proceedings of the Geneva evangelical Society was communicated in a letter from M. Gordes, lately pastor at Lyons who has recently been visiting a number of the stations of the society. The thirst of the poor country people, even in the midst of severe harvest work, to hear the word of the gospel, is very gratifying, and indicates growing spiritual life.

At the close of the Report reference was made to what may be done by Christian British families sojourning for a time on the Continent, and such families were encouraged to use their influence in the spread of Divine truth. At Lisieux in Normandy, a town of 10,000 or 12,000 souls, Captain Wauchope and his family resided during last winter, and succeeded in literally introducing the Scriptures into the town, in opening up various means of usefulness, and through the Evangelical Society of France, in perpetuating the good which had been commenced.

The Report concluded with an earnest appeal, founded not only on the general duty of Christian Churches to render mutual aid, and the peculiar call and facilities of the Free Church to prosecute the labours which had been begun, but on the deeply interesting and critical circumstances of the Continent, as demanding special immediate care. The door is at present open, and no one can tell how soon it may be shut for ever.

Dr. Wilson of Bombay, from his acquaintance with Christianity in the East, stated various interesting particulars regarding the Armenian Church, and the importance of the Free Church keeping her eye upon her proceedings. He quoted the testimony of American missionaries resident at Constantinople, showing that signs of spiritual life are visible among the Armenians. He had taken steps himself for the publication of the Shorter Catechism in their language; and on Dr. Abercrombie of this city hearing that one of his valuable little works on Christianity had been translated, he at once defrayed the whole cost.

Dr. Candlish could not allow the opportunity presented by the Committee giving in their first Report to pass, without expressing the deep interest with which he had listened to the statements and details submitted. He referred to the facilities afforded for the labour of the Free Church, both in the eastern and western parts of the world, by the confidence which they could repose in the judgment of the American missionaries resident on the spot in the one case, and of the Committees of the different Evangelical Societies of France, Belgium, and Geneva, in the other. He referred also

to the ease with which a small sum could be raised by congregations, where all was left, in point of mode, to the discretion of the parties; that if but £2 were raised by each on an average, far greater resources would be placed at the disposal of the Committee for the religious wants of the Continent, than had ever been supplied by the Church of Scotland before. He reminded the Commission too, that the present was eminently a day of grace, not only for the Continent, but for our own country.

Dr. P. M'Farlan suggested that the moderator should call upon the Rev. Mr. Stewart of Erskine, who was present, and who had lately sojourned upon the continent, to favour the Commission with any observations which occurred to him.

Mr. Stewart referred to the part of the Report which concerned the Vaudois Church. He had lately been in Piedmont,—indeed was there when Mr. Lorimer's letter to M. Borjour arrived, and could testify to the interest and joy which the communication had awakened. He was requested by M. Borjour to assure the Covenanter of his gratitude. There were difficulties in the way of the Vaudois Church communicating freely with a foreign Church. The jealousy of the Civil Government, and the habit of having their letters opened at the Post Office, turned against them; but there was no question how their hearts were affected. The best way of holding intercourse with them,—and this had been suggested to them,—was by an occasional deputation. Let one of our ministers visit the valleys, and freely mingle with the Vaudois, pastors and people,—they would tell him all their wants, and the best way of aiding them. Then he could return to inform us, without exposing them to any danger. He could assure the Covenanter of a most cordial welcome if he went as our representative. Mr. Stewart also stated, that the British Government had recently interposed successfully to obtain a change of an oppressive enactment in regard to the sale of land, which endeared the British name to the Vaudois the more.

The Commission highly approved of the Report, commended the diligence of the committee, and strongly recommended the ministers of the Free Church to lose no time in attending to the suggestions of the recent circular, and in sending in any contributions which may be appropriated to this most important object.

A Report was given in from the Colonial Committee, mentioning the departure of Mr. Macnaughtan and Mr. King for America, and recommending that measures should be adopted for sending additional ministers to Canada, and especially men possessing the Gaelic language.

Mr. Chalmers of Dailly addressed the Commission on his return from America, and gave some very interesting details of his mission to that country.

Dr. Candlish gave in the Report of the Home Mission, and stated with great earnestness and power the claims of this scheme on the liberal consideration of every member of the Free Church.

Mr. Elder reported on the state of the Highlands, regarding which an animated conversation ensued, in which Dr. Mackay of Dunoon, Mr. Peter Macbride of Rothesay, and Mr. Beith of Stirling, took part. The Commission specially recommended this scheme to the Church in the view of the approaching collection.

Mr. Jaffray reported on the progress of the Schemes since the last Report to the General Assembly. The amount realized since 30th March is between £12,000 and £13,000. He stated that the School Building Fund

was in progress of Collection, and that from thirteen localities upwards of £6000 had been already received.

The Commission had their attention called to a communication from the Secretaries of the London Missionary Society, intimating the interesting circumstance, that that Society will, on the 22d current, enter on the fiftieth year of its existence, and expressing the earnest desire of the Directors, that the friends of Christian Missions should on that day unite with them in fervent prayer, and, as far as possible, assist them with their contributions in the promotion of the great objects of the Society.

The Commission record their deep interest in the prosperity of this excellent Society, and their sympathy with them in the trying circumstances in which not a few of their missionaries are at present placed; and they cordially recommend to the ministers of the Church, that on the day of the approaching anniversary, they bear on their hearts in the devotions of the sanctuary, the holy cause in which the Society is engaged, and that, if it appears expedient, they set before their congregations the Society's claims to the support of all who desire the advancement of Christ's cause in such manner as may seem to them most advisable.—*Witness.*

VII.—NOTES ON THE PROGRESS OF THE FREE CHURCH.

(*From the Fife Sentinel.*)

Having been recently travelling in different parts of the country, enjoying all the sweets afforded by the beauties of nature in the present lovely season of the year, we have had an opportunity of inquiring into and noting the progress of the Free Church in various localities. As our own spirits have been refreshed by the striking success which has every where attended the Free Church cause, we are anxious to lay before our readers a few sketches of its progress that they, along with us, may rejoice in the goodness of the Lord to our Zion. And before proceeding to do so, we cannot but remark that, during all our observations, an opinion, which we have long cherished and often expressed, has been strongly confirmed, viz, that the Free Church is indeed the Church of the land—the *Church of Scotland*—and will ultimately prove a rallying point, around which will gather all the true and faithful followers of Jesus. And this consummation will be attained in spite of the most determined opposition on the part of many of the great and noble of the country, the hostility of many from whom we would have expected better things, and the renegadism of those who once boldly avouched our principles, when no temporal risk was involved in the avowal, but who, when the call for sacrifice came, proved faithless to their Lord. That we may be privileged to behold this consummation, it behoves us to be “not highminded;” but, in the spirit of simple faith and assured trust in God, to go forward in the path of duty, suffering what it may please the Great Head of Zion to appoint as our lot, and rejoicing in the thought that though the bush may be burned with fire, yet the bush cannot be consumed.

At Greenock we found the cause of the Free Church very strong. There

are six Free Churches, and all of them well filled. The Established Presbytery have been obliged to shut up two churches,—a course of procedure which has been adopted also in other quarters, and which speaks volumes to every intelligent mind, who reflects that, the deed has been done by a party who, eighteen months ago, were loud in their declaration of a missionary spirit, and in the confident assertion that the Establishment would not be at all so much weakened by the disruption as might be anticipated. We found the houses where prayers were wont to be made, here closed by the very Church, many of whose supporters have the unblushing effrontery to affirm that the Establishment is as vigorous as ever! The Gaelic Church was seized by the Establishment. The Highlanders, however, have built a new church for themselves; and as they were put out, came forth from their former edifice almost to a man. We were informed that the attempt was made at the winter communion to dispense the sacrament of the Lord's Supper to the Gaelic congregation adhering to the old walls, when there were only twelve communicants present.

At Old Kilpatrick, a very neat Free Church has been built, styled, by a young dashing sprig of fashion, whom we overheard expatiating on the subject to a companion, "one of those modern conventicles called the Free Church." In spite of the sovereign contempt with which he treated the matter, we learned that there was a goodly number who thought the "modern conventicle" no unfit place whither to repair for the worship of their God.

Luss is a beautiful village on the bank of Loch Lomond. Here there is a Free Church and an excellent minister. We learned from one well acquainted with that locality, that the pastor had been preaching to his fellow-sinners in a neighbouring parish, in which a certain Noble Duke has extensive property, and where no Free Church has been built. The factor addressed a letter to the minister, intimating the Duke's displeasure at this proceeding, and stating that it must not be repeated. But the faithful man of God had given his Grace distinctly to understand that the preaching of the gospel in the place was "a thing which ought to be, and which would be continued."

Strathfillan is an extensive district of country, lying between the top of Lochlomond and Fort William. Here the people are all adherents to the Free Church. We had the good luck to travel for some time in company with an intelligent farmer in that neighbourhood, who was a tenant on Breadalbane's estates. We put the question to him, whether, if the Marquis of Breadalbane had adhered to the Establishment, it would have made any change in the conduct of the people in regard to the Church, and his answer was, Not one iota; they came out from principle, and although the Marquis had staid in, they would not have remained. It was in reference to this district that another intelligent man said, "Not one family do I know that has staid in."

At Balachulish we found that no site had been granted, but, on the contrary, had been positively refused by Colonel M'Lean. Notwithstanding his intolerant conduct there is a congregation here in a flourishing condition.

At Fort-William, also a site has been refused. Yet, under the ministry of Mr. Stewart, there is a large and influential congregation. We were much struck at the number of Papists which we met in this neighbourhood. The scenery in the neighbourhood of this place is very fine. Near to it is Ben-Nevie, and in the glen are to be seen the rocking stone and vitrified fort. We had an opportunity of visiting both of them. The former is a curious and interesting specimen of those stones, several of which are to be seen in different parts of the country. In Wales, we believe, there are some remark-

able ones. The vitrified fort is an interesting spot. Various theories have been formed regarding these forts, but we have not at present time to consider them. We brought away with us a large specimen of the stones to be found at it, which bears all the appearance of having been subjected, in former times, to the action of fire.

At Lochgilphead the Free Church cause is prospering amazingly. The Sabbath before we were there, the communion had been dispensed, and we were informed that there had been a large gathering of people,—about 3000 having been present.

South-hall is a beautiful property, situated on the left hand of the tourist as he sails through the Kyles of Bute from Lochgilphead. It belongs to Mr. Campbell, a staunch supporter of the Free Church. About half a mile from his mansion-house stands a neat church, which was built chiefly through his instrumentality prior to the disruption. After being in the hands of the Free Church for some time, the Established Presbytery of Dunoon endeavoured to seize it, and obtained an interdict against the Free Church. The case has been tried before the Court of Session, and decided, with expenses, against the Presbytery of Dunoon. The *legal* grounds of this decision have been published in several of the newspapers, and are, no doubt, by this time familiar to most of our readers.

We met in the steamer, when sailing through the Kyles of Bute, with a great number of Highland shearers on their way from Tobermory to the Lothians. We entered into conversation with several of them, and found that they were almost all steady and conscientious adherents of the Free Church. Some of them were very eager in their inquiries about the progress of the Free Church in the "Kingdom of Fife." They had heard how distinguished that kingdom had been in former days in contending for the truth of God, and longed to hear how it stood now. From them we learned that under Mr. McLean the cause was prospering at Tobermory.

At Rothesay we found matters in a most flourishing condition. There are two large English congregations, the one under Mr. Craig and the other under Macbride. The foundation-stone of Mr. Craig's church was laid a few days previous to our visit. Mr. Macbride's is already finished. It is a large and elegant building, prominently situated, and is one of the first objects which catch the eye of the traveller as he approaches Rothesay from Greenock. Close by the church we found a large school in course of building, and the site obtained embraces room for a schoolmaster's house. All this has been accomplished by the efforts of the congregation, without any aid from the General Fund. This is an encouraging proof of the success of our cause, but there is a striking contrast in the case of the Establishment. At so low a discount are *Erastian* principles here, that the Presbytery have been obliged to shut up Mr. Macbride's former church. It was a chapel of ease, and now it stands a monument of desolation,—the very padlock that keeps the gate fast closed, is embedded in rust,—nettles and weeds are growing in rank luxuriance within the gate,—and the broken frames of glass in some of the windows tell emphatically that there is no inhabitant within.

We have seldom time to make many inquiries as to the state of vital godliness in the places which we visited. Our motions were so rapid that *externals* chiefly occupied our attention. But we received from a Christian friend a most pleasing testimony of the blessed fruits which have accompanied the labours of Christ's ministers at Rothesay, in the account which he gave of the way in which the Sabbath is spent there. Bustle and excitement characterise the place through all the other days of the week, but on the Sabbath all is still; no steamer arrives at the quay; no car is

to be seen splashing in the silvery waters of the lovely bay ; even idlers and strangers are not observed loitering about the street ; but God's day is honoured with a solemn and hallowed observance.

Being anxious to pick up as much information as we could on the progress of the Free Church, we were glad to meet at Rothesay a gentleman from Campbelton, who gave a most cheering report of the progress of the cause there. It is one of the strongest places in the Western Highlands, there being 3000 adherents in all, in the place. There are two churches—one English, and the other Gaelic. They are both built in the same field, and are so close to one another, that, in a fine day when the windows are opened, the congregation in the one hear the singing of psalms in the other.

At Dunoon there is an elegant Free Church, seen from the water from a considerable distance. The attendance here is great. The minister is the Rev. Dr Mackay, so well known for his unwearied efforts in the cause of truth.

Sailing along the west coast, we found the Free Church established at Largs, Milport, Ayr, Ballantrae, and Girvan. The last of these places was the scene of the labours of Mr. Peter Hately Waddel, whose case has been so notoriously used by the enemy as a handle against our cause. We learned that, in spite of his injudicious conduct the cause of the Free Church was prospering at Girvan. M. Waddel, and a few followers having formed themselves into a separate independent congregation.

In Wigtonshire our cause is strong.

At Stranraer there is a flourishing congregation under the ministry of Mr. Charles. There is a very neat church built by the congregation, without and from the General Fund. The Establishment is very thinly attended, the average number of hearers being from thirty to forty. There is also a Free Church at Sheuchan, which is close by Stranraer. It was one of the *quoad sacra* churches, but has not yet been seized by the Establishment, although the capture was daily expected to take place.

In Leswalt, Inch, and other places in this county, prosperity attends the Free Church Cause.

We have thus endeavoured to lay before our readers a few notes illustrative of the progress of the Free Church in different places. It is cheering to hear of the outward prosperity which has attended that great movement, which will form one of the most interesting chapters in some future history of the Church. Yet we would press on our readers the thought that there is a prosperity greater still than that of mere *externals*. It is that which marks a Church when, in answer to prayer, the Spirit of God is poured forth. Let all, therefore, arise and plead with God.—“Wilt thou not revive us again, that thy people may rejoice in thee.”—*Witness.*

VIII.—CHEAP PUBLICATION SCHEME.

We advert with pleasure to the continued prosperity of this undertaking. The number of subscribers is now upwards of 28,000; and of these, not more than about 800 are out of Scotland. In England and Ireland the scheme is only beginning to be known; and from the arrangements adopted, we cannot but anticipate a large accession of members in these countries, as well as in the colonies. Even in Scotland, the field is far from being exhausted. We have seen, for instance, a statement, according to which the subscribers in the Synod of Lothian and Tweeddale are under 5000. This evidently proves that our Edinburgh congregations are far behind; perhaps on the principle that what is at one's door is very apt to be neglected, and what one can see or do at any time is indefinitely postponed. In the country, also, much remains to be done. We would remind our readers, that the distribution of the volumes will probably be regulated by the order of priority in the subscriptions; and this, where the issue is likely to be large, is an important consideration. We would take leave, also, to repeat a suggestion which we formerly made, and which is peculiarly applicable to Edinburgh, Glasgow, and other large towns, that the wealthier class of subscribers would do well to take several sets, so as to secure, for the annual sum of 8s. or 12s. good reading for their children and domestics, as well as for the library and drawing-room.

We understand that the Committee have now finally fixed on the party who is to prepare the volumes, and that in the course of a week the first volume will be in the press. For the first year, the Committee resolved to take estimates from a limited number of printers; and they named five, two in Glasgow and three in Edinburgh, pledging themselves to take the lowest. By some it has been thought that the competition ought to have been thrown more open. We believe that there were several objections to this, particularly as regards the loss of time which it might have occasioned, and the difficulty the Committee would have had in giving the preference to one, rather than another, of the candidates, since they could not so well have pledged themselves, in that case, to take the lowest. By selecting five, any one of whom they were prepared to employ, they made sure of about the cheapest estimate they could adopt consistently with a due security for the work being punctually and efficiently done; and they were saved all the delicacy and trouble of a difficult and invidious choice among these five, by resolving to prefer the cheapest. At all events, the arrangement is only for the present year; and experience may guide the Committee to the adoption of the best possible plan in future.

The specifications, as we are informed, were previously submitted to the greater number of the competitors, and approved of by them; in fact, they were most carefully prepared, so as to ensure the highest style of printing and the best materials.

The successful estimate is that of Mr. Collins of Glasgow; who is prepared to begin printing so soon as new types can be cast for the purpose of being used in stereotyping the volumes. The stereotype plates are to be the property of the Committee. The printer is bound to furnish a supply of the first volume before the 1st of January, of the second before the 1st of March, and of the third before the 1st of May. But as the MS. is in readiness for proceeding with the first volume without delay or interruption, it is not improbable that it may be issued earlier than the time above-mentioned.

The first volume, consisting of Knox's practical treatises, has been very carefully edited; an entirely new manuscript having been prepared, and submitted to most competent persons, to compare with former reprints and with the original manuscripts. The pieces selected are given without mutilation, and the style and phraseology of Knox are carefully preserved. They are to be accompanied also with a notice of the occasions on which they were severally composed.

The second volume for this year is to be Samuel Rutherford's treatise on the Trial and Triumph of Faith; a pithy and pungent work, not so generally known as his letters, but quite as full of spiritual and heavenly matter.

The third is to be a Volume of Robert Trail's sermons.

The Committee, as we are glad to learn, are not without hopes of being able to issue a fourth volume, should the number of subscribers increase beyond 40,000. While not prepared to pledge themselves to that effect as yet, they are greatly encouraged by the estimate given in, to anticipate such a possibility. The expenses of the first year, indeed, in making the scheme known, establishing agencies, &c., are necessarily very considerable, and may render it more difficult to go beyond the three volumes, than it may afterwards be found to be in future years. Still, the Committee are not without sanguine expectations on that head; and they have accordingly resolved that, if possible, their fourth volume for this year shall be Willison (of Dundee) on the Sabbath.

As to the following years, we understand, the Committee have fixed for very early publication an edition of the Confession of Faith, with historical and explanatory annotations: and a volume of the works of Ebenezer Erskine. They have also under consideration some unpublished writings of Welsh and Willison, and some interesting original documents relative to the revivals of religion in Kilsyth and else-where during the last century.

A subject which has occupied much of the Committee's attention is the extension of this scheme, so as to embrace the publication of some Gaelic volumes. It has been suggested, that without interfering with the *three or four* English volumes, to be given annually to subscribers of *four* shillings, a small extra subscription, from such as wished a Gaelic volume, might enable the Committee to issue at least one such volume annually. For instance, persons subscribing, in addition to the four shillings, one shilling, or whatever sum might be fixed on, would receive the English volumes and the Gaelic one besides; while persons wishing the Gaelic volume alone without the English volumes, would limit their subscription to the one shilling. In some such way, the benefit of the Scheme may be extended to the Highlands. We are glad to know that the Committee have named a Sub-Committee to consider this subject; and we trust that, if it be found impracticable to accomplish so desirable an object during the first year of the Committee's operations, a plan will be matured for carrying it out in subsequent years.

We have only farther to suggest, that as the Committee are engaged in making out a complete catalogue, or list, of the writings of the Scottish Divines, of different eras subsequent to the Reformation, which, besides being useful for their own guidance in selecting works to be re-published, may ultimately turn out to be a valuable document, of general interest,—accompanied, as it will be, with notices and remarks,—any information communicated to the Committee, in reference to Scottish religious authors, and the several editions of their works, will enable them to make their catalogue the more complete and more correct.—*Witness.*

IX.—CANADA—THE DISRUPTION.

We announced last month the formation of the "Presbyterian Church of Canada," by the body of faithful men who, for the sake of truth, were constrained to abandon their fellowship with the Canadian Synod. We have since received various communications, showing that, while our brethren have been enabled faithfully to witness for the injured truth of Jesus, they have been enabled also, with energy of purpose and harmony of spirit, to address themselves to the varied and momentous duties which their secession involved. We bless the Lord for the wisdom, the zeal, and the discretion apparent in all their arrangements, so far as they have yet come to our knowledge.

In the letters which we have from several members of this honoured company, we are informed that, with a disinterestedness which must procure them more than respect at the hands of those who love high principle, they have resolved to limit their application to the Free Church to the means whereby they may be the instruments of extending the truth, for which they have been honoured to testify. They have resolved upon the formation of a general fund, on the plan of our Sustentation Fund, out of which, we doubt not, suitable provision will be made for the ministers who have, we fear, forfeited their earthly all. And thus they ask nothing for themselves; but with louder importunity than ever they plead on behalf of the thousands of our neglected countrymen around them. The desire of the Free Church to meet the exigencies of the case has been shown in her deputing four tried and esteemed ministers to proceed to N. America, for the purpose of strengthening the hands of our brethren at this crisis. Mr. M'Naughtan of the High Church, Paisley; Mr. M'Millan of Cardross; and Mr. P. Miller of Wallacetown, Dundee, left last month for Canada; and we trust that their embassy will, through the gracious power of the Divine Spirit, be made productive of the benefits contemplated in it. But more, much more, must be done. Means must be devised, and prayerfully followed out, for meeting our brethren's prayer in full. Ministers and preachers will be led, we trust, to give, in a more practical form than hitherto, an illustration of the truth that the field is the world; and when the Head of the Church calls them to relinquish the home for the foreign field, the strength will be vouchsafed for complying with the call. We also entreat the attention of our students to this. Surely among the many aspirants to the office of the ministry, we shall be cheered by finding some who, even now, are devoting themselves to the work of Christ in other lands. May the Lord put it into the heart of many in this time of strait to say, "Here am I, send me."

The document which follows belongs to history. We need scarcely solicit for it the regard of our readers.

PROTEST OF CERTAIN MINISTERS AND ELDERS BELONGING TO THE SYNOD OF CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

WHEREAS the Church, as the divinely constituted depositary and guardian of revealed truth, is specially bound to lift up her testimony for those particular truths which are at any time endangered or overborne by the antagonist powers of this world: And whereas those great and fundamental truths which respect the supremacy of Christ in his Church,—the spiritual independence of her rulers, their exclusive responsibility to her great Head, the rights and privileges of his people, and the proper relation which should sub-

sist between the Church and the State,—are at the present day endangered, and have actually been overborne in the Established Church of Scotland, through recent encroachments of the State upon the spiritual province, and submitted to by her: And whereas in righteous testimony against these encroachments, great numbers of office-bearers and members of said Church have solemnly and deliberately come out from her, and are now formally constituted into the **FREE PROTESTING CHURCH OF SCOTLAND**,—a Church which has, during the last twelve months, enjoyed many unequivocal tokens of the approbation of her great Head: And whereas the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, apart from all considerations of a general kind, which should have led them to testify against the defections and corruptions of the said Established Church, were specially bound to do so, because of their connection with said Church, and because, also, of reiterated testimonies solemnly and deliberately lifted up by the Synod in former years in behalf of the contendings of those who have been compelled to secede: And whereas, the due and proper testimony against the defections and corruptions of the Established Church of Scotland was a termination of the peculiarly close and intimate connection in which this Synod stood to her: And whereas it has been, in an orderly and constitutional way, proposed to this Synod, having been made the subject of petitions and overtures of congregations and presbyteries, whilst it has been advocated by many of the members, that this Synod should terminate its connection with said Church, and alter its designation accordingly: And whereas this Synod, by the vote of a majority of its members came to the decision that it shall not terminate said connection, nor take other such action as was required:

WHEREFORE WE, the undersigned ministers and elders, members of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, do, in our own name, as well as in the name of all who adhere to us, hereby **DISSENT** and **PROTEST** against such decision, for the following reasons:—

First.—That in our conscientious conviction, this Synod are thereby giving their virtual sanction to the procedure of the Established Church of Scotland, in the great questions at issue between that Church and the Free Protestant Church of Scotland, and lending the weight of their influence, as a Church, to the support of principles which are incompatible with the purity and the liberty of any Church by which they are allowed, and which are fitted, at the same time, to do grievous injury to the cause of the Redeemer throughout the world.

Second.—That in a cause relating to a Church in which they have many and obvious reasons for feeling a very deep and special interest,—a cause, too, in which the honour of Christ's crown, and the interests of his kingdom, are intimately concerned,—they have refused to discharge the obvious duty of lifting up a full and unambiguous testimony for the truth, and thereby strengthening the hands of those who are witnessing for Christ, and suffering for his sake.

Third.—That after solemnly pledging themselves, in various forms, and at different times, to maintain the great principles for which the Free Protestant Church is now contending, and which the Established Church of Scotland has practically repudiated,—and especially, after the import and the sincerity of such pledges had been brought into question by the acting of various ministers, and even of one of the inferior Church courts, they have virtually receded from their solemn pledges, and destroyed the weight of

every expression of their opinions in favour of the aforesaid principles, embodied in their records.

Fourth.—That by leaving an open door for the admission of ministers and elders from the Established Church of Scotland, holding unsound views on the great principles aforesaid, they have most seriously endangered the purity of the Church, and brought even her independence into peril, through the probable introduction of office-bearers prepared to submit to the same encroachments of the civil power by which the Church of Scotland has been enslaved.

Fifth.—That they have rendered the relation in which they stand towards the Established Church of Scotland so doubtful and equivocal, that even their declaration of spiritual independence is necessarily deprived of all significance and weight; that the terms in which their endowments are held have been, in effect, declared to be such as are incompatible with the proper regulation of their intercourse with other Churches, and even with free action in many other matters of greater importance; and that, moreover, they have cast away the opportunity of placing this Church on a basis which might have gathered around her all the sound-hearted Presbyterianism of the province.

Sixth.—That they have given additional weight to the practical argument against Establishments, furnished by the present position of the Established Church of Scotland,—strengthened the hands of those who, in this province, are denying the lawfulness and expediency of all national endowments for religious purposes, and rejected the opportunity which God in his providence had afforded them of proving to the world, that entire freedom of action, and a jealous determination to guard against the encroachments of the civil power, were perfectly compatible with enjoyment of the countenance and support of the State.

Seventh.—That in a matter in which the consciences of many of their brethren were aggrieved, and for refusing relief in regard to which no moral necessity could be pleaded on their part, such relief has nevertheless been refused:

WHEREFORE,

For all these, and other reasons which might be stated, WE DISSENT from the decision to which this venerable court yesterday came; and while feeling painfully the solemnity of our position, and deeply distressed in the view of the possible results, WE SOLEMNLY PROTEST to this venerable court, before God, the Church of Christ, and the World, that it is our conscientious belief, that, in respect of the premises, sin, in matters fundamental, has been done by this court; and that while at the same time, we continue to adhere to the Confession of Faith, and other standards of this Church, we can yet no longer, with a clear conscience, hold office in the Presbyterian Church of Canada in connection with the Church of Scotland. And Further, we PROTEST, that the guilt of schism lie not with us, but with those who have acted in a way which compels us to depart. And Further, also, we PROTEST, in behalf of ourselves and those of the people of this Church who may now or hereafter adhere to us, that we hold ourselves entitled to all the property and emoluments, of whatever kind, now in our possession.

Ministers.

John Bayne.
Alex. Gale.
Thos. Alexander.

Wm. Rintoul.
H. Esson.
David Black.

Henry Gordon.
 Alex. Maclean.
 Daniel Allan.
 George Chene.
 George Smeilie.
 Wm. M'Alister.

Don. M'Kenzie.
 Ang. M'Intosh.
 Wm. Meldrum.
 Robt. Lindsay.
 Robt. Peden.
 James Douglas.

M. Y. STARK, Moderator

Elders.

Andrew Milne.
 Wm. Lister.
 Isaac Wylie.
 William Clark.
 James Webster.
 Al. Henderson.
 Donald Fraser.
 James Noble.
 Geo. Davidson.
 Ralph Smith.

Robt. Thomson.
 Alex. Lindsay.
 Robt. Turnbull.
 John Burns.
 Jas. P. Westland.
 John Mathieson.
 Peter Drummond.
 Pet. M'Naughton.
 Francis Anderson.

Kingston, tenth day of July, 1844.

The within Protest signed in our presence.

JOS. C. MORRISON, *Not. Pub.*
 GEO. BROWN, *Witness.*

NOTE.—The Rev. J. M. Roger and the Rev. Wm. Reid gave in separate reasons of dissent and protest.

X.—BAPTISM OF JEWS IN THE FREE CHURCH CALCUTTA.

We commend to the remembrances and prayers of our readers, those sons and daughters of Abraham, whose introduction by baptism, into the Church of Christ, is described in the following extract. We witnessed the scene described, and felt it to be interesting and solemn; for surely it is no common sight to behold five Jews together kneeling to receive the water of Christian Baptism. The Lord keep and bless them!

(From the Calcutta Christian Herald, of the 10th instant.)

On Sunday evening it was our privilege to be present in the place of worship of the Free Church of Scotland, and to witness one of the most solemn and gladdening scenes that it has ever fallen to our lot to behold. On that evening five of the dispersed of Israel publicly professed their faith in Jesus of Nazareth, as the Messiah promised to their fathers, and as their only and all sufficient Saviour, and were, along with the infant child of one of them, admitted by Baptism into the membership of His visible Church. The con-

verts were an old and venerable man, a middle aged man, a young man, and two young woman. The service was conducted by the Rev. Dr. Duff, who gave a very brief sketch of the state and sufferings of the Jews since the destruction of their city and temple and then stated the process by which these converts had been led to the faith of the gospel. They had been for several years comparing in secret the prophecies of the Old Testament with the events of the New, and had been convinced that if the Old Testament prophecies be true, those must have been fulfilled long ago which predict the coming of SHILOH before the departure of the sceptre from Judah, and the cutting off of the Messiah within seventy weeks of the publication of the decree to rebuild Jerusalem. They had been introduced to the Missionaries of the Free Church in providential way, and had been by them and the elders of the Church directed in the way to Zion. The men are well acquainted with the scriptures of the Old and New Testaments, and make a profession, which, so far as man can judge, appears to be sincere, of faith in the glorious truths therein revealed. The women, too, make a credible profession of love towards God and faith towards our Lord Jesus Christ, and withal evince a most teachable and humble spirit. The result of all the intercourse held with them was a conviction that they might not forbid water for their Baptism. When it was known that these Jews were about to join themselves to the followers of the CRUCIFIED ONE, the house into which they had gone to live together was broken into by a lawless rabble headed by several Jews of their own kindred, who forcibly carried off one of the children. The boy was taken away, professedly to be delivered to his mother, and has not yet been restored, though legal means have been adopted to secure his restoration to his natural guardian.

It happened that the old man, now about 70 years of age, understood no language but Arabic. The young man, however, understands both Arabic and Hindustani. In this way a medium of communications was opened up to his mind. Mr. Hawkins, one of the elders of the Church, and also one of the native converts, from their thorough practical acquaintance with the Hindustani language, rendered essential service in the instruction of the men; while the wife of one of the Missionaries rendered similarly valuable service in the instruction of the females. The baptismal service was conducted through an interpreter, Mr. Hawkins, an elder of the Free Church, acting in that capacity. Special questions, appropriate to the occasion, were put by Dr. Duff, and translated into Hindostani and then translated again by the young man into Arabic, which latter language Mr. H. knows sufficiently to judge of the accuracy of his rendering of them. Thus was performed a service which we believe no Christian who witnessed it will ever forget.

And now we call upon our readers who love the Lord Jesus to rejoice with us over these fresh trophies of his abounding love. The conversion of a soul is ever precious, as in many other ways, so in this, that it is a fresh evidence of the power and willingness of Jesus to save; but the conversion of a Jew, is an especially strong testimony of the covenant faithfulness and abundant mercy of our great Emmanuel. Although upon their children's heads the crucifiers of our Lord, laid the guilt of his blood, yet he hath not forgotten that covenant which he made with his servant Abraham. The Jewish people have been for a long and weary period witnesses and living monuments of the faithfulness of God to all the declarations of his word, and they are destined to be yet more conspicuously the witnesses of his mercy and grace. It is very strange that with all the promises and prophecies and declarations of God's word in their hands, the Church has so long been comparatively indifferent to the claims of Israel. Interpret these declarations and promises, as we may, there is nothing in the whole Bible more

clear than this, that great and signal blessings are in store for the Jews, and that those blessings are to be connected with a signal revival in the Gentile church. May we not entertain a humble hope that these are now the droppings before the abundant fertilizing shower, and that the time is not now far off when the enriching blessing shall descend, and a nation be born in a day. It is the part of the Church of Christ, now earnestly to labor, and earnestly to pray, that "God may arise and remember Zion." He desires to be put in remembrance of these things to do them for Israel; and he will in his own good time make Jerusalem a praise and a joy in the whole earth. According to the days of her desolation, and the days wherein she has been trodden down shall be the days of her exaltation and her joy. The events recently detailed in our pages would seem to indicate that there is a movement among the Jews in various quarters of the world, and it becomes the Church to wield all the weapons of her spiritual warfare, that it may issue in the full triumph of our Saviour's cause and the final and glorious establishment of his kingdom.

XI.—RESIGNATION.

LORD, it belongs not to my care
 Whether I die or live;
 To love and serve Thee is my share,
 And this thy grace must give.
 If life be long, I will be glad,
 That I may long obey;
 If short, yet why should I be sad
 To soar to endless day;

Christ leads me through no darker rooms
 Than he went through before;
 He that into God's kingdom comes,
 Must enter by his door.
 Come, Lord, when grace has made me meet
 Thy blessed face to see;
 For if thy work on earth be sweet,
 What will thy glory be?

Then shall I end my sad complaints,
 And weary sinful days;
 And join with the triumphant saints,
 That sing Jehovah's praise.
 My knowledge of that life is small,
 The eye of faith is dim;
 But 'tis enough that Christ knows all,
 And I shall be with him.

THE

FREE CHURCHMAN.

VOL. III.] TUESDAY, DECEMBER 31, 1844. [No 12.

I.—REVIVALS OF THE CHURCH OF CHRIST IN SCOTLAND.

—
LORD! Revive Thy work in the midst of the years!

We bring our narratives of Revivals to a close, for the present, with the following, which is of late date, and brings us to the verge of the Free Church movement, in itself a grand ecclesiastical Revival. The particulars of the Ross-shire revival we know to be authentic and trustworthy; and the results we can also attest to have been to a large extent, lasting and satisfactory. The extract subjoined is from our cotemporary, the *Calcutta Christian Observer*, where a record of the facts was entered, a few months, or weeks, after their occurrence at home: and we prefer retaining its original form, as being the more satisfactory and effective. Since 1840 there have been many similar scenes of spiritual movement witnessed in Ross and Skye:—but of these we are not able to furnish our readers with any minute or detailed notice.

May the effect of the endeavour we have made, during the past few months, in this periodical, to bring before our readers the subject of Revivals in Religion, be, that we ourselves shall be quickened in spirit more to seek the light of the Lord's countenance to shine upon us—and that those who have read our efforts may more than sympathize with us in our incessant prayer, "O Lord, revive thy work in the midst of the years!"—"How long, Lord! how long!"

(From the *Calcutta Christian Observer* of December 1840.)

Revival of the Lord's work, in Ross-shire, North Britain, in 1840.

The body of Christ is one; and this unity is manifested in that sympathy which we severally feel with its most distant members. There are many in India who take a deep interest in the progress of salvation, even in the remote

districts of Scotland; and who will rejoice to hear that the Spirit of the Lord is still recognizing in that land a portion of the Redeemer's great heritage. It will appear by the subjoined extracts, both from private letters and public papers, that there is a spirit of deep concern and anxious inquiry about salvation sprung up among hundreds, if not thousands, within a short period of time. The minister referred to, as the chief instrument in this work of grace, is one well known to those connected with the north of Scotland; to those who know him not, a notice from a correspondent would be of little consequence.

Suffice it to say that he is a minister of 35 years' standing; has been well tried and proven in the Church; has been honoured of God in the conversion of thousands;* and that to him scenes of excitement are no novelty. Concerning his own share in these, he has himself ever been silent; and it is therefore left for others to describe them as best they can.

Let the facts speak for themselves; we give them as we have received them.

No. 1.—From a Correspondent.

"Tain, July, 1840.

"It hath pleased the Lord to awaken many dead souls lately in this corner of his vineyard. The preaching of Mr. Macdonald of Urquhart (or Ferrintosh) has been made the means. It began in a neighbouring parish (*Tarbet*) on the Monday after the communion. Numbers were crying out, during preaching, for 'Christ,' and that their 'souls were lost.' Many were able to bear their agony in silence, though their hearts were like to burst at the view they got of their lost estate. Mr. Macdonald remained amongst them, and many soon found Christ and peace.

"Our communion (in *Tain*,) was immediately after; and although there seemed much feeling and attention, there was nothing very remarkable until Monday evening, during a Gaelic discourse by Mr. Macdonald. I was glad I was there to witness so striking a scene; for about the middle of the sermon, from every corner, of the Church were heard cries of the greatest distress. Mr. Macdonald remained, some days labouring here, and at *Tarbet*, where so many were concerned; and I witnessed here, on another evening, after sermon in the open air, the same deep feeling. I think I can never forget the sight of young men borne along between two, weeping as if for a first-born or an only son; and young women, gaily dressed, in the same state; not to speak of hoary-headed sinners. I trust, very many will shew the world, by the fruits, that this is a work of the blessed Spirit!"

"No. 2.—From a Correspondent.

"Urquhart, 19th August, 1840.

"I am now going to mention a much more important subject. In the parish of *Tarbet*, for twelve months past, the people have manifested an increasing desire to attend prayer-meetings, Sabbath-school instructions, as well as regular church service. On Monday of last year's communion, whilst Mr. David Campbell [their minister,] was preaching, there appeared a shaking among the dry bones; and since then instances of conversion have been occasionally occurring. This year, on Monday of the communion it was proposed to have an additional sermon at 6 in the evening, in the church, and in the Gaelic language. This seems to have been the commencement of a

* We say *thousands*, deliberately.

great revival. Mr. Macdonald was obliged to stop preaching for some time, and order a few verses of a Psalm to be sung, the crying and weeping were so general. Some persons cried out and spoke aloud—many were unable to leave the church or church-yard for a considerable time, from the agitated state of their feelings.

"On Tuesday evening following, Mr. Macdonald preached at Tain, to a large congregation, *with similar results*. The Rev. C. Mackintosh [the minister of Tain] has had an evening sermon on the Sabbath, and an additional prayer-meeting, during the week, for nearly a year:—and by these means good has been done.

"On Tuesday last (August) Mr. Macdonald again set out for Easter-Ross. Tuesday evening, on his way, he preached to nearly 3000 people at Ainess; text Job xxxvi. 18. Twenty persons are said to have been awakened. Wednesday; he preached at Tarbet, in the open air, in the Gaelic language—great appearance of seriousness among the people—sobs and weeping. Thursday evening, preached at the Tent in Tain, to an immense congregation. Friday, at Eddeston, in Gaelic from Jeremiah l. 4, 5, 6,—several persons awakened. Same evening, in Tain church, in the English language, when there seemed to be people affected in different parts of the church. [N. B.—This was a month after the scene mentioned in the letter No. 1.] On Sabbath last, Mr. Macdonald preached an evening Gaelic sermon at Rome (Urquhart). His text Habakkuk iii. 2. 'O Lord, I have heard thy speech and was afraid!' He said, in a striking manner, 'My friends, you have for many years been hearing my voice; but, will you not now hear the words of God himself addressing you!'—We trust the Holy Spirit was poured out—about one hundred were alarmed:—but none can yet say with certainty, what it will turn to. The people awakened here, are of all ages, but chiefly young persons."

No. 3.—From the INVERNESS COURIER of August 26, 1840.

"The great Religious movements which are taking place in various quarters of this country, are drawing a large share of attention; and a short account of what has occurred in the parish of Ainess, may not be uninteresting to some of your readers.

"The usual fast-day preparatory to the celebration of the Lord's Supper was held on Thursday the 30th ultimo, but nothing remarkable was observed on that day. The first symptoms of any thing like an awakening made their appearance on the Friday evening, when, under the ministrations of that faithful and self-denying servant of God, the Rev. Mr. Macdonald, Ferrintosh, a considerable number were brought under concern, and made to cry out beneath the stings of an awakened conscience, "What must we do to be saved?" During the sermon which completed the duties of the Sacramental Sabbath, the movements in the congregation, which had been begun on the Friday evening, were increased to a much greater extent. Then, but more especially on the services, of the following day (Monday), one could not cast his eyes around in any direction among the thousands collected on the occasion, without witnessing in almost every half dozen of hearers, one if not more, deeply moved, some sobbing audibly, others, evidently by the greatest effort, restraining themselves from bursting out aloud, while many, utterly unable to command their emotions, gave vent in loud screams to their agonized feelings. Nor was this confined to any age or sex. The young and the aged, the gray-headed man and the child of tender years might every where be observed deeply affected; and we conceive we are within the mark when we say, that on this occasion many hundreds were brought under serious impressions; for there is scarcely a family in the district but has one, two, or

more of its members under deep convictions. It was truly a heart-stirring sight, and we could wish that those who make a mock of such scenes could have looked upon it. Insensible to every good and holy feeling must he have been who could have beheld it with cold indifference.

"When witnessing or hearing of such events, one is irresistibly led to ask, Is this the work of the Spirit of God? Though time alone can give a perfectly satisfactory answer to the question, yet there are circumstances attending this particular work which tend to show that it is indeed genuine, and not spurious. This revival has followed the means which the word of God teaches to employ. Prayer meetings have for some time been established through the parish by the faithful and zealous clergyman, Mr. Flyter, who has now had the satisfaction of seeing his labours blessed, and his supplications answered. There was nothing in the instrument which could lead us to attribute the result to him. He is well known to all who heard him, and his style of preaching is as familiar to most of them as is that of their own clergymen; and he has been often known to proclaim the thunders of Sinai with as much, if not with greater force, on previous occasions. Indeed, the terrors of the law and the consolations of the Gospel were, as they ever ought to be, blended together.

"But whatever opinion may be formed as to this interesting event, it is a matter too serious to be laughed at or ridiculed; and sure we are, no man who has the fear of God in his heart will talk scoffingly or in mockery of such scenes. Reason against them, pray God to arrest their progress, if convinced that they are mischievous in their tendency; but, beware of hurling at them the withering sneer of contemptuous scorn. If genuine (and what good man would not wish to believe so), they are a token for good, and a proof that, desert her who may, God has not forsaken his church; and that in the difficulties into which she has been brought by Iscariots within, and Herods without, He will stand by her and defend her, and bring her unscathed out of every trouble that can assail her."

No. 4.—*THE WITNESS—An Edinburgh Paper, July 22, 1840.*

"We owe the following letter to the *Montrose Standard*. The Editor, a respectable intrusionist, and not at all more inclined to patronize revivals than most of his brethren, describes the writer as a person of unquestionable veracity and great sobriety of judgment. We deem his testimony valuable. Mr. Burns of Kilsyth would have written a different kind of letter in the circumstances, and so would the Rev. Mr. Pirie of Dyce; but it is something to be put in possession of the evidence of an individual who at least strives to write fairly, and who, if devoid of the experience of the one clergyman, would shudder to employ the language of the other.

"Tain, 15th July, 1840.

"MY DEAR ***,—I write you very hurriedly, to inform you of a fact of absorbing interest in this quarter at present, as I am anxious to anticipate the newspaper accounts of it. I mean, a religious awakening in the parish of Tarbet, and in part also in Tain, through the ministry of Mr. M'Donald, Ferrintosh. The sacrament of the Supper was dispensed at Tarbet a week from Sabbath last. Many persons were affected by Mr. M'Donald's preaching, but nothing remarkable was observed until the concluding service on Monday, when an extraordinary commotion spread through the congregation—many crying out in agony—many groaning—many weeping bitterly. He preached again that evening, and has preached several times since. Every night several have been awakened, and several now have found peace, and rejoice, as there is reason to believe, in Christ. One instance:—The

man who, as the minister of Tarbet informs me, manifested the most painful bodily emotion of all, was first startled on Sabbath by seeing his wife proceed to the communion table; he used to persecute her for becoming so religious, but he did not know before that she had applied for admission to the Lord's Supper. Mr. M'Donald, in his table service, was led (accidentally? or providentially?) to state, that on the great day we should see the wife enter heaven, and the husband shut out. His agony became inexpressible, and continued for several days; on Saturday, he was rejoicing, apparently on good grounds.

"I have not been at Tarbet; I must briefly mention what I have witnessed here. On Thursday,—there were several cases of awakening—on Sabbath many. On Monday evening, Mr. M'Donald preached in Gaelic in church; and there occurred the most heart-rending scene I have ever witnessed. Towards the close of the sermon, the groans and cries became so great that the preacher was obliged to pause, and give out some verses of a psalm. Several fainted—many were groaning in agony—very many were weeping.

"Now, I have *honestly* tried to account for this awakening on natural principles; and honestly, I am obliged to say, I cannot. I have supposed it *sympathy*; but long before the crying began, or those in one part of the church knew that those in another part were affected, many, many were weeping unnoticed, save by a few *observers* near them; every observer thought the commotion began first in his own part of the Church—it was so instantaneous; it was *impossible* it could be from sympathy (though very many, of course, were violently excited, when the emotion of those who were awakened, burst forth so violently). Throughout the parish there are many in deep distress and anxiety. I have seen two; one a boy of thirteen; I asked what moved him; he repeated certain expressions of Mr. M'Donald's. I have seen a woman in the deepest anxiety to be found in Christ. The most notorious prostitute in the town is awakened. They all can tell the *reason* of their alarm; it is not sympathy, then. I have tried to account for it by the eloquence of their preacher; but I have often heard him preach as eloquently, as forcibly, as alarmingly. The only *outward* antecedent circumstance was much prayer by the parish minister and others for an awakening; much and constant prayer among "*the men*" for the effusion of the Spirit, and many meetings among the pious for that purpose. But outwardly such meetings can never account for the awakening of the careless, the profligate, and the light-headed. Account for it, how you will, I have *honestly*, stated the facts."

"In the first Confession of Faith, drawn up by the Church of Scotland (1560), there is a section occupied by 'the notes whereby the true Kirk is discerned from the false.' 'Satan from the beginning,' it is stated, 'hath laboured to deck first his pestilent synagogue with the title of the Church of God.' And hence the necessity of some distinguishing test.

"Now, one of the 'assured' tokens, it is added, a token which the false Church does not borrow, is 'the faithful preaching of the Word, as revealed in the prophets and the apostles.' We are convinced that, tried by this test, the revival in Ross-shire will be found to be of no wild or extravagant character. We are not quite unacquainted with the clergymen named in the letter; and we know that sounder or more Scriptural divines are not to be found in connection with the Scottish Church, nor yet more judicious men. All our readers would sympathize with us in our feeling of pleasure of seeing, that '*the men*' have been engaged in the work of revival at Tarbet,

did they all know who the 'men' are. They are the venerable religious peasantry of a former age—a race well nigh worn out even in those northern districts, and which, in the greater part of Scotland, entirely disappeared more than an age ago. The reader has but to cast his eye over the death Testimonies of Naphtali, or the Cloud of Witnesses, in order to acquaint himself with the character and the theology of 'the men.' Some of them have been living in the parishes of Moderate ministers for many years,—travelling far on Sabbaths to hear clergymen of the better school,—maintaining churches in their humble cottages, when all around them was sinking into a state of indifferency and torpor; and boding gloomily for the future as they grew up in years, and saw their devout friends and cotemporaries dropping, one by one, from beside them, and men of a different stamp rising to occupy their places. It is something to see such men in their twilight of life, for the greater part of them are far stricken in years, finding cause of joy, after a long and dreary winter, in the indications of a second spring time. It serves, besides, to connect the present with the past by more than mere association, and furnishes as a guarantee for the nature of the present awakening; the experience of men recognized, both in their lives and their beliefs, some of them for more than half a century, as Christians of a high order."

These testimonies are sufficient to attest the fact that there existed, at the time referred to, an extraordinary degree of concern on the part of very many people, in regard to their eternal interests; and that this state of concern was felt to be of a very unusual kind, and not to be accounted for on ordinary grounds. Let the following circumstances be considered.

1.—The *Parishes* in which these extensive movements have taken place, have not now been hearing the Gospel for the first time. By no means. *Tarbet* was for many years favoured with the pious ministry and spiritual preaching of the late Rev. W. Forbes. *Tain* long enjoyed the presence and ministrations of one of the holiest and most fervent of God's servants, the Rev. Dr. Mackintosh, who is gone to his heavenly rest. *Urquhart* also, for more than a century, has been blessed with a succession of Gospel ministers, some of the chief lights of the country. *Alness* and *Edderton*, until lately were not so favoured;—still, nearly half a generation (or fifteen years) have passed, during which they too have had the truth preached with sincerity and with purity;—and even when they possessed not the Gospel themselves, they were in its near neighbourhood.

2.—The chief instrument employed was not a stranger just come amongst the people affected, or one whom they had not before known. He was well known to those several parishes; for, during many years past, he has been in the habit of preaching in them, and so has become familiarly known to the people. His tones, his gestures, his divisions, his applications, are familiar to the Highlanders of Easter-Ross. For twenty-seven years has he been preaching amongst them;—so that his name is a household word with them. In his own parish also he has ministered during that period; and has ever seen the pleasure of the Lord prospering in his hand, in a greater or less measure.

3.—This revival was *unexpected*. There was no previous excitement of mind, calculated to induce the persons interested to lay hold of even a straw, as an indication of a self-created movement. The intentness of mind was fixed on the Gospel of Christ, and not on a revival as a distinct and individual thing; and when the burst of irresistible feeling came, under the sceptre of the Gospel, then was there surprise and astonishment. In some of the places there was no thought on the subject at all; and where there was, it was not concerning the peculiar externals of a revival, but concerning the grand realities of salvation.

4.—Different persons, and of different views in religion agree in the peculiarity of this work, as manifested to them and witnessed by them. By all there is shown a desire to write cautiously, but decidedly, as to the facts of the case. The one class ascribe the effects produced to something extraordinary but impalpable;—the other class at once attribute it to the agency of the Holy Spirit of God, because it corresponds with what is attributed to that agent in scripture.

But why multiply considerations to shew what, we trust, few of our readers will feel desirous of doubting.—Let us rather improve the tidings which have been related, by a few serious thoughts, that may edify us, in our several spheres of action, as the servants of the Lord.

He that hath sent such a blessing *there*, is *our* Master *here*. He is the same Jesus—the same in remote Britain, and in this India. The trophies won there, He wears here. Our Master is honoured, and that is enough to us;—and if we mourn that he is rejected by the Hindu, let us rejoice that he is accepted by the northern Highlander, although we could desire to include both.

How *mighty* is the Spirit of God when He comes forth in power! As Sampson rent the lion, so rendeth He a congregation at once. He hath no law of numbers; He doeth as seems good to Him. If there be a semblance of proportion in His operations, it is that He will honour most the agency of those who most honour His ministration. This has been manifest in the agency chiefly employed in the northern revivals—it has ever been distinguished for a distinct, constant, and powerful magnifying of the ministration of the Holy Ghost: alas! how rare a thing!

How unnecessary is the formation of *new* schemes for the conversion of sinners. The old one is not become feeble with age. The gospel, if preached in the spirit of the gospel, is sufficient in its original form for its original ends. Without any change, save in the purity of its ministration, and in the measure of the Holy Spirit's power accompanying it, the whole world may be converted in a day. No change would be required in its agency, save the multiplication of its messengers. Every minister has in his hand, what will one day convert India.

If the time and measure of the effusion of the Spirit, depend on the will of God, O how careful ought we to be that we *displease* Him not, seeing that we deprive ourselves and others of a blessing so vast! How often may ministers, by some besetting sin, quench the Spirit, and make it inconsistent for that holy agent to work by them, until they be purified from their iniquity! Ministers should never forget, that, whilst they are wielding the pure Gospel with all its power, they may be offending in some other form the Holy Spirit with all His power:—and so, all will be in vain, and yet they may wonder "*Why*." Deep humiliation of soul and vivid holiness of life, are concomitants of agency in true revival;—and no expense of thought in preaching, no earnestness of effort, will ever bribe the Spirit of Holiness to signalize the ministry of the worldly, the sensual, the vain, the compromising, or the inconsistent. It matters not that their sin may be secret; God will openly act on that which is secretly done. "If I regard iniquity in my heart, my God will not hear me!"

Who can tell *when* God will work? It may be to-day, or to-morrow or a year hence, or a generation after we are gone. Why then do men reduce the extension of the Gospel to be a matter of numerical calculation? There is no law of increase in the gospel kingdom, that man can apprehend;—for every conversion is by a direct divine agency. Now, who can calculate *when* that shall be put forth, or on whom, or on how many? There is a law of operation

indeed ; but, that is not of *increase*. One man preaches the gospel for thirty years and sees but a few conversions ;—in another case, a man preaches one sermon and a hundred are converted unto the Lord, besides some hundreds more awakened. No man could foretell this ;—neither would any one have said that under the former ministry, faithful it may be, conversion would be so rare ; yet, so it is—and it is good for us that it should thus be. We cannot endure to hear men talking of rates of conversion, and rates of entrance into the ministry, as they would talk of insurance tables and the rates of national population. This is God's work—and this is better than all our rationalized rates. He that hath his hand on man, and his eye on God, is the true calculator.

How should we be always *ready* for divine interposition ? How should we be as servants that wait for the coming of their master, whilst we are in the church, the chapel, the bungalow, the school, the street, the bazar, or on the river side. Oh what daily supplication, what daily watching, what daily contending, what daily faith, are needed in order to receive the blessing that may be hovering over us, ready to burst on our heads ! Are we ready then in spirit ? Could we with humility bear “the opening of the windows of heaven ?” Would there be no sectarian vaunting—no individual vanity—no invidious comparisons—no love of religious notoriety—no preference of schemes—no impatient urgency—no claims of priority—no—but we cease from the theory—what is the reality ? The writer feels himself to be thus unprepared, and owns it as his sin :—what saith the reader ? Look and see !—alas,

“THERE IS NONE THAT STIRRETH HIMSELF UP TO TAKE HOLD UPON GOD.”

II.—DAVID NASMITH.*

DAVID NASMITH we well knew ; and from our acquaintance can testify, that he was a Christian man of no ordinary stamp. Singleness of aim, decision of purpose, promptitude of action, facility of combination, distinguished him in his prosecution of a work of no ordinary importance, magnitude and difficulty, the establishment of Christian City-missions. He was one of the few men whom, once known, we cannot forget ; and whose character once felt leaves an indelible impress on the soul, even though the period and process of communication may have been brief and abrupt. We could refuse him almost nothing that he asked to be done ; his requests were so evidently right, practical, scriptural and obligatory, that we could not deny them, without the fear of subsequent self-dissatisfaction : and in him one was made to feel, how great and commanding is the power of a straight-forward, sound-minded, honest-hearted, humble man. He has thus successively, during a few weeks, addressed the writer. “Mr. ———, we want a representative of your de-

* *Memoirs of David Nasmith.* By John Campbell, D. D. London.

nomination in our Committee of examination :—you must join us ; we *want you, in fact.*” “ Mr. ———, we have commenced a monthly periodical for the strengthening of our cause—give us, if you please, an article on ——— ; to be ready on Thursday, :—now, *do* ;—we shall depend on you.” Mr. ———, you see how I come to you—but I know you will help us ; we need a superintendent of the Missionary Agent in your neighbourhood : he will come to you with his journal every Tuesday morning, which you will kindly look over, and make any remarks or give him any instructions, you please ; *do* undertake this charge, you will easily meet it.” — Then again, “ Mr. ——— I am sure you *don't* think me troublesome, although I have so many requests to make : will you give a few lectures to our Missionary Agents, on some subject connected with their work ?” —or Again, “ There is now an Irish Agent, for the low Irish ; you must try to make something of him—I'll send him to you and you can see how you like him :” and yet again, “ Mr. ———, we are to have a series of discourses preached all over town, addressed to young men—what topic would you select for yourself ?—Kindly, think and say, and set it down here ; or let ——— know by to-morrow.” — Thus did DAVID NASMITH make unceasingly his requests,—and *such* requests, and in such a manner, that he was scarcely ever refused. He had his faults doubtless ;—but, now we forget them, or heed them not ; and are glad to see such a record of him as that which we subjoin, even though it be but the compendium of a much larger memorial. For three things especially did we love this man, whilst for other things we much respected him—1. His unlimited confidence in the Gospel of the cross of Christ, alone and by itself : 2. For the unceasing honour which he directly gave to the Holy Spirit's Agency in grace :—3. For his devoted endeavours to make all Christians meet as of one mind in the work of bringing sinners to CHRIST : And if we might add a *fourth*, it would be this, that he withdrew from sight, and preferred, when doing good, to be *unseen*.

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(From the *Free Church Magazine*.)

Who was DAVID NASMITH ? do some of our readers ask ? What remains of thought or genius has he left, to entitle him to the attention of the public through a biography of some four or five hundred pages ! Reader, have you thought of asking what he did for Christ ? If so, we may, within the compass of a short narrative, be able to satisfy you somewhat. But bear in mind that, in the kingdom of heaven, many shall be first that are last,—many shall be last that are now first. In other words, God's standard of fame is not man's standard. It is essentially different. The heathen deity is decidedly on the world's side. Give her the man with ten rich talents, who spends them all in the devil's service, however dissolute and gross his life,—nay, although all that is fair, and honest, and of good repute, in his own very nature, but glimmer through his pages, despite of his more deliberate self, if he do but succeed in catching the world's ear, to lull it with a well turned melody, fame shall have the four winds of heaven to trumpet forth his name, and shall teach the children of his native land to lip it as a household word. Yea, even with regard to the man of genius, who has dedicated himself to Christ's service, to the advancement of God's glory, it is the genius which

consecrates the end, and not the end that consecrates the genius. Shall it be always so? or shall not He who seeth in secret to *reward openly*, give forth one day a different standard of public opinion? Shall not a regenerated world enquire, first of all, regarding one on whose behalf claims to its attention are put forward,—What has he done towards our regeneration? in what measure has he advanced this kingdom, which is now at length come?

Well, David Nasmyth had no genius,—none whatever;—not a single flower of fancy that we can see,—not a single thought that is not of the most commonplace kind in relation to his own mind, adorns his remains. He had little learning,—no rhetoric,—he spake with the tongue neither of an angel nor of the more eloquent among men,—in every respect he was a plain, homely man; yet was he a very remarkable instance of one who, with but a single talent, devoted that talent to the service of Christ, in the truest and most real sense; he left all and followed him. He possessed just that talent which so many men possess, and which, of others they think themselves most at liberty to turn solely to their own account, viz., a talent for business. Exactly those qualities had he which would have enabled him by this time to boast of a flourishing shop in Buchanan Street, Glasgow, perhaps (who knows?) to keep his carriage and live at the west end,—a consummation attained by many good citizens of exactly the same capacities as David Nasmyth, but not quite entitling them to a biography at their decease.

Nasmyth was a native of Glasgow, born of respectable parents in easy circumstances, and in the enjoyment of all those comforts of life which the inhabitants of that wealthy city know well how to appreciate. He was, in early life, bound apprentice to a manufacturer, in whose service he continued for five years; and it was during that period that a circumstance occurred in Providence which gave a new complexion to his future life. From his earliest years he had attended a Sabbath school; nor did he give up the practice during the period of his apprenticeship. Two of his companions proposed the formation of a society for the distribution of Bibles amongst the poor, and to this society Nasmyth was chosen secretary.

This may be marked, says he, as the commencement of a new era in my history. From the office I held, and the interest I took permanently in the institution, I got acquainted with a number of pious young men, whose walk and conversation were very consistent, which led me often to reflect upon the contents of that Book we were giving to others. I found an increasing interest in its communications; I was led to behold myself as a guilty and polluted sinner, in the sight of an infinitely pure and holy God, and my heart desperately wicked, and unable to do anything to satisfy Divine justice, or better its condition. Often, often did I try to improve my conduct; but as often did I find that, as the Ethiopian cannot change his skin, nor the leopard his spots, no more can they who have been accustomed to do evil learn to do well. By continuing to search the Scriptures, I found One, even JESUS, who could deliver not only from the punishment, but from the power of sin. He appeared altogether such a one as I stood in need of—a Saviour all-sufficient—yea, mighty to save!—P. 6.

It is no uncommon thing with young men of energy and ability, upon whom the great change here narrated has passed, to desire to become instrumental in effecting it in the hearts of others, by means of the public preaching of the Word,—and it was so with Nasmyth. His attention was turned towards the ministry in the Independent connection. He was already a member of the Rev. Greville Ewing's church, in Nile Street. But the arrangements for that end never were completed; the Lord had other and yet more peculi-

ar work for him to do. In the meantime he laboured hard for Christ, as opportunity occurred. From the moment of his conversion, *holiness* and *usefulness* were with him, if not synonymous, at least indissoluble ideas; nor could he, through life, conceive of a Christian who did not make them, the one as well as the other, the chief ends of his being. And from the beginning of his labours, God set his seal upon them as being dictated by himself. At that early period he was instrumental in many striking and beautiful conversions, while he only waited an opening to devote his time and energies wholly to his Master's service. Such an opening at length occurred in the following manner:—

The conductors of the various religious and benevolent societies in Glasgow, says the narrative, with a view to concentration, economy, and efficiency, had procured a large and commodious edifice, which was divided into rooms and offices, suitable to their respective objects. The completion of their plan required the services of an active secretary, who should be common to them all.—P. 72.

This situation being advertised, was applied for and procured by David, at a salary of no less than £60 per annum! The business of twenty three societies undertaken,—their books kept, their meetings attended,—their drudgery done, at a salary of £60! Henceforth farewell for David to all worldly prosperity! No flourishing business, no civic honours, no pageantry of wealth for him,—but sacrifices, labours, aye, often fastings, too, for Christ and perishing humanity.

The business of twenty-three societies fully and efficiently performed, impracticable as it would have been for many, did not exhaust Nasmith's energies. He pursued his Sabbath school teaching as formerly, superintending and addressing large numbers of the young. He held a meeting of young men on Sabbath mornings, whose members were not confined to his own Church or sect, but at which all were received, whether evangelical Dissenters, Churchmen, or Episcopalians, who evinced any anxiety respecting the salvation of their souls. Gradually this meeting assumed an aspect of greater importance, and formed itself into "The Young Men's Society for Religious Improvement." So effectual a means was it found, to be for promoting not only the religious improvement of its members, but the spiritual interests of the community, that Nasmith ever after found it most essential to the success of those associated religious operations in large towns, to the formation on which he devoted himself. Indeed, while the business of his twenty-three societies formed an admirable training for the internal mechanism of active organization, and while it served to develop, to his shrewd and (in this department) originating mind, the religious wants of the masses in large towns, his Young Men's Society served in like manner to develop the sources and appliances by which these wants might be supplied.

It is a fact which has now been often reiterated, that the nature of every true thing, however small it may be, is to grow; but a true system must not only grow in intensity, as the breeze may swell into the hurricane,—or gather force or impetus in the ratio of that law which governs material bodies, it must likewise multiply its parts until the whole be complete. It is so in commerce, manufactures, political economy; and it is no less so in religious economy. A shrewd, devoted mind, which is intently fixed on one part, can scarcely fail of perceiving others which stand in necessary relation to the whole. In this manner did that idea present itself to the mind of Nasmith, whose practical establishment formed afterwards the grand theory and pursuit of his life. It was the CITY MISSION in Glasgow.—that

agency which has since so multiplied throughout the world, and which promises to be one of such mighty importance. What is altogether peculiar in these missions, of which Nasmith was the unquestioned founder, was the broad basis upon which they rested. Before the end of the first year of the Glasgow City Mission, the first brought into operation, eight evangelical denominations were united in the board of management; and there were eight missionaries in the field. Attempts at something of the kind, narrow and sectarian in principle, had been before made in London, and on the other side of the Atlantic, though of these Nasmith appears not to have been aware. He was a Congregationalist, and had he set out on the Congregational plan, he might, without much difficulty, perhaps, have stirred up congregations, in Scotland and elsewhere, to the better performance of their duty, with regard to the city poor of their districts, and have succeeded in sending a greater number of missionaries, connected with that body, into the field. But it was not to send forth missionaries, but to establish *missions*; that Nasmith aimed;—things great, living, self-acting, whose roots might strike deep and wide, and continue to bring forth yearly harvests of fruit, when their first moving agent had been withdrawn. The vast masses of destitute city population lay before him. He was intimately acquainted with them in all their wretchedness, their reckless and godless misery,—sinking, and ever sinking, from depth to depth of moral and social pollution, discovering, even to the outward sense, that pit which has no bottom. What should two or three sectarian Churches do for these? That spectacle of perishing humanity, more repugnant to an awakened moral feeling than could ever be to the sense those yawning plague-pits where masses of the festering dead have been nightly huddled,—those miserable millions were surely enough to call forth the energies of all who have Christian hearts. A mighty evangelical agency was wanted; alas! have we not to say that it is still wanted. While some are differing about the time when baptism should be administered, their fellow-countrymen, their fellow-citizens, on whom the grave is making daily its vast demands, scarce know the name of Him who instituted the rite; while Independents are denouncing all Church government, and Presbyterians are, perhaps, making of *their* Church government an idol, whether are the immortal souls of multitudes hurrying? To Baptists, Congregationalists, the Great Judge will one day address the question; so felt David Nasmith. The idea of *perishing men*,—of the necessity of united evangelical agency, took a firm hold of his mind, a hold which no consideration, no difficulty in after life, could ever make him quit.

One admirable trait of Nasmith's we must not forget; and before we embark in his foreign undertakings, we may as well introduce it to the reader,—it was his unwearied efforts for the conversion of his friends,—his household,—his relatives. A single soul never, in his eyes, lost its value, amid the complication of moral machinery with which he had to do; the immortal welfare of man never to him vanished into an abstraction. Here is an anecdote, touching in its plainness and simplicity. It is narrated by the young man who was the subject of the incident:—

When residing at Syracuse, N. Y., about twelve years since, as a student-at-law, Mr. Nasmith visited the place, for the purpose of organising Young Men's Association. I attended the meeting called for the purpose, and listened with interest to the statements of Mr. Nasmith. He proposed a constitution for the adoption of the meeting, an article in which provided that the meetings of the society should be opened with prayer. In the pride and wickedness of my heart I opposed the adoption of that article, ostensibly on the ground of expediency, but really because I hated

religion. When leaving the place of meeting, Mr. Nasmyth walked some distance with me, and addressed me with great tenderness of manner, and with a Christian frankness that immediately won my confidence and respect. As we separated, he threw his arms around me, saying, "I fear, my young friend, you do not love Christ; allow a stranger to commend him to you. You will never be happy till you put your trust in him, and love prayer." We parted for ever. It was almost the first time I had been addressed personally on the subject of my soul's salvation; and the language and the spirit in which it was uttered made an abiding impression on my heart.

Since I have enjoyed a hope of pardon through atoning blood, this incident has exerted no inconsiderable influence on my character. The duty of labouring personally for souls, and the encouragement for such labours even among strangers or casual acquaintance, has seemed the more palpable in the light of such an example.

We must now bid farewell to Glasgow, and cross the Channel with Nasmyth to Dublin, whither he went to recommence the work which he had by this time, in some measure, systematized in his native city. It had been more and more pressed upon his heart, that the spiritual destitution among the masses in Glasgow must exist to the same extent in similar places, and that his own mission to mankind was to plant those heavenly Dispensaries elsewhere, which had there brought spiritual health to so many souls. Besides, the business of his twenty-three societies was wearing down his strength, whilst any other one, or at least two men, might perform it equally well. He had now a partner in life to provide for. Her wants were to be supplied as well as his own, and her wishes considered. She had brought an addition to his income of about £200 a-year, the product of her industry in a respectable business. Happy for her that she was of a kindred spirit! This, too, or else his great end must be relinquished. She, on her part, likewise made it a deliberate and voluntary act to suffer the loss of all things for Christ. They sold their furniture, and departed for Dublin. Their little bark was fairly afloat on the sea which men call chance; but they trusted her guidance fearlessly to their Father in heaven, for they had acquired a right to do so. It is only when men devote themselves soul, body, and spirit, time, energies, and talents to the service of God, that they have any title from God's promises to relinquish their exertions in their own behalf. But they expected neither riches nor honours,—all that they claimed was this, "Thy bread shall be given thee, and thy water shall be sure."

Several openings occurred at this time in London, in connection with existing societies there, and £200 a-year would have been willingly guaranteed at the outset. Nasmyth's talents for business had there become known, yet he refused £100 as assistant-secretary to the Dublin City Mission, for the following reasons:—

"1. The funds of the Society may not exceed £100 the first year; and to give £100 of that to any man for merely working the machinery, would be quite too large a proportion of the whole. 2. It would lead people to say that I had come to form a society, that I might get a bit of bread by it. 3. My influence in society, and consequent usefulness, would be retarded. And, 4. Many would make it an excuse for not contributing to the funds of the institution. I have had several letters from Miss Oswald, I mentioned these things to her, and she most decidedly disapproves of the proposal of the members of committee; but so anxious is she that I should remain in Dublin to work for the country, that she offers £20 a-year to aid me in doing so. Mr. Carlisle offers £10; and Mr. John Parnell, son of Sir Henry Parnell, offers £10; making £40 in all.—P. 152.

At first Nasmyth recoiled somewhat from living upon private bounty, but he was brought afterwards to see that dependence upon God's people, while he was engaged in the work of their common Lord, is, in point of fact, dependence upon God himself. "I pray," says he afterwards, "to be increasingly thankful for being allowed to depend upon Providence. But not only had assistance for the funds to be received from Scotland,—missionaries also had to be imported. A single congregation in Glasgow would have furnished more intelligent, pious, and laborious men than were to be found in the whole of Dublin. Then the Churchmen were almost, as a matter of course, with one or two honourable exceptions, hostile to the movement. Indeed the opposition from ministers of all denominations which David met, was such as would have made any other man despair; and even he was almost brought to repudiate applications to the clergy altogether. Would to God that such foul scandal were purged away from us, and from all evangelical bodies for evermore! Yet did the mission prosper. Many ladies of high rank lent it their patronage and support, and not only so, but reaped benefit to their own souls.

When Nasmyth saw the mission in Dublin prospering, his friends and funds on the increase, and thirteen or fourteen agents at work, than he turned his attention towards the other parts of Ireland. Miss Oswald of Scotstown, his firm, and shall we not add his privileged friend, renewed her engagement of £20 for the following year. An Irish gentleman promised £20 a-year so long as he should be able; and with this as his only certain income, he set out for the south of Ireland.

On his return to Dublin, he found twenty-two agents at work, and the labour going on with harmony and success. As a consequence of this success, especially among the wretched class of females who earn the wages of prostitution, and who cannot be reclaimed without a home, apartments had to be taken and a matron appointed for their reception, a sort of supplement to the three Protestant asylums which already existed. An appalling, a revolting fact is here stated:—

The surgeon of the Lock Hospital, who is a superintendent in the mission, informed me that, were asylums free, he is certain that one hundred and fifty females would, annually, go from that establishment into them; and that at least fifty go from it every year weeping, because there is no refuge for them, and that they must return to the streets again, to pursue a life which they abhor.—P. 200.

Ladies of Ireland! of the world's rich cities! look at the skirts of your costly robes!—there is blood upon them!—the blood of your perishing sisters' souls!

When the indefatigable Nasmyth had visited the west, and made the circuit of Ireland, he began to think of planting his city missions on the other side of the Atlantic, thinking, perhaps, that they might have fuller and freer scope. And in America a measure of success seems to have followed his efforts at once. There must, indeed, have been a wonderful stamp of sincerity and reality about him, which at once inspired confidence in himself and his views. He seems to have formed a high idea of the Christians of America, and his testimony, as himself a Christian of no sect, we may say, who looked only to the abundance of fruits in the professing world, wherever he might be, is of great value.

Here I have met with many noble characters, who are truly devoted to God, and living only for him. The Tract Society is much more liberal in its proceedings than those in Scotland: by 500 distributors, it puts a tract into

every house in New York every month. Many of the distributors being pious, do, in the most pointed and affecting manner, deal with the souls of their fellow-sinners. I accompanied one of them, and was indeed much pleased with his faithfulness. The treasurer of the City Mission is a humble, devoted Christian; he is in business, and gives the entire profits of the same to religious and benevolent objects. I am told, the concern yields, of profits, on an average, about 80,000 dollars, one-half of which comes to his share. I called to-day upon two brothers, hatters, who are equally devoted, and are as diligent in business as the other gentleman is, for the sole purpose of having to give to the cause of God.—P. 210.

Of Boston he says,—

I know of no city of the same population in which one-half the effort is made to promote Christianity that is made here. A society had been making efforts there for thirteen years on behalf of the poor, but even there, he says, only one-twelfth was doing of what was required.—P. 215.

Nasmith visited the Southern States, forming a city mission in New Orleans and several other towns. Amid all the wickedness and profligacy of New Orleans, he was not only cheered, but astonished to find so many Christian slaves. During this time, he, with his wife and child, whom he had taken with him, lived almost wholly at his own expense. He made no appeal in his own behalf; and the Americans with whom he came in contact, naturally concluded that he did not need their support. It was only accident that on any occasion elicited the truth. The same delicacy which led him to a course of self-denial in Ireland, and the same fear of injuring the cause in which he had embarked, dictated a similar conduct in America. He came back, therefore, £200 or £300 poorer than when he set out,—the little stock, rather than fortune, of himself and his partner was nearly exhausted. His Scottish friends, however, had continued to render him assistance. Indeed, of the whole sum contributed in Ireland, Canada, and the United States, for his personal expenses, his native country produced a fourth, while it was reaping, in the meantime, no benefit from his labours. An act of similar philanthropy in spirit and principle, though, alas, equally inadequate in extent, was undertaken by Nasmith's friends in Dublin, after his return from Paris, whither he went to form a mission after his return from America. He seems long to have looked on London as the central point of his life, and, in one respect, as the consummation of his missionary labours. But to go there with exhausted funds, in the face of all the difficulties he would have to encounter, was totally impracticable. A few Irish friends therefore, guaranteed for him £100, while Miss Harriet Read, a lady who fully entered into the spirit of his labours, took upon herself the arduous task of secretary to the small society which was thus formed on his behalf, promising to make use of her best endeavours to raise the sum to £200. Never had the missionary any-where to encounter the one-fourth of the difficulties which met him in the metropolis. In the great mart of air-bubbles, prudent men are naturally suspicious of novel undertakings. Besides, had Nasmith thrown himself either on the Dissenters or Churchmen, either of the two great religious interests in London, he would have had a surer prospect of success; but this, for him, would have amounted to a renunciation of his fundamental principles. It was, then rather as a private than a public enterprise that he commenced the formation of the "London City Mission."

In a room of his little house, in Canning Terrace, on the bank of the Regent's Canal, on May the 16th, 1835, two friends, Richard Edward Dear

and William Bullock, met David by appointment; a third, Mr. Hamilton, the bookseller, had been invited, but lost his way. "After prayer," says David, "we there formed the London City Mission, adopted our constitution, assigned offices to each other; and after laying the infant mission before the Lord, desiring that he would nurse and bless it, and make it a blessing to tens of thousands, we adjourned."—*Pp.* 310, 311.

Humble enough this beginning truly was; but the elements of true greatness—*prayer and faith*—were there. "If ye have faith as a grain of mustard-seed (of so noble a nature is it) ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you." For some months after the first meeting in Canning Terrace, Nasmith and his three friends continued to meet three times a-week, at *six o'clock in the morning*, for prayer and business.

We next see the London City Mission with Sir Thomas Fowell Buxton as its treasurer, and countenanced and supported by the Hon. Baptist Noel, and many other of the leading philanthropists of London. It has leapt into public confidence. Its meetings are crowded, their platforms boast of honourable and honoured names. Funds are poured in. In a period of six months and a few days, the balance in the hands of the treasurer increases from 12s. to £1708, 14s. 2d. Forty agents are already employed, and sanguine friends contemplate for it a revenue of £30,000, and the employment of 400 agents. This was the moment of Nasmith's greatest success. It preceded to himself, personally, disappointment, distress, and death.

No sooner had his ardent philanthropy perceived that success for the mission was in some measure secure, than his mind, accustomed as it was to the rapid mastery of detail, proceeded to the formation of those collateral societies which his experience had taught him were necessary to the fuller completion of his ultimate design,—the redemption of the lost. This multiplication of societies gave offence to some of his friends, while, from a different cause, another source of annoyance arose. Nasmith recognised no party but Christians. In the constitution of his mission we find but one law of exclusiveness: "No person shall be recognised as a manager, agent, or visitor of this society, who is not of evangelical principles, and who does not afford evidence of personal piety." For the relative numbers of different denominations, having this requisite of piety, whom they should admit as agents, they were of course dependent on the relative numbers who should make application to them; and it happened, as was perhaps to be expected, that these preponderated on the side of the Dissenters. Churchmen became alarmed. They feared that the movement would be ultimately towards dissent. Beggars, prostitutes, impostors, would be reclaimed to society, to decency and christianity, as religious Dissenters only. An appalling prospect! Several withdrew their support. It was proposed, in order to conciliate these, that the committee should be remodelled, half being Churchmen, and half Dissenters,—a difficult position for a man so purely conscientious as Nasmith. The prosperity of the mission was at stake. On the one hand, he could not resolve upon its ruin; on the other, he could not admit the cloven hoof of sectarianism, in the form of any restriction upon the numbers of those who were anxious to labour for God and the poor. He, therefore, resolved to leave the mission in the hands of the Most High. London, though great, was not the world. He resigned his gratuitous secretaryship, and proceeded to form the "British and Foreign Mission," for the purpose of corresponding with all existing city and town missions, and planting new ones where they did not exist, taking care, at the same time, not to injure the London City Mission, by withdrawing its

agents, many of whom would have adhered to Nasmith, if he had aimed at making himself the head of an opposition party. From such a snare the grace of God preserved him; yet it is distressing to find that now, in the midst of accumulated labours, want began to press on the purer-minded philanthropist. Miss Read's undertaking had, as was almost to be expected, proved a failure. Nasmith had steadily refused a salary from the London City Mission; and a small society in London, which formed itself on his behalf, after he had intimated his intention of accepting support from the British and Foreign Mission, did not, perhaps, from its privacy, procure liberal subscriptions. The support of a family in London could not be other than expensive, in proportion to his slender means, however prudently it might be managed. Debts, trifling in amount, but sufficient to mar his peace of mind, began to accumulate. It is sad to think that the dispenser of spiritual blessings to thousands, nay, hundreds of thousands, should have been reduced to write thus,—“The naming of £5,” he says, in a letter to Miss Harriet Read, “was as cold water to a thirsty soul. You cannot conceive of the joy I feel at the thought of being able to owe no man anything, and to live honestly.”

But his labours knew no intermission. After travelling for four months on behalf of the British and Foreign Mission, he had to report to them the meeting of committee, the formation of *seventy-three* societies,—City and Town, Female and Family Missions,—Maternal, Young Ladies, Young Men's and Tract Societies. His expenses of all sorts during that time, amounted to but £34 : 7 : 11½d.; but often did he walk, in order to save the expense of conveyance,—often did he want a dinner, if no Christian friend asked him to his house, rather than pay for it at an inn; and in Yorkshire he has recorded that, time after time, the cost of his dinner was threepence. In Yorkshire, where every clodpole had his beef and pudding, the noblest man in it, in many respects, dined on the fare of the meanest beggar. But this was a small thing to him, though, to the beef-eaters, it would have been a very great thing! Some may be inclined to censure Nasmith for carrying his self-denial, his delicacy, to what they may deem an unnecessary length. We will not venture to do so. He waited to see the manifestation of his Father's will—he watched to see how moved the pillar of cloud, and even while he was waiting, he was snatched away,—God took him. Shall we dare to censure that virtue in excess which, it may be, we have not learned to imitate even in degree? And there are indications in his letters, that if God did not see meet to create a natural opening for his useful support, in connection with the consecrated work in which he was engaged, he would have devoted to some honest business that measure of attention which would have enabled him to live honestly in the sight of all men. He, as much as we, recognised that as a first and imperative duty which no other accomplishments, however great, would entitle him to dispense with. And God would assuredly have clearly indicated to him his will in the matter, had he not known that here his work was at an end, and that his eternal Sabbath was approaching. His heroic and almost equally self-sacrificing partner thus narrates the circumstances which took place immediately previous to her bereavement:—

“For some weeks prior to my dear husband's departure, it was evident to me and to others that his accustomed energy of body and mind was sinking. He spoke little of bodily pain, evidently endeavouring to conceal from me what he felt, to spare my feelings; but I plainly perceived he laboured under a depression of spirits which was quite unusual with him. He was much at home for the space of three or four weeks, and during that time was frequent-

ly and fervently wrestling in prayer, that he might know the will of his heavenly Father. During the day he would frequently request me to come into his room, to unite with him in begging to understand the will of the Lord. In regard to his going to Guildford to endeavour to form a town mission, I felt reluctant, and urged him not to go for a time, on account of his health and the unfavourable state of the weather. He replied, "My dear, a little trip will do me good; and you know that no report was given last month of any society being formed by the British and Foreign Mission. If the Lord will, I shall go on Saturday, and return on Tuesday." The morning of Saturday, was unfavourable, yet Mr. Nasmith, after some little hesitation, decided on going. After he had left me, a painful feeling of anxiety filled my mind; and on the following day (Lord's day) I still felt the same and was obliged to retire to my own room to entreat the Lord to prepare my mind for what he was preparing for me. Shortly after this Mr. Foster came from Guildford, to conduct me to my dear husband; but never again to hear his voice, for his happy spirit was gone to Jesus."

In Guildford he was struck suddenly with the disease which terminated his existence. His bodily sufferings for a short time were intense, but he received under them full and adequate support. "It is hard," said a reverend friend by his bedside, "it is hard amidst such troubles as this to say, 'The Lord's will be done.'" He replied with much energy, "NOT AT ALL." At another time he said, "There is nothing but the simple truth that will be of any avail to us in extremity. I am a sinner. Christ is my Saviour. I can let all else go. The finished work of Christ is all my hope." Again he gave his testimony: "I am ready to go whenever my Master may call me hence. He has been a good Master; there's nothing like being employed in his service; never mind the trials, we shall find success and encouragement where we expected disappointment." Such was the life and such the death of this devoted servant of God; and surely our readers will agree with us, that albeit he had little genius in the common acceptance of the term, he did not live in vain. All the more, on this account, was he fitted to be an example and encouragement to common men, to show how much can be accomplished only by the willing mind. God does not exact for talents he has not given. But his work of evangelizing the world, is not Nasmith's work—it is God's; it is one in which he demands, that all professing Christians shall unite, and the measure in which they contribute towards it according to their gifts, will, we know, form an essential element in the irreversible sentence of the final Judge.

That some of the fruits of Nasmith's numerous labours should have since fallen to the ground, is not wonder. But enough remains to make their value to immortal souls altogether inestimable. We quote the account of the London City Mission and its adjuncts, in the words of the editor, who being on the spot, must be intimately acquainted with their present condition:—

"That of London has entered upon the tenth year of its existence, and is carrying forward its peaceful labours with great efficiency, enjoying more of the public confidence than at any former period, and possessing a degree of healthful vigour never before experienced. It deserves to be considered the model mission of the empire. The experience of its secretaries, committee, and agents, has now reached a condition of considerable maturity, and it may be safely affirmed that, in compactness, completeness, order, and efficiency, it is incomparably superior to everything of the kind anywhere to be found. The agents, who are selected with extraordinary care, and subjected to an unexampled process of examination, now exceed one hundred.

Everything is reduced to system. We question whether the Metropolitan Police Establishment is conducted with a more rigorous regard to rule and order than the London City Mission. In truth, while looking at the economy of the latter, we are so strongly reminded of the former, that we are led to view the City Mission as a moral police institution. In its admirable discipline, benevolence and humanity are beautifully blended with order and law. The agents belong to no fewer than *eight* denominations,—a fact which, to thinking men, will not be without instruction.—Pp. 461, 462.

"At the last annual meeting, as some of the visible results of the two brief preceding years, it was stated, that 763 persons of profligate character had been reclaimed and reformed; 179 persons, who had made a profession of religion, and had lapsed into an irreligious state, were restored; 5,414 children had been sent to day and Sunday schools; 1,422 persons had died upon the districts occupied by the missionaries, not one of whom was visited by any religious instructor, except the missionary; 368 persons who died, had, in the judgment of charity, embraced the gospel, and departed in the possession of its consolations; 347 persons avowed that they had become decided characters, and were determined, by Divine grace, to lead a holy life, who had not then joined the Christian Church: and, in addition to the above, 244 persons made a public profession of religion, and became members and communicants of Christian Churches. During the two years, 654,293 visits and calls were made upon the poor, of which 49,234 were to the sick and dying: 15,183 meetings were held for praying and expounding the Scriptures; and 715,440 tracts were given away.—Pp. 463, 464.

"The number of City and Town Missions (to which name the British and Foreign Mission was altered after Nasmyth's death) formed by the Society, from its institution, March 16th, 1837, to Mr. Nasmyth's death, November 17th, 1839, was *twenty-seven*: the number formed from that time to the present, is *twenty six*. This Society has two objects in view. It seeks not only to *form* missions, but to *promote their efficiency*.—Pp. 465, 466.

The City and Town Mission Society, which has now entered upon the *eighth* year of its existence, has been the instrument of great good. It had at the outset to encounter much difficulty; but each successive year has witnessed its growing strength; and I rejoice to learn, from its secretary, that "at no time, from its establishment, has its position been so favourable as at the present period.—P. 466.

The London Female Mission, not only survives, but prospers. It is conducted on its original catholic constitution, by a portion of the choicest men in the metropolis; while among its supporters stands her Majesty the Queen-Dowager, with two Duchesses, four Marchionesses, eleven Countesses, two Viscountesses, and a lengthened train of ladies of the first rank among the nobility of England. The income of the first year was £1,651, 17s. 11d.; that of last year, £3,569, 0s. 2d."—P. 353.

The editor is disposed to pass a censure upon Nasmyth for his lack of deference towards the clergy; this, we cannot help thinking was the fault of the clergy, and not his. Nothing, we are of opinion, from the whole tenor of Nasmyth's life, afforded him purer delight than the co-operation of ministers where it was cordially given. But the fact was, that generally speaking, his zeal was too ardent, the movements of his philanthropy too rapid, for theirs. The secret of this was well exemplified by an incident which took place in Ireland:—

"I called upon the rector, who said he could sanction nothing that was not exclusively Episcopal. He was to *think* of employing a readear; and, whilst

he is *thinking*, a woman, who keeps a small shop in the village, by her contribution of £5, set an agent to work in the place; and when the £5 are expended, she is to seek more, and, if necessary, will give £4 or £5 more out of her own pocket to carry on the work."—P. 202.

There is likewise some reasoning which we do not altogether understand respecting the *conventional* and *artificial* plan of Nasmith's missions, as greatly inferior to the natural and congregational system, while it is admitted, that congregations were, to a great extent, indifferent to their duty. But why charge upon a remedy the defects which exist in that which is meant to be remedied? If the City Missions were an antagonist movement,—something altogether hostile to the activity of Churches, we could arrive at a clear understanding of such derogatory remarks. But so far from being hostile, we conceive them to be compatible with the fullest activity on the part of Churches,—Nasmith's principles, at the same time, being preserved intact, because they contain the form of a most desirable consummation. We shall suppose that nine individuals, members of different evangelical sects and churches, are acting together among the city poor; if the nine Churches of which they are members, touched perhaps by the zeal and the strenuous representations of these their members, are aroused to a sense of their duty,—shall the result be, that they wrap themselves up in congregational exclusiveness, and stand aloof from the mission already in efficient operation; or ought it not rather to be, seeing the wide and arduous field that lies before them, uncultivated, tangled, overgrown, the nursery of pestilence, the abode of unclean beasts,—ought it not rather to be, that Church after Church, as it starts into exertion, touched by the live coal from off the altar, shall *co-operate* together—shall devise and deliberate, and scheme for the common interests of humanity, with the bearers of the common salvation, until individuals are *represented* by Churches—Churches by sects, and all existing Evangelism resolve itself into one great MISSION!

III.—THE RELIGIOUS EXPERIENCE OF WILLIAM CUDWORTH.

(From *The Free Church Magazine.*)

[The Rev. William Cudworth, having known the grace of God in truth, was, in the outset of his career, a preacher in Mr. Whitefield's connection; but in 1763 died pastor of an Independent congregation, Margaret Street, Oxford Road, London. He appears to have been an accurate thinker, and well informed in Christian doctrines. He was the intimate friend of Cennick; and subsequently of the amiable, pious, and evangelical Hervey of Weston-Faval. Cudworth was the author of a sermon on the death of Mr. Hervey, and of three volumes of tracts on religious subjects. His "Aphorisms on Faith" have been, and still are, much esteemed by evangelical divines of different denominations. They were lately reprinted in a volume containing also a terse, luminous, and comprehensive treatise on Saving Faith, by Dr Anderson of the United States; and the well-known and excellent little work on the Assurance of Faith, by the Rev. Ebenezer Ers-

kin of Stirling.* Cudworth died in the faith and comfort of the gospel, leaving behind him a character eminent for holiness and integrity.]

"Though I had not the advantage of a religious education, yet it pleased God to strike my heart with some conviction at four years old, and again at seven, and again about thirteen or fourteen; which last impression was of the deepest kind. But, however, sin again got the better of me, and, through a secret despair, I began to hope there was no God, and that religion was but a fancy. I was ignorant of, and neglected my Bible, and made use of my other acquired knowledge to fortify myself, as well as I could, in a contempt of it and of all religion. In this state I continued, filling up the measure of my iniquity, till I was about nineteen years old, when it pleased the Lord to incline me to go to the church to hear what the minister had to say; and I thought, if he spoke anything worth regarding, I would attend to it. As soon as he mentioned his text, God spake to my heart thereby. The words were,—“Now is the accepted time, now is the day of salvation!” and a conviction immediately possessed me that I had not a moment in future I could call my own, and if I died in the condition I was in I was surely damned. No tongue can express the agonies my soul was in; I wept, prayed, and sought every opportunity of secret retirement to bewail my wretched condition, and beg of the Lord to pardon and direct me. I was the more at a loss as I had no acquaintance with any religious person. I kept close attendance in the private duties of reading, meditation, prayer, and the public service of the Church. Besides the Scripture, I read “Taylor’s Holy Living and Dying,” “Whole Duty of Man,” and “Dichu-court upon Death.” I multiplied my times of secret prayer to seven times a-day; but in all this season I could not have peace of conscience nor power against sin. I had some comfortable feelings in my mind now and then, but they were very short and transient.

I continued thus about six months, when, on the 30th of January, as I was walking the street, I reflected I had forgot the service of the day. The time being almost expired, I stood still at a bookseller’s stall musing what I should do, and opened upon Mr. Shepherd’s “Sincere Convert,” p. 91. The passage I opened upon signified that I might leave my old sins, pray often, fast, hear the Word, and, like the best preachers, read the Scriptures, be grieved and sorry for my sins, love good men, gain some knowledge, keep the Lord’s day strictly, have many good desires and endeavours to get to heaven with life and zeal, &c., and yet be damned at last for all that. I was, as it were, thunderstruck in the reading of this; and, as I thought it my duty not to stifle conviction, so I bought the book, and went home to read it; and here it was I had another awakening. God mercifully preventing me from resting in the form of religion. I never till now saw any need of the righteousness of Christ, nor did I understand anything about it. I used to say, “through Christ,” at the end of my prayers, but without any meaning at all. After this I went one Sunday evening into a meeting-house, and heard the minister explaining the answer to the question, “What is effectual calling?” as contained in the Assembly’s Catechism. It was very comfortable to me, inasmuch as it described much of the work of God which I had experienced in my own soul. I had hitherto, all along, found that I had quite another sense of things than could find among any I conversed with, or could gather from any sermon I had heard. I determined, there-

* “Treatises on Saving Faith, as laid down in the Word of God.” Edinburgh: John Johnstone.

fore, now and then, to hear at the meeting, and to read some of the Dissenters' books.

Some time after, reproving one in my father's house for swearing, the man in anger replied, "That I was a mongrel in religion; I was neither churchman nor meetinger; and that I should be in some fixed way myself before I pretended to instruct others." Though I did not let what he said prevent me from that reproof of him which I counted my duty, yet when by myself I pondered it over, and came to a resolution to go entirely to the one or the other; and after much struggling and many prayers for direction, I concluded it my duty rather to go to the meeting. My frequent attendance there brought me into some religious acquaintance, which greatly encouraged me. I had also many raptures or ecstasies of mind. The consideration, that while I was running headlong to hell, the Lord had awakened and called me; that whereas before I had no religious taste, now I had a taste for nothing else; the hopes and belief I had that He that had begun this good work would carry it on; the consciousness of the real sincerity and zeal that God had given me, and that I desired wholly to be His, devoted to him alone in body, soul, and spirit,—these, and many other similar considerations, so wrought upon my mind that I knew not sometimes whether I was in the body or out of the body. Sometimes in my private addresses to the throne of grace, though I came lifeless and dead, yet on a sudden I should have such a sense of things that my eyes would burst into floods of tears, and I could not but wonder at my former and the world's stupidity, to be insensible of, and to neglect such a life with God. As I was exceedingly tender in conscience in all my actings, so I met with many things to stumble me in professors; yet I concluded it was my duty still to persist in the narrow way, and act according to my light. After some time I thought it my duty to join myself to the communion of the church I attended, and was received kindly and gladly, none (I believe) doubting of my sincerity, or the work of grace upon my heart. Sometime after, I read the life of Mr. John Janeway, and there I found, among other things, that he used to meditate daily in "The Saints Everlasting Rest," it being always found upon his table. I went that afternoon and bought the book, that I might follow the same commendable practice. This brought me acquainted with all Mr. Baxter's writings, in the which I took so much delight that I could not approve of Mr. Erskine for his reflection on his scheme in the "Gospel Sonnets."

I continued some years in this way, and made Mr. Baxter's "Saints Rest," and Mr. Ambrose's "Looking to Jesus," a daily subject of meditation about the middle of the day, and concluded with solemn prayer. Our communion was but once in two months, so I accordingly set apart a fortnight for preparation, nine or ten days of which I generally spent in self-examination of my state, and the rest of the time in suitable meditations to raise my heart to the solemnity of the ordinance. Mr. Doolittle and Mr. Henry were the assistances I made use of. I kept a diary of my experience, and every evening laid it before the Lord, lamenting my sins and shortcomings, which I found many and great. I spent many days in fasting and prayer and sometimes spent the greatest part of the night in prayer to God, that he would make me holy as he was holy; and was often surprised, and ready to murmur against God, and sometimes to question his Being, when I found that after all this, and that practised for years, I was still as a door upon the hinges. Holiness I could not look upon but to be agreeable to his mind, and as he had power to make me so, and he could not but know that I was sincere in my request, I could not understand the

dispensation why my request was not more effectually answered. While I was in this state, I made several covenants with God, after many hours exercise in prayer, examination, hearing, and meditations.

After four or five years thus spent, I found my spiritual state rather worse than better, which gave me great uneasiness. I began to dread that I was one of those that could take no pleasure in this world, or should have happiness in the world to come. One Friday morning, in the month of May, I awaked about four o'clock in deep distress on account of these things; sometimes resolving not to be at the Lord's table on the approaching Sabbath, and again, on the other hand, fearing to neglect it. I resolved, in this extremity, to go and hear a sermon at the Tabernacle, and, accordingly, I heard Mr. Cennick. The words were (Heb. xiii. 8), "Jesus Christ, the same yesterday, to-day, and for ever." I was convinced under the Word there was some very great defect in my experience, but could not tell wherein, until I was coming home, when, in a moment, God, who commanded the light to shine out of darkness, shined in my heart in the discovery of free salvation; and I perceived, as clearly as ever I did the sun at noonday, that until that moment I had never come to Christ by a direct act of faith,—that I had never taken believing for believing, but rather as a compound of good qualifications, which I called by the name of faith, and that under the specious pretence of seeking for faith, I had always sought to establish a righteousness of my own, which I called by the name of faith,—that I had accounted real faith presumption, and neglected receiving and resting upon Jesus Christ alone for salvation, as he was freely offered to me in the gospel. Now, I was convinced by the Spirit, the Comforter, of sin, because I had not believed on Christ; before, I was only convinced of sin on other accounts, and I rather judged unbelief humility, and my duty rather than my sin; and the consequence was I believed, and the God of hope filled me with all joy and peace in believing.

The effects were answerable to the faith, and proved it to be of God. Love, zeal, devotedness to God, and every good fruit, sprung freely from my heart. I could freely say, I now found a new heart, and a right spirit; and every work and evidence that I had laboured and sought after with pain and sorrow now presented themselves from the spirit that I received by believing. Moreover, I found this believing correspond with the Scripture descriptions and declarations concerning faith, and I found it give the greatest glory to God, as well as brought the most comfort and strength to my own soul, of anything I had hitherto experienced. I could now say, "O Lord, I am thy servant, I am thy servant, thou hast loosed my bonds."

A little after this, I saw Dr. Owen upon the 130th Psalm, and 4th verse.—"There is forgiveness with thee that thou mayest be feared." This was very strengthening to me; and another book, called the "Marrow of Modern Divinity," which was still much more confirming. But I was most of all confirmed by the most excellent treatise, Mr. Marshall's "Gospel Mystery of Sanctification." This treatise was so much according to my experience, that it was as though I had wrote it myself. Nothing was ever more suited to confirm and establish me in that confidence the Lord had given me. I learned by the recommendation (it being a Scotch edition), that Mr. Erskine, and all the seceding ministers, were upon this same foundation, and, therefore, sought after all their sermons and writings I could get, and found them very precious to me; but I was much amazed to find many give these books a good word, and yet seemed to have no real insight into the usefulness and excellency of their peculiar scope and design.

After some trials and difficulties I was called to the care of the little flock to which I now stand related, and have continued witnessing the right of access of a lost sinner, *as such*, to Christ; and the influence of justification, and the persuasion of it, through faith unto sanctification, or true holiness of heart and life. What I have extracted from old authors has been merely to promote an acquaintance with these two material points. Nor am I without the concurrence of those accounted orthodox herein, such as Messrs Erskine, Boston, and all the seceding ministers in Scotland: as also, the worthy Assembly of Divines at Westminster, who describe effectual calling as terminating in the embracing of Christ: and sanctification as a distinct work of the Spirit of God, flowing from Christ, from faith, from justification, as an effect from a cause. The asserting of natural free-will to good, the denial, in whole or in part, of the Spirit's work in regeneration, or faith, or the denial of sanctification, as explained by Mr. Marshall in his "Gospel Mystery," are charges as foreign to my real sentiments as Atheism.

Thus I have given the best account I can, in so short a compass, of my experience, and if any good arises therefrom, either in directing the awakened, preventing mistakes, or removing prejudice, glory be given to Him whose call I wait, and who has loved me, and washed me from all my sins in his blood, and to whom may glory be ascribed for ever. Amen.

Forasmuch as many, through a calumniating design, and others, through ignorance and wrong information, have heretofore accused and judged me of preaching a dead faith, denying the work of the Spirit therein, or the fruits of the Spirit flowing therefrom. I think it needful to make this direct and public declaration to the point.

1st. That saving faith is a work of the Spirit of God, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ alone for salvation, as he is freely offered to us in the gospel.

2dly, That this saving faith is, in the nature of it, not a mere assent to a testimony, but a receiving and resting upon the person of Jesus Christ alone for salvation, both from sin and wrath, and unto all the grace and glory of God.

3dly, That this faith, according to the measure of it, produces the peace of God in the heart, and, when exercised, infallibly works by love, overcomes the world, devotes the soul to God cheerfully, and is productive of every good fruit; and who so professes to be a believer in Christ, and has not felt in himself this working of the Spirit of God thereby, and doth not bring forth the fruits above mentioned, is to be judged a self-deceiver, and his profession disregarded. To this I subscribe my name, as my real sentiment and blessed experience, in which I hope to live and die.

WILL. CUDWORTH.

P.S.—Lest the poor self-condemned sinners should be discouraged from coming to Christ, because they can find in themselves nothing but sins and wants, I would have it understood, that I look upon it to be both the duty and privilege of such to come directly to Christ as they are, that by faith they may possess the fruits above mentioned, it being in vain to expect the fruit before the tree. If a man asks, What shall I do to be saved? I will answer, "Believe on the Lord Jesus Christ and thou shalt be saved." But if he says, I am a believer, then I will examine him by the fruits.

IV.---ORDINATION OF TWO RULING ELDERS,

IN THE CONGREGATION OF THE FREE CHURCH MISSION, MADRAS, ON
SABBATH, 17TH NOVEMBER, 1844.

(*From the Calcutta Christian, Advocate.*)

A meeting of the Free Church congregation was held on the evening of Wednesday the 13th instant, with a view to the appointment of two Ruling Elders from among their number. After praise and an appropriate and impressive prayer by the Rev. R. Johnston, the Rev. J. Anderson read and expounded those parts of the New Testament, particularly the 12th chapter of 1 Corinthians and Ephesians v. 1, 16, which relate to the edification, government and discipline, of the Church of Christ. Mr. Anderson drew especial attention to CHRIST as the alone King in Zion—the sole fountain-head of all graces and gifts to the members of His body—the Church; and dwelt on the great end for which He has imparted His Spirit to the Church in His various manifestations and operations:—"the conversion, sanctification, and salvation of sinners:—"the manifestation of the Spirit is given to every man to profit withal." He insisted on the great duty and necessity of believers adhering simply to the Word of God in every thing that related to the Church of Christ, whether government, discipline, or doctrine, that man could not improve what God himself had instituted,—and that the Holy Spirit might be expected to countenance most largely what accorded most fully with His own mind expressed in the Scriptures. He showed that the Apostles, whose extraordinary qualifications as the first witnesses for Christ were not to be continued in the Church and had not been continued, did not leave their flocks, gathered from among Jews and Gentiles, to confusion and accident when they should be removed from them; but had left in the Acts and Epistles plain and sufficient statements respecting the names, the character, and the qualifications of those who were to bear office in the Church after them;—that those who presided over the Christian converts in Ephesus were Elders or Bishops (Acts xx. 17, 28), that the Elder and Bishop were the same (Titus i. 4—7), and were ordained by the Apostles in every church with the unanimous choice of the rest of the members (Acts xiv. 28);—that the Church of Christ, having "one Lord, one faith, one baptism, one God and Father of all," having one interest and one great end in the world, was designed to do all things harmoniously and by mutual consent according to the Word of Christ:—that whether individuals were to be appointed to the office of *deacon*,—an office primarily not spiritual but but having for its end the temporal interests of the Church,—or whether the office of an *Apostle* was to be filled,—the election was made by the unanimous consent of all the members: in the case of the deacons, the body of believers chose them out for themselves and set them before the Apostles who ordained them (Acts vi. 3—6): and in the case of the Apostle, the hundred and twenty believers in Jerusalem appointed two, and left the final choice to the Lord, by prayer and giving forth their lots.

Mr. Anderson stated that though the Free Church congregation in Madras was small, it was not less their duty to see that every one's gifts were duly exercised, and the souls of all cared for as far as it was practicable,

according to the mind of Christ ;—that it would greatly assist the Missionaries, whose first and peculiar care was the heathen, in ruling and in visiting the flock, to have the counsel and aid of one or two experienced believers ;—and that cases had occurred, and might be expected to occur, when it was most desirable to have such help.

Two of the brethren present, A. F. Bruce, Esq. and George Thomson, Esq. Surgeon 6th N. 1., were then unanimously chosen as Ruling Elders by the members present, who were in full communion with the Free Church ; and their ordination was announced to take place on the forenoon of the following sabbath.

On the ensuing sabbath, forenoon the 17th current, the ordination took place according to previous intimation. The opening prayer for the presence and blessing of the Lord of ordinances was offered up by the Rev. John Braidwood, after which Mr. Anderson preached from 1 Cor. xii. 28. "God hath set some in the church,—helps, governments."

The preacher observed that the Lord Jesus, after He ascended to His Father, was not unmindful of the promise which He made to His sorrowing disciples before His crucifixion—"I will not leave you orphans ; I will come to you," He *did* come to them on the day of Pentecost, in those miraculous gifts and manifestations of His Spirit which He then shed down on them abundantly and in the power of which they went forth preaching repentance and remission of sins in the same holy oil with which He was anointed—the baptism of the Holy Ghost without measure—flowed down from Him as the Head to all His members, to each of whom He imparted gifts according to the measure of His own grace, not only for their individual well-being, but for the comfort, edification and strength of all collectively—as one body, one holy brotherhood in Him. The extraordinary and miraculous manifestation of His Spirit had ceased ; but a diversity of ordinary gifts was still continued in His Church ; and while some were called to hold prominent and official places in His Church, all, even the humblest of His members were kings and priests in Him unto God ; and their duty and privilege was, as each had received, to minister to the faith, comfort and joy of the rest.

The "helps and governments" which the Lord Jesus had established in His Church were all for edification and not for destruction. And without entering into controversy or disputing about other modes already existing in this land, it might be shown that the Presbyterian form of Church government was pre-eminently fitted for such a country as India. When fully developed and rightly applied, it brought into exercise every one's gifts from the humblest to the highest, and, by the encouragement it gave to the free flow of sympathy and co-operation on the part of every member of a church, it formed one of the best preservatives, not only against error, but against that deadly *formal worship* peculiar to Hinduism which cramps and benumbs the heart's purest and warmest affections both towards God and towards man. But our preference of Presbytery above every other form of church government rested not merely on its superior evangelical and evangelistic character, but on our belief that Presbytery was of *Divine Right*—that it was that form of government which was founded simply on the Word of God and most fully in accordance therewith. It recognized Christ Jesus as the exalted source of all authority and all rule, as having entrusted to office-bearers, rightly qualified and duly called according to His Word, the management of the affairs of His Kingdom in the world, and

as having endowed each of His members with a certain measure of grace each having a place to occupy and a part to fulfil towards the whole body.

The highest *help and government* now in the Church, since the withdrawal of the special gifts of the Apostolic age, was the Elder or Bishop. As was shown on Wednesday evening these office-bearers were the same. But the new Testament appeared to draw a distinction between the elder who teaches and the elder who rules: 1 Tim. v. 17. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word in and doctrine." It appeared from the Acts and Epistles that there were several ruling Elders in each congregation varying probably according to the number of members, while the constant and heavier duties of the teaching elder, engrossing all his time and requiring that he should be supported by those whom he taught, would, in most cases, confine the number in a congregation to one; Gal. vi. 6. "Let him that is taught in the word communicate to him that teacheth in all good things." Presbytery recognized only Elders who teach and rule and Elders who rule, as the standing office-bearers in the church of Christ; and whilst she seeks that those "who use the office of a deacon should be found blameless," she confines the functions of a deacon to their original sphere—the taking care of the temporal concerns of the congregation. But as it was the prayer of Moses that all the Lord's people were prophets, it was the aim and spirit of Presbytery that every member of the church of Christ should minister to the edifying of the whole body in love, "according as God hath dealt to every man the measure of faith." She therefore availed herself of all subordinate "helps" both male and female, to their full extent, so far as was consistent with the seemliness and dignity of Christ's spiritual house, and with that comprehensive and abiding command, "Let all things be done decently and in order."

Christians generally in this land, and converts from heathenism especially, required all the sympathy and help which the faith and love of the church could give them. To seek the fruits of the sabbath's preachings, to visit the sick of the flock, to assist in the administration of discipline and in determining the fitness of applicants for the sealing ordinances of the church, were duties that devolved on ruling elders. The qualifications for the office of Elder were then laid down, as stated in 1 Tim. iii. 1, 7, Titus i. 5, 11.

These passages were commented on at some length; and the preacher went on to observe that the Church of Scotland, again revived in the spirit and power of her earlier days, had all along owed much of her efficiency to the piety and worth of her ruling eldership, and that the same means and instrumentality which had done so much for the land where many of those present were born would, under the blessing of Christ, prove equally rich in good to India. The marks of a true Church of Christ, it had been said were three—the faithful preaching of Christ crucified as the holy hope of a sinner, the scriptural administration of baptism and the Lord's supper, and the exercise of sound discipline. In no circumstances was it necessary to exercise discipline so tenderly and yet so firmly as in this heathen land. He trusted that the eldership would be as a wall of fire around this infant Mission Church, preserving it from all the noxious influences of the surrounding heathenism and as springs in the desert to many a thirsty perishing sinner.

Messrs. Bruce and Thomson were then solemnly ordained to the office of Ruling Elders, by prayer and the laying on of the hands of the Presbytery.

The Elders, thus set apart, were with great affection and faithfulness reminded of their new duties and responsibilities, and of the abundant grace of that Lord, whom they had been called to serve, to enable them fully to discharge them,—from Acts xx. 28. “Take heed unto yourselves, and to all the flock over which the Holy Ghost had made you overseers, to feed the Church of God, which He hath purchased with His own blood!” The members of the Congregation were then addressed; they were exhorted to open their hearts and their houses, not only in sickness but in health, to those who were thus set over them in the Lord, and to hold up the hands of both the Missionaries and Elders of this infant Mission Church, by earnest and persevering prayer for the abundant presence and power of the Holy Spirit in the midst of us.—The services throughout were felt to be very elevating and refreshing, and those who were privileged to be present will, we doubt not, long look back on that day as one much to be remembered, in which they saw the footsteps of Christ’s kingly majesty in the sanctuary and largely enjoyed the light of His countenance.

In the evening the Rev. R. Johnstone preached to the congregation from 2 Cor. v. 14 “For the love of Christ constraineth us, “and showed with great earnestness and faithfulness the motives which ought to regulate believers in the various relation they are called to sustain in the Church and in the world, noticing more particularly the solemn and interesting responsibilities of the Brethren, who had that day been chosen to take part in the ruling and governing of the congregation.—*Madras Native Herald*.

V.—TEXTS OF MORE THAN A YEAR PAST.

“THE LORD REQUIRETH THAT WHICH IS PAST.”

The following list of texts preached from in the ordinary ministrations of the Free Church, Calcutta, since August 1843, up till this date, by the officiating Pastor, may interest some of our readers, as a little novelty; may please others, by exciting associations of the past; and may inform a few, as to the general strain of subjects pursued in our Free Church communion.

MATTHEW XVIII. 28.—“Where two or three are gathered together in my name, there am I in the midst of them.”

ROMANS VIII. 20.—“We know that all things work together for good to them that love God, to them who are the called according to his purpose.”

ISAIAH LXIV.—*The Church’s prayer for divine interposition—*“O that thou wouldest rend the Heavens and come down.”

I. THESSAL. I.—*The New Testament Church described.*

JAMES V. 8.—“Be ye also patient.”

EPHES. III. 14—end.—*The spiritual fullness of the Church.*

EZEKIEL XXXIII. 11.—“Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live—Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?”

JOHN XIV. 15.—“If ye love me, keep my commandments.”

PSALM XLVI.—*The Church's security and triumph.*

EZEKIEL XXXVI. 26.—“A new heart also will give you.”

I. THESSAL. V. 18.—“Pray without ceasing.”

LUKE XIII. 1—9.—*The barren cumberer.*

I. THESSAL. V. 17.—“In all things give thanks, for this is the will of God concerning you in Christ Jesus.”

PSALM XIV.—*The World's Character.*

II. COR. III. 17.—“Where the Spirit of the Lord is, there is liberty.”

JEREMIAH X. 23.—“O Lord, I know that the way of man is not in himself—it is not in man that walketh to direct his steps.”

ISAIAH V. 4.—“What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes!”

GENESIS XXVIII.—*Jacob's Ladder; communion between Heaven and Earth.*

JOHN VI. 28, 29.—“Then said they unto Him, what shall we do, that we might work the work of God? Jesus answered and said unto them, this is the work of God, that ye believe on Him whom He hath sent.”

PROVERBS XXVIII. 26.—“He that trusteth in his own heart, is a fool.”

JEREMIAH XLIV. 4.—“O, do not the abominable thing that I hate!”

PSALM CXXX. 3.—“If thou, Lord, should'st mark iniquity, O Lord, who shall stand?”

PSALM CXXX. 4.—“But there is forgiveness with Thee, that thou mayest be feared.”

PSALM CXXX. 5.—“I wait for the Lord—my soul doth wait—and in his word do I hope.”

EPHES. II. 5.—“By Grace are ye saved.”

PSALM XXIII. 3.—“The Lord restoreth my soul.”

PSALM IV. 3.—“But know that the Lord hath set apart him that is godly for Himself.”

HEBREWS II. 3.—“How shall we escape, if we neglect so great salvation?”

PHILIP IV. 6, 7.—Be careful for nothing ; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God : and the peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

1. COR. XI. 23—28.—*The Lord's supper.*

1. COR. VII. 29.—" But this I say, brethren—The time is short !"

PSALM XXXIX. 7.—" And now, Lord, what wait I for ? my hope is in thee !" (Close of the year.)

LUKE XXIII. 33.—" They crucified Him."

1. PETER I. 16.—" It is written, Be ye holy, for I am holy."

PSALM XXV. v. 9.—" The meek will he guide in judgment ; and the meek will he teach his way."

I JOHN V. 4.—" This is the victory that overcometh the world, even our faith."

PSALM CIII. 2.—" O my soul, forget not all his benefits !"

PSALM LXII. 8.—" Trust in the Lord at all times."

PSALM LXIII. 8.—" Ye People, pour out your hearts before Him ;"

PSALM CXLII.—*The heart poured out before God as the only refuge.*

PSALM CXIX. 71.—" It is good for me that I was afflicted."

PSALM XXXIV. 19.—" Many are the afflictions of the righteous."

EPHES. III. 19.—" To know the love of Christ which passeth knowledge."

PROVERBS XIV. 32.—" The wicked is driven away in his wickedness ; but the righteous hath hope in his death."

ISAIAH XLIII. 25.—" I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

II TIM. II. 1.—" Thou, therefore, my son, be strong in the grace that is in Christ Jesus."

PSALM LI. 10.—" Create in me a clean heart O God !"

JONAH II. 8.—" They that observe lying vanities forsake their own mercy."

ISAIAH LXI. 1—3.—*Christ, the Saviour anointed of God.*

PSALM CXIX. 136.—" Rivers of waters did run down mine eyes, because they keep not thy law."

ZEPHANIAH III. 12.—" I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

EXODUS XII. 26.—" What mean ye by this service ?"

PSALM CXIX. 49.—" Remember the word unto thy servant, upon which thou hast caused me to hope."

PHILIP III. 8.—" Christ Jesus my Lord."

ISAIAH II. 5.—" O House of Jacob, come ye and let us walk in the light of the Lord."

DEUTERONOMY XXXII. 29.—“Oh that they were wise—that they understood this—that they considered their latter end !”

ROMANS XII.—“Rejoicing in hope.”

ACTS XXIV. 25.—“Felix trembled and answered, Go thy way for this time—when I have a more convenient season I will call for thee.”

PSALM XC. 14.—“O satisfy us early with thy mercy ; that we may rejoice and be glad all our days.”

PSALM LXXXVII.—“All my springs are in thee !”

I. JOHN I. 7.—“The blood of Jesus Christ his Son cleanseth us from all sin.”

JOHN V. 40.—“Ye will not come unto Me, that ye might have life.”

PSALM L. 21.—“Thou thoughtest that I was altogether such an one as thyself.”

ACTS IX.—“And he trembling and astonished said, Lord, what wilt thou have me to do ?”

JEREMIAH VIII. 20.—“The harvest is past, the summer is ended and we are not saved !”

GENESIS XXII. 14.—“Jehovah Jireh—The Lord will provide.”

PSALM LXXXVI. 1.—“I am poor and needy.”

LUKE XI.—“How much more shall your heavenly Father give his Holy Spirit to them that ask Him !”

MATTHEW XIV. 22—30.—*Christ walking on the sea.*

PSALM LXXIII. 28.—“It is good for me to draw near to God.”

I. PETER V. 7.—“Casting all your care on Him, for He careth for you !”

EZEKIEL XXXVI. 31.—“Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.”

COLOSS. III. 4.—“CHRIST our Life.”

COLOSS. III. 4.—“When Christ, who is our life, shall appear, then shall we also appear with him in glory !”

COLOSS. II. 6.—“As ye have received the Lord Jesus, so walk ye in Him.”

LULE VII. 1—10.—*The Centurion's Faith.*

I. PET. V. 8.—“Be sober, be vigilant—for your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.”

HOSEA VIII. 12.—“I have written to him the great things of my Law ; but, they were accounted as a strange thing.”

PSALM CXIX. 97.—“O how love I thy law ! It is my meditation all the day !”

PSALM CXVI. 1.—“I love the Lord, because He hath heard my voice and my supplication !”

JONAH I. 6.—“What meanest thou O sleeper? Arise, call upon thy God! If so be He will think of us!”

GENESIS XXXII. 10.—“I am not worthy of the least of all thy mercies!”

PSALM CXVI. 7.—“Return into thy rest, O my soul! For the Lord hath dealt bountifully with thee.”

MATTHEW XV.—*The Faith of the woman of Canaan.*

JOB. XV. 4.—“Thou restrainest prayer before God.”

ACTS IX. 11.—“Behold, he prayeth!”

ISAIAH XLV. 9.—“Woe unto him that striveth with his Maker!”

LUKE XVIII. 9—14.—*The Pharisee and the Publican.*

PHILIP II.—“Our conversation is in Heaven.”

II. COR. IV. 6.—“God, who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.”

I. CORINTH. XI. 28.—“Let a man examine himself; and so let him eat of that bread, and drink of that cup.”

PSALM XXXIV. 18.—“The Lord is nigh to them who are of broken heart, and saveth such as be of contrite spirit.”

JOHN I. 29.—“Behold the Lamb of God, that taketh away the sin of the world!”

REVELATION VII. 9—END.—*The Heavenly multitude around the Lamb.*

EXODUS XIV. 30.—“Thus the Lord saved Israel that day, out of the hands of the Egyptians.”

PSALM XLIII.---“God, my exceeding joy!”

EPHESIANS II.---“Without God in the world.”

PSALM XXXI. 5.---“Into thy hands I commend my Spirit—Thou hast redeemed me, “O Lord God of truth!”

II. SAMUEL XII. 7.---“Thou art the man!”

PROVERBS XVIII. 24.---“There is a friend that sticketh closer than a brother.”

II. PET. I. 1.---“Who have obtained like precious Faith.”

EPHES III. 8.---“The unsearchable riches of Christ.”

JOB. XLII. 5, 6.---“I have heard of Thee with the hearing of the ear; but now, mine eyes see Thee: wherefore, I abhor myself, and repent in dust and ashes.”

II. CHRONIC. XXVIII. 22.---“In the time of his distress did he trespass yet more against the Lord; this is that king Ahaz.”

REVEL. III. 17.---“Thou knowest not that thou art poor.”

PSALM XXXI. 15.---“My times are in thy hands!”

EXODUS XIII. 21.---“The Lord went before them, by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light—to go by day and by night.”

ROM. V. I.---“Therefore, being justified by Faith, we have peace with God, through our Lord Jesus Christ.”

PSALM XC. 12.—“So teach us to number our days, that we may apply our hearts unto wisdom.”

VI.—THE JEWISH CONVERTS.

We have nothing more new to add to the interesting information given in the subjoined extracts, in regard to the case of the Jewish converts, lately baptized by the Revd. Dr. Duff, in the Free Church, Calcutta. It will be seen that the little Jewish boy who had been carried away, has been restored by the interposition of British equity, and has since been baptized by the Revd. T. Smith. We trust, the Jewish Mission FUND will now be remembered by our readers; as there may soon be need for its resources :—

THE CASE OF THE JEWISH CONVERT AND HIS CHILD IN THE SUPREME COURT.—We had the gratification last week of stating, that five adult Jews and one child were baptized by the Reverend Dr. Duff; and we then also stated, that another child would at the same time have been baptized, had not a mob of unbelieving Jews taken him away by force. A writ of Habeas Corpus was obtained on an affidavit of these circumstances, and on Tuesday last, the 17th, the mother of the child attended with him, and returned the writ. In her written return on the back of the writ, she chiefly rested on her right under the Jewish Law, to retain the boy.

Mr. Wylie applied, on behalf of the father, for an order from the Court that the boy should be delivered to that parent. He stated that the writ was obtained on an affidavit that he had been taken from the father by force, and that therefore the Court, whatever might be the rights of the mother would, in the first place redress that wrong, and replace him in his father's custody, and leave the mother to seek in a regular way, any remedy that she might legally have. But further he argued, that the father, under the case of *De Manreville* in 5 East's Reports, and the case of *McClellan* in Dowling's Reports, and the case of *Mr. Greenhill* in 4 Adolphus and Ellis's Reports, was entitled to the custody of the child; and that this doctrine had been carried to a great length in the case of *Lord Shrewsbury v. Talbot* in 4 Mylne and Craig's Reports. The Court then suggested, that the mother in her return stated that under the Jewish Law, she was entitled to the custody of the child, and there was nothing there before the Court (which was not judge of Jewish Law) to contradict that allegation, which, for the purposes of the present argument, would have to be taken as correct. Mr. Wylie therefore recurred to the former point, and stated that the wife in her return had not denied the statement that the child had been taken from the father by violence. Hereupon the Chief Justice called on Mr. Fulton, who appeared for the mother, to state what he had to reply to this point; and that gentleman then contended that as it was stated in the mother's return that the child was left two years ago by the father in its mother's care, and that he had not since provided for it; the allegation in question was virtually denied. But the Court gave judgment, in substance, as follows:

"In this case, we are called upon to say whether we will restore a child to the custody of a father from whom it has been taken by force. That is the single point we have to decide; and we studiously avoid giving an opinion on any other that has arisen. No duty can be more painful than that which

we are called upon to perform, namely, to interfere with the differences between two heads of a family. If the facts stated in this return be true, the woman before us is placed in a most painful position, but the Court must look to the mere law of the case, and by that be guided. What the Court of Queen's Bench in England would do, if it were called upon to decide, whether it would compel a Jewish mother to give up her child to a father who had forsaken the Jewish faith, and wished to train up his child as a Christian, we are not called upon to say. We are now only to consider whether we will restore the child to a custody from which it was wrongfully taken; because the allegation that the child was violently taken from its father, is not so much as inferentially denied in the return. The better course will be, as this case has excited a deep interest in the Jewish community, for those Jews who have interested themselves in the case to seek the advice of counsel, who will advise them as to whether their law gives the custody of the child to the mother; and whether, if that be so, they should apply to the Court to enforce that law. This present proceeding is not conclusive; we merely now decide that the child should be restored to the father from whom it was violently taken."

This judgment was then explained by Mr. Blaquier to the mother, and the child was given to the father, who at once, in company with Dr. Duff and some other friends who were present, departed. Considerable excitement existed in the Court which was attended by several Jews.

Thus far this case has been satisfactorily ended. It remains to be seen if the Jewish community will attempt to raise the question of their Law, in a formal manner; and if so, if the Court will recognize such law. It is clear that under the Mosaic law, the father who has embraced Christianity, (that is, who worships Christ as God) is an *idolator*, in the opinion of the Jews, and worthy of *death*. This argument, therefore, goes too far. A Christian Court can never be expected to act on such a law as that,—a Law which they must, as Christians, hold to have been expressly abrogated. But, moreover, the peculiar law of the Hindus and Mahomedans, is reserved to them, in most cases, by the acts establishing the Supreme Court; not so with the Jews; they, with the Roman Catholics, Protestants, and Armenians, are under the general British Law, subject to its obligations, and entitled to its privileges. We, therefore, have no fear of the result, if this interesting case be pressed farther; but, on the contrary, we entertain a hope that its discussion will tend to inform the minds of some of the Mofussil authorities who may be disposed to imitate the example set by the Magistrate of the 24-Pergunnahs who refused to deliver up to a Christian convert, the children who were kept from him, by their mother. Again and again, have the rights of *Heathen* fathers, (as lately in Bombay,) been pressed against their converted children; but now we have to see if the law will not protect the *Christian* parent, and give him the custody of his offspring.—*Calcutta Christian Advocate*.

Two weeks ago, in giving the account of the baptism of the Jews at the Free Church, we stated that the child of one of them was taken away by a band of Jews and Moguls, and that legal proceedings had been instituted in order to secure his restoration to his father. We have now the pleasure of informing our readers that these proceedings have been successful. The child was brought up to the Supreme Court on a writ of *habeas corpus*, and delivered by the Court to the guardianship of his father. He was baptized on Sabbath evening at the Free Church by the Rev. T. Smith—*Calcutta Christian Herald*.

VII.—THE FREE CHURCH INSTITUTION.

THE FIRST complete Session of the FREE CHURCH INSTITUTION, under its new designation, has come to a close. The public Examination of its THOUSAND pupils took place in the Town Hall, on Friday last, the 27th inst. and formed, in its general details, an interesting and imposing sight. It is not to be expected, neither had it been proposed, to bring out the actual attainments of so many youths, on so limited an occasion, as was afforded then; still less, under so unfavourable circumstances, can any estimate be formed of the progress made by any of the youths towards that which is the great and avowed end of the Institution, the conversion of the Soul to God; indeed, were it practicable, this would still be too holy a thing to subject to the gaze of a promiscuous and noisy assembly: but the PUBLIC is invited to test that which it has also been invited to support, to judge on its own lower grounds of that which is carried on by others on higher and spiritual grounds. And, perhaps, this may be well: the result, at least, seems favourable; for, the world itself, as expressed in its own verdicts, is compelled to admit that Christians can teach, that Christians *can excel* in teaching. Not choosing to be judges in our own cause, or at least in a cause with which we are so closely connected, as to be parties concerned, we subjoin an extract from a respected cotemporary journal on the subject of the late public examination. We may, in addition, say, from our personal knowledge of the subject, that this past session, in its internal workings and results, has been a very prosperous one, the pecuniary resources have been ample, the attendance of youth beyond former example, and the operations of the Institution have been carried on with unusual vigour:—BUT, we must also add, with much humiliation of soul, that from amongst the thousand pupils, there has not been one *avowed* convert to God, not one soul *known* to be saved from the wrath that is to come, throughout the whole of the past year:—one youth, indeed, was baptized, but he was a pupil of four years ago, and not since then on our present roll of attendance. Some, we doubt not, are able to regard this lack of *present* conversion in a different light—but we can only see it in one light, that of deep humiliation. May the Lord arise and have mercy upon us, and revive his work of conversion in the midst of us!

We have to regret the necessary departure, for a time at least, of one beloved brother out of the five Missionaries of the Free Church Mission here—the Rev. W. S. Mackay. May the Lord be with him and his, in their homeward passage, to preserve and bless them—and may our brother return with renewed strength, and restored health, to the field of chosen labour! We are glad to hear, that some of the late and elder pupils of the Institution have had a meeting, to consider how best to express their feelings towards him on his departure. We are also to lose for a time the presence of one of the most esteemed and devoted

friends of the Free Church Mission, Mr. J. Hawkins, who is besides an elder of the Free Church Congregation :—He is compelled to depart to the Cape in quest of health ;—may the LORD, the Healer, heal him, and send him back to us :—and may the same LORD grant unto us, under all these dispensations, to be more spiritually-minded, more heavenly-minded, more godly-minded !

From the Bengal Hurkaru, Dec. 28.

The fourteenth annual examination of this Institution, which, owing to the Scottish ecclesiastical disruption, is now called the Free Church, instead of the General Assembly's, Institution, though in every other respect it remains the same, came off in the Town Hall yesterday forenoon, in the presence of a pretty large company of ladies and gentlemen. Among the others who attended on the occasion were, Messrs. J. F. Hawkins, J. Alexander, J. C. Stewart, J. Allan, McClood Wylie and Lodge, the Inspector of Colleges ; Drs. Nicholson, Webb, Mouat, Jackson ; and a number of Missionsaries of various denominations. The examination was conducted by Mr. Hawkins and Mr. Lodge, assisted by the Rev. Dr. Duff, and the Rev. Messrs. Ewart and Smith. The high character possessed by this Institution, under the incomparably superior management it enjoys, is too well known to require particular mention to be made of it. It is, also, scarcely necessary to say, that it continues to maintain that character.

Notwithstanding the slight alteration which the Institution has experienced, it has been mentioned to have not in any degree deteriorated ; the advanced students pursue the same raised scale of studies as hitherto ; the subdivision of the Institution into College and School departments continues as before, and the subjoined will furnish an idea of the nature of the studies pursued by the senior-classes in each department.

FIRST CLASS.—(School Department.)

The Gospels—in English and Bengali ; McCulloch's course of reading ; Natural History ; Geography and Topography ; Marshman's Brief Survey of History ; McCulloch's Grammar ; Poetical Instructor ; Use of the Globes ; Arithmetic, Reduction of Decimal Fractions ; Bengali Instructor ; Hindoostani Spelling.

SECOND CLASS.—(College Department.)

Old and New Testaments ; Scriptural doctrines with textual proofs ; Lectures on Theology ; Mundy's Lectures on Christianity and Hinduism contrasted ; Natural Evidences of Christianity ; Part of Paradise Lost ; Gallandet's Natural Theology ; Part of Robertson's History ; Barth's Church History ; Abercrombie's Mental Philosophy ; Leechman's Logic ; Mathematics—Mensuration and Quadrature of the Circle ; Rees's Algebra ; Cubic Equations ; Milne's Astronomy, part I, and Practical Astronomy—Optics ; Dr. Yates' Bengali Reader ; Hindustani fables in Urdu.

FIRST CLASS.—(College Department.)

Bible ; Confession of faith—Paley's Natural Theology ;—Brown's Mental and Moral Philosophy ; Stewart's Philosophical Essays ; Mathematics—Analytical Trigonometry, (text books, Dancan, Woodhouse and Wilson)—

Analytical Geometry,—Spherical Geometry and Trigonometry—(Bell's—Duncan's Fluxions;—Herschell's Discourse on Natural Philosophy,—Magnetism—Electricity—Practical Astronomy;—Young's Night Thoughts;—Greek;—English Composition, Essays;—Bengali, &c. In addition to all the above, the monatorial Class have mastered the following, viz. :—Chemistry, Geology, Normal teaching, Cudworth's intellectual System of the Universe, &c. This year they have studied Spalding's Moral Philosophy, Lieber's Political Ethics, Gall's Philosophy of Education, portions of the Vedas and Upanishads, with Colebrook's Analysis of the Philosophical system of Hinduism, &c.

The public examination partook more of the character of an exhibition, as, on the first Monday of every month, the most searching scrutiny is held as to the acquirements and proficiency of the pupils belonging to the different classes; yet, from all that transpired yesterday, the most gratifying evidence was furnished of the efficiency and entire success with which the work of Native Education has been prosecuted under the able management of the Rev. Dr. Duff and his colleagues.

There was a large number of book prizes given to the most successful students, besides which there were several special prizes proposed and contested for. Dr. Duff intimated that, in deciding the competition for these, the young-men were locked up by themselves without any other assistance than that of pen, ink, and paper. The following list of the special prizes is taken from the Programme.

I.—Mr. Hawkins' gold medal, awarded to the ablest competitor from the College classes, on the following subjects:—

Bible History, Systematic Theology, Evidences of Christianity; Mental and Moral Philosophy; Geology, Normal Teaching, Astronomy, Optics, Mechanics, Pneumatics and the Steam Engine; Logic, Rhetoric and Political Economy; History; Milton, Cowper and Young; and Mathematics.

II.—Mr. Allan's prize of one hundred rupees, for the best Essay setting forth true nature of Vedantism, as unfolded in the original Sutras of Vyasa and the Mandak Upanishad,—two of the principal, most ancient, and most authoritative of the standards of the Vedanta.

III.—Mr. Hawkins' prize of fifty rupees (given in books), for the best analysis and refutation of Dr. Thomas Brown's celebrated theory of cause and effect.

IV.—Mr. Hawkins' prize of fifty rupees (given in books,) for the best Essay on the nature and effects of the Reformation of Luther.

V.—Captain Moresby's prize of twenty-five rupees (given in books) for the most accurate knowledge of Scriptural Doctrines and Proofs.

VI.—Captain Moresby's prize of twenty-five rupees (given in books), for the greatest proficiency in shewing the practical application of Mathematical and Astronomical science to Navigation.

VII.—A prize for the best voluntary Algebraic exercises, given in by the students of the third year's College class.

VIII.—A prize for the best voluntary notes on the first three books of Milton's Paradise Lost.

IX.—Babu Gauriya Shankar Bhattacharjya's prize of ten rupees for the best Essay in Bengali, on the disadvantages of caste, and the benefits of its abolition.

X.—A prize for the best Bengali Essay on the goodness of God.

XI.—A prize for the best extemporaneous translation into Bengali of a passage selected from an English author.

XII.—A prize for the best extemporaneous translation into Hindustani of a passage selected from an English author.

XIII.—A prize for proficiency in Persian.

It is worthy of particular notice that one of the special prizes was given by the Editor of a native journal, himself a high caste brahmin. As was justly observed by Dr. Duff, the circumstance furnishes fair example of the signs of the times.

After the distribution of the prizes by Mr. Hawkins, that gentleman made an address, which, owing to the confusion and noise in the Hall caused by the crowd of native visitors, we could not hear throughout. But from what we did hear, we could gather that Mr. Hawkins passed a well merited encomium on the Missionaries and teachers of the Institution for the high character which their zeal, talents and diligence have imparted to it. He also congratulated the young men on the proficiency which had been reached by them, and, in plain but forcible terms, pointed out the scope of the education which the Institution conferred, being intended, not merely to improve their moral and intellectual capacities, but also their eternal prospects and interests. On the whole, it is superfluous to add, that the examination was highly satisfactory, and calculated to afford the greatest pleasure to the friends of Native Education. It may be stated that the average attendance in both departments of the Institution has been a little short of a thousand daily."

VIII—CLOSING NOTE OF THE EDITORS.

The close of the year brings us also to the close of our volume—our third volume : and here, for a moment, would we pause over the past, before entering on another period of the unknown future. Again would we thus publicly give thanks to that LORD who has brought us thus far, with so much weakness in ourselves, and with so little aid from others :—and thus publicly beg His forgiveness of all our Editorial sins, as well as personal transgressions, for Jesus Christ's sake ! As to what path may yet be before us, we desire to commit our way unto Him, that He may direct our steps ; believing that His path leads to the Great Centre of bliss and glory, where He Himself is " All and in all !"

We have already intimated to our subscribers, by advertisement, what we propose our plan for the future, at least for a short portion of it, should be. Should our list of *paying* subscribers continue as it is, we shall be able, although barely able, to continue the Magazine, by monthly intervals, on the terms which have been already published. It is unnecessary to conceal the fact, which must have been already evident to our readers, that from our quantity of matter and smallness of price, the magazine has been carried on, by a large offering, (we shall not say *sacrifice*, in the common sense of that term,) by a large yet willing offering of money ;—and that made by *one* Free Church friend, for this very end. His object has been accomplished, and largely, in the maintenance of this periodical, during the transition and formation crisis ; and the magazine now must stand by itself, and bring in its own supplies—so long as it is able ; whilst its former sustentation fund is devoted to other and more needful objects. The FREE CHURCHMAN is now placed on its own pecuniary resources ;

every thing connected with its expenditure and present returns has been adjusted and arranged as closely as possible to accomplish this result :—The Editors are willing, so far as they can consistently with other engrossing duties, to carry on their functions as heretofore :—The publisher, it is hoped, will also do his best to secure and maintain a typographical character for this issue from his Press :—and it remains for our subscribers and receivers to say, or rather to shew, whether or no we can securely and vigorously go on. Some of them have largely supported us hitherto by taking *extra* copies of the magazine. We hope they will not now *entirely* withdraw this useful aid, but only reduce it, if they feel it needful to alter the amount of their subscriptions at all. If also a few subscribers, to whom it were no burden, were to take two copies instead of one ; the one, as a circulating copy to lend amongst friends, the other as a permanent copy for the library ; they might help both the cause with which they themselves are identified, and the magazine which aspires to no higher place than to be *an* (not *the*) organ of the body. If too, some of our subscribers at a distance will use means to forward their half-yearly or yearly subscriptions at an early period, so that our publishing resources may be timely secured, they will inspire with more confidence those who, until such supplies be sent in, will be in the unenviable position of gratuitous and disinterested labourers surrounded unnecessarily with pecuniary responsibilities, and thereby discouraged from proceeding any further in an obstructed path. We speak freely in these business matters, because we have nothing secular to gain, were our periodical to prosper to the uttermost :—and because our Publisher's lists now before us, as a basis for our future calculations, suggest the substance of these hints as at least useful to be made.

We have had doubts as to our own ability to proceed in the work ; but we have been both urged and encouraged to go on,* and so have surrendered our doubts to our friends. We have also been counselled to alter the character of our magazine, to shift it more from the special to the general ;—but, to this we have *not* yielded, because we feel that in the division of Christian labour, ours is at present a *special* vocation, connected with a most special portion of Christ's universal cause, and because we do not wish to draw off from organs of a more general character those resources and materials, of which they may stand more in need than we. We have hitherto endeavoured, in our pages, to connect so much *Universal-church doctrine*, with *Free-Church principle*, as might shew the latter to be not a sectarian excrecence on the former, not an ecclesiastical wen, but a portion of its very heart-vitality, a living bit of its own living self ; and so will we still

* Whilst revising this proof, a note reached us from a Christian Gentleman, in far-off India, whom we know only by name, of which we can truly say, that amidst a good deal of discouragement it has cheered and refreshed our editorial heart—for, Editors *have* hearts. We cannot venture to give an extract from it about OURSELVES ; as we have uniformly acted on the principle of excluding that :—but, for the encouragement of our *only* regular and steady Contributor, (known he is in our circle) we may extract this little clause—“ and, the *Extracts about Christ*, are particularly valuable.” We hope this will encourage him, as it encourages us, for our dear MASTER's sake, to go on.

endeavour to act ; helping as we best can, the Christian to become a spiritual *Free Churchman*—and helping the mere *Free Churchman* to become still more a spiritual CHRISTIAN, and so endeavouring to perfect all in one.*

Here then for the present we part with our readers. If all be well, we shall reappear with our new and monthly issue on the 15th day of January 1845 : and from month to month after that, for a season at least, we shall endeavour to gather and glean for our Christian readers, from whatever source, whatever may seem most calculated to make the *Free Churchman* and the Christian ONE. Brethren, pray for us. FAREWELL ! and meanwhile may you enjoy the sweet Christian happiness described in the following lines of the sanctified Toplady, who is now at the Fountain, whilst we are drinking of the stream :—

When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away.

Sweet to look inward, and attend
The whispers of His love ;
Sweet to look upward to the place
Where Jesus pleads above.

Sweet to look back, and see my name
In life's fair book set down ;
Sweet to look forward, and behold
'Eternal joys my own.'

Sweet to reflect, how grace divine
My sins on Jesus laid ;
Sweet to remember, that his blood
My debt of suffering paid.

Sweet in His righteousness to stand,
Which saves from second death ;
Sweet to experience, day by day,
His Spirit's quickening breath.

Sweet on his faithfulness to rest,
Whose love can never end ;
Sweet on his covenant of grace,
For all things to depend.

Sweet in the confidence of faith,
To trust his firm decrees ;
Sweet to lie passive in his hands,
And know no will but His.

If such the sweetness of the streams,
What must the fountain be,
Where saints and angels draw their bliss
Immediately from THEE !

EXPLANATORY NOTE.

"The General Assembly of the Church of Scotland" having met in St. Andrew's Church, Edinburgh, on the 18th May 1843, before making up the Roll, David Welsh, D. D., the old Moderator, read a protest, signed by 121 Ministers and 73 Elders, being Members, against the constitution of the Assembly. A copy of the protest having been then delivered to the Clerk, the Protesters left the Church, and with their adherents proceeded to the Canongate, where they formed themselves into 'THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND'—and 'chose THOMAS CHALMERS, D. D., Moderator.

An "ACT OF SEPERATION AND DEED OF DEMISSION," dated May 23rd, was adopted by the Assembly, and was appointed to be subscribed by Ministers adhering to the Protest. By this deed, the subscribers separated themselves and abandoned the subsisting Establishment, and renounced the status and privileges derived therefrom, with all rights and emoluments pertaining to them or any of them—save any possible claim on a Fund for their widows, and on certain Chapels, erected by private contribution."

About FOUR HUNDRED Ministers being present at the time, signed this Deed; and afterwards many more sept in their names as subscribers to the same. Of the former number the Autograph signatures are given in the following pages; and we leave them in their registered form, without sentiment or comment, to produce their due effect on the mind of the serious reader.

